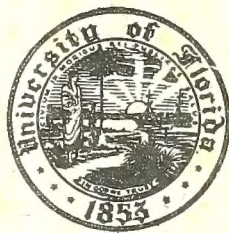






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## TABLE OF CONTENTS

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	PAGE
A Scholastic Discussion. By Rev. Edward Nagle, S.T.L. - -	138
Blood of St. Januarius, The. By Rev. Richard Fleming, C.C. -	132
Cardinal Logue at Bobbio. By the Editor - - -	446
Catechism. By Very Rev. Patrick Boyle, C.M. - - -	206
Catechism in Higher Schools. By Very Rev. Patrick Boyle, C.M. -	504
Catholic Church and Human Liberty, The. By Rev. Daniel Coghlan, D.D. - - - - -	31
Compulsory Education. By Rev. P. J. Dowling, C.M. - -	316
<b>Correspondence:—</b>	
The Maintenance of Invalid Priests - - - -	374
<b>Documents:—</b>	
Absolution 'in articulo mortis' - - - - -	550
Appointment of Confessors of Nuns - - - - -	183
Bequests for Masses - - - - -	273
Biblical Criticism, Letter of His Holiness Pope Pius X to the Bishop of La Rochelle on - - - - -	544
Bishop's Control over the ringing of Bells - - - -	547
Daily Communion, Decree of the Sacred Congregation of the Council regarding - - - - -	376
Days on which Exequial Offices are Prohibited - - -	545
Decree of the Sacred Congregation of the Council on Students in Seminaries - - - - -	548
Decree granting Indulgences for Daily Communion without the onus of Weekly Confession - - - - -	469
Encyclical of His Holiness Pope Pius X to the French Bishops, Clergy, and People - - - - -	551
Exequial Offices Prohibited, days on which they are - -	545
Gregorian Chant, approved Edition of the - - - -	546
His Holiness Pius X and the Poles - - - - -	89
His Holiness Pius X and the Maronites - - - - -	90
Indulgences for Saturday Devotion to Immaculate Virgin -	179
Indulgences for the Franciscan Rosary - - - - -	276
Letter of His Holiness Pope Pius X to the Bishop of La Rochelle on Biblical Criticism - - - - -	544
Liturgical Questions, Some Solution of - - - - -	467
Mount Carmel, Confraternity of - - - - -	91
Musical Instruments at Sacred Functions - - - -	178
Pope Pius X and the Catholic Institute of Paris - - -	463

**DOCUMENTS—continued.**

Pope Pius X and the German Catholics	- - -	184
Privilege of Secular Priests in Third Order of St. Francis	- - -	182
Privilege of Way of the Cross in newly-erected Churches	- - -	180
Questions on Indulgences	- - - - -	468
Removal of a Parish Priest	- - - - -	181
Ring of Bells, Bishop's Control over the	- - - - -	547
Sacred Vestments and Pall of Chalice at Requiem Mass	- - - - -	466
Translation of Requiem Mass	- - - - -	465
Students in Seminaries, Decree of the Sacred Congregation of the Council on	- - - - -	548
Vicar Capitular and Diocesan Throne and Crozier	- - - - -	465
Decision of the Court of Appeal and some Questions about the Mass, The. By Rev. Daniel Coghlan, D.D.	- - - - -	247
Devotion to the Sacred Heart. By Rev. D. Dineen, D.D.	- - - - -	231
Evolution: Darwin and the Abbé Loisy. By Rev. Daniel Coghlan, D.D.	- - - - -	481
Father Denifle, O.P. By Rev. Michael O'Kane, O.P.	- - - - -	97
Father Quigley, The Trial and Execution of. By R. J. Kelly, B.L.	- - - - -	528

**General Notes:—**

Augustine Birrell on Universities	- - - - -	67
Cardinal Perrand	- - - - -	254
Decision of the Holy See on 'Daily Communion'	- - - - -	365
Diplomatic Relations of England with the Vatican	- - - - -	167
Immanence, The Philosophy of	- - - - -	64
Intemperance, St. Bernard on	- - - - -	364
Monsignor Capel	- - - - -	169
Social Action of the Italian Clergy	- - - - -	257
St. Bernard on Intemperance	- - - - -	364
Statistics of Marriage	- - - - -	166
Statistics of the World	- - - - -	71
The Clergy in Parliament	- - - - -	166
The <i>Dublin Review</i>	- - - - -	165
The <i>Irish Theological Quarterly</i>	- - - - -	170
The <i>Minerva</i> for 1905-1906	- - - - -	69
The Key to the World's Progress	- - - - -	363
The Origin of Life	- - - - -	362
'Kyriale' and its Critics, The Vatican Edition of the. By Rev. T. A. Burge, O.S.B.	- - - - -	324
'Kyriale'; The Vatican, a Rejoinder. By Rev. H. Bewerunge	- - - - -	421
Lord Randolph Churchill. By Very Rev. T. P. Gilmartin, D.D.	- - - - -	153

**Notes and Queries:—****LITURGY (By Rev. P. Morrisroe):—**

Baptism, Questions about	- - - - -	266
<i>Benedictio Mensae</i>	- - - - -	176
Blessed Eucharist, Questions about	- - - - -	266
Blessing of Children, The	- - - - -	271



	PAGE
NOTES AND QUERIES— <i>continued</i> .	
Ceremonies to be observed in Preaching	455
Christian Doctrine, The Confraternity of	84
Decree concerning Confraternity of Mount Carmel	174
<i>De Missa in Aliena Ecclesia</i>	539
Exequial Mass	80
Lights in Church during Benediction	83
Mass to be said in certain Church	174
Meaning of 'Rubeus' as Liturgical Colour	83
Midnight Mass, Privileges of	537
Oil in Sanctuary Lamps	458
<i>Orationes in Missis de Requie</i>	370
Prayers at Mass <i>sub unica Conclusionē</i>	461
Preface of Mass during the Quarant Ore	82
Questions about Baptism, Blessed Eucharist, Scapulars, etc.	266
Whether a Painting of the Crucifixion may serve as Altar Cross	460

## THEOLOGY (By Rev. J. M. Harty):—

Advent Fast	262
Age at which Obligation of Fasting ceases	368
Case of Restitution	454
Delegated Jurisdiction to hear Confessions outside the Territory of the Delegating Authority	266
Fast and the Use of Porridge	262
Frequent Communion	451
Index, Rules of the	366
Milk, Use of on Fast Days	263
Restitution, Case of	454
Rules of the Index	366
Transference of Masses to the Bishop	77
Vagi, <i>Proprius Parochus</i> of	75
Weekly Confession and Indulgences	454

## NOTICES OF BOOKS:—

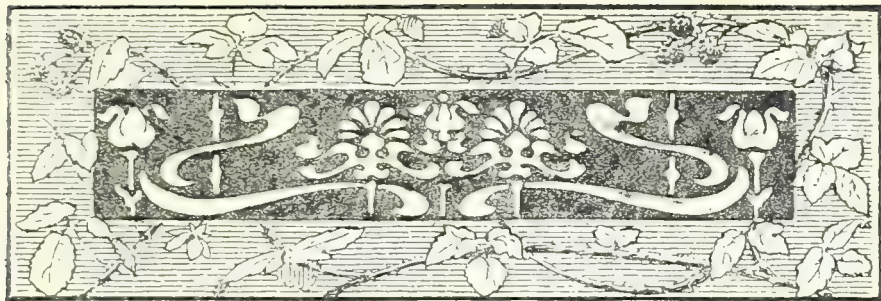
Addresses to Cardinal Newman, 284; A History of Modern England, 188; Alphonsus Liguori, St., Life of, 280; A Lad of the O'Friels, 567; Arthur Moore, Life of Count, 95; Antipriscilleana, 471; Aspects of Anglicanism, 382; Aubrey Beardsley, Last Letters of, 480; Catholic Ideals in Social Life, 476; Catholic Truth Society Publications, 192; Classical Greek, Short Grammar of, 187; Clerical Managers and the Board of National Education, 571; Denifle, Father, Life of, 288; Devotion to the Sacred Heart of Jesus, 285; Directoire Canonique a l'Usage des Congrégations à vœux Simples, 191; Enchiridion Symbolorum et Definitionum, 478; Gilbert, Sir John T., Life of, 190; Granville, Lord, Life of, 186; Illustrated Story of Five Years' Tour in America, 564; Irish Catholics and Trinity College, 561; Irish Education: As it is and as it should be, 568; Is Ireland a Dying Nation? 566; Kyriale seu Ordinarium Missae, 189; La Cité de la Paix, 574; Le Maître

NOTICES OF BOOKS—*continued*.

PAGE

et l'Elève, Fra Angelico et Benozzo Gozzoli, 383; L'Histoire du Concordat de 1801, 190; Meditations on Christian Doctrine, 568; My Queen and My Mother, 472; Out of Due Time, 471; Paris Manuscript of St. Patrick's Latin Writings, 288; Recollections of William O'Brien, M.P., 93; <i>Scatán na b'Fíneán</i> , 381; <i>Seanmóirí Muige nuabao. imleabhar a h-áon</i> , 564; Sketches in History, Chiefly Ecclesiastical, 473; St. Columba's, 570; Summa Theologia ad modum Commentarii in Aquinatis Summae, 286; The Consecration of a Bishop, 570; The Life of Lord Granville, 186; The Sacrifice of the Mass, 92; The Science of the Spiritual Life, 576; The Spirit of Sacrifice, 285; The Suffering Man God, 480; The Tradition of Scripture, 573; The Truth of Christianity, 283; The Yoke of Christ, 570.	
Philosophy and Religion, Thoughts on. By Rev. P. Coffey, D.PH.	193, 385
Plain Chant, The Vatican Edition of. By Rev. H. Bewerunge	- 44
Religion as a Credible Doctrine. By Rev. J. O'Neill, PH.D.	- 21, 113,
	403, 516
Sacred Heart, Devotion to the. By Rev. D. Dineen, D.D.	- 231
The Church and the Schools in Countries of different Religious Denominations. By Rev. Daniel Coghlan, D.D.	- 346
The Church in 1905. By Rev. James MacCaffrey, S.T.L.	- 1
Thought Transference, A Study in. By Rev. Patrick Sheridan	- 497
Trial and-Execution of Father Quigley, The. By R. J. Kelly, B.L.	- 528
Unbelief, The Foundation of. By Rev. James MacCaffrey, S.T.L.	- 289





## THE CHURCH IN 1905

**T**HE year 1905 is past and gone. In many respects it will be an eventful one in history. Political events of capital importance for Europe, and for the world, have succeeded one another with alarming rapidity. The fall of Port Arthur, the defeat at Mukden, the capture or annihilation of the Russian fleet, shattered the political power of the Muscovite Empire for generations, while they brought to a crisis at home the long-increasing demand for representative government. By the peace of Portsmouth and the offensive and defensive alliance with England, Japan, which till recent days was a negligible factor in political concerts, is advanced to the rank of a first-rate power, and the prospect of the awakening and resurrection of the Eastern races has reached a new stage on the road of probability. Nor has Western Europe been unaffected by these events. France, obliged by the Russian defeats to seek some new safeguard against the Teutonic invasions, has reversed her traditional policy of opposition to England ; while as a counter-move in the game of politics the Kaiser turns his sympathetic gaze towards his suffering brother of Russia. The Dual Empires, too, have had unpleasant experiences. Norway and Sweden mutually agreed to part company ; Austria and Hungary would have been better had they followed the example thus set, and, who knows, but before another year has passed for us, a still more interesting separation may not have been decreed ?

In Catholic circles, too, the year just passed has not been an altogether uneventful one. The life of the Church, like that of the individual, is to be a life of warfare. She has had her crosses and defeats, but she has also had her consolations. Under the present illustrious Pontiff, whose motto is, the renewal of all things in Christ, she has freed herself more and more from the nets of diplomatic entanglements, to the strengthening of her own innate powers of defence. We are not of those who think that in the days of the Middle Ages the Church reached her prime, and that the remainder of her course must be marked by signs of senility and decay. New developments in social and educational circles, though at first apparently antagonistic, but open new spheres for her activity and new fields for her conquest, and it only requires a man and a policy to ensure success. Never before did the Church stand in a higher or better position. Old abuses, which for centuries crippled her power, have been eradicated ; the doles of State assistance with their consequences of slavery and silence have disappeared, or are rapidly disappearing, and in the present conditions of the world may they never return ; the union of the different parts with one another and with Rome is closer and more sympathetic than it had ever been ; new activities have been developed, new weapons of defence have been pressed into the service, new policies more in conformity with modern developments have been initiated, and with courage, patience, and withal prudence, the ultimate triumph is, we are convinced, assured.

Pius X has himself set the example of activity. With the keen eye of a general marshalling his forces for the fray he has seen the weak spots, and he has had the courage to point them out. The Commissions for the reforming of Canon Law, for the improvement of Church Music, for the unravelling of the Biblical problem, have engaged his sympathetic attention ; the multiplication of congregations and of offices, and of dignities, has not escaped his eagle scrutiny ; his desire to give all parts of the Church due representation in the College of Cardinals has been ex-



emplified by the appointment of a South American Prelate ; new life has been infused into the Roman Universities ; Apostolic Visitors have been appointed for Italy ; the initiation of Provincial instead of Diocesan Seminaries is, we believe, under consideration. His Encyclicals, too, on the Social Question in Italy, on the Teaching of Christian Doctrine throughout the world, his letter to the Austrian Prelates on the 'Los von Rom' movement in the Dual Empire, his many consistorial references to the present policy of the French Republic, have aroused universal interest. What is best for the present circumstances, not what is most in conformity with traditions is his aim ; and friends and foes alike admit that Pius X is not to be debarred by difficulties from carrying his view into practice.

Politically, too, the power of the Holy See has been sufficiently demonstrated. The representative of the Pope undertook, and successfully carried out, to the satisfaction of the contending parties, an arbitration between Brazil and Bolivia, and later between Brazil and Peru ; the Emperor of Russia has expressed his anxiety to have a regularly accredited Ambassador of Rome at St. Petersburg ; the Sultan of Turkey and the ruler of China were anxious for a Papal representative at Constantinople and Peking ; the Mikado received, in his island kingdom, with every mark of honour, the Extraordinary Envoy of the Pope ; the Kaiser is well known to be playing at Rome for the place vacated by France ; the new King of Norway officially notified his accession to the throne to the Holy See—the first official communication between Rome and Norway since the Reformation ; while in the forthcoming assembly of the Powers at the Hague, it is not improbable that the Holy See will secure the representation in their councils that had been previously refused.

In Italy the relations between Church and State, though remaining essentially the same, have been considerably modified. A spirit of mutual forbearance and conciliation has taken the place of the bitter opposition consequent upon the events of 1870. The utter rout of the forces of anarchy and disorder brought about by the union of Italian

conservatives has not been without its lesson to the Vatican and the Quirinal. Italy has refused to follow in the wake of the anti-Catholic party in France, but she intends to profit by it, in securing for herself, in part at least, the French Protectorate over the Catholic missions. On the other hand, in his Whitsuntide Encyclical, Pius X urged the Catholics to throw themselves into the social work, to form associations on the model of the German Catholic Associations, to dispute the ground with the anti-Catholic socialists, and, eventually, to form a Catholic party to defend Catholic interests in Italy, as the Centre defends them in Germany. It was an appeal for the union of the conservative and radical elements into which the Catholic ranks in Italy had been long divided. Three men, distinguished in economic circles, were appointed to draft the constitution of the new organization, and have since then given the fruits of their labour to the world. But, unfortunately, for the present, the Christian Democrats, or Autonomists, as they are called, have not ceased in their campaign of opposition. We are not, however, without hope that under the stress of circumstances the present bitterness will pass away, and all Italian Catholics will be found united in their allegiance to the policy sketched by Pius X.

There has been a marked revival of Catholic life throughout Italy. In the municipal elections the Catholics, either alone or in alliance with some friendly party, achieved some notable successes; the Holy Father's discourses to the children and the grown-up people of Rome have excited the greatest interest; the efforts of the Catholic bishops to help the poor Italian emigrants have won the marked recognition of the Government and of the King; the jubilee of Bishop Bonnomelli of Cremona, who had done so much for the Italians in the East, was a national festival for Italy, while the death of Mgr. Scalabrini of Piacenza, the friend of the Italian emigrants of the West, was lamented as a national loss. The attitude of the leaders in the literary world has been considerably modified towards the Church. Giovanni Pascoli sang the golden jubilee of

Mgr. Bonnomelli. Fogazzaro organized the celebrations in honour of Cardinal Capecatro, and Graf has recently announced his conversion to the Catholic faith. The social works initiated by the clergy and by the people, of which the diocese of Bergamo is a standing example, continue to spread rapidly; and on the whole, despite the divisions in Catholic ranks, the Church has no reason to regret her progress in Italy during the year just passed.

In France the policy initiated by M. Waldeck-Rousseau, and in greater part carried out by M. Combes has, at last, under M. Rouvier, been brought to a successful issue. The Church and State are finally divorced. The decree that went forth so often from the Masonic lodges has in the end received the approval of the Chamber and the Senate, and the signature of the President of the French Republic. France as an official Catholic nation has ceased to exist. For Catholics throughout the world, but more especially for Irish Catholics, the news has been a cruel blow, but, it was one for which they were prepared. They may indeed have hoped that the Church would have made a better struggle, they may have counted too much upon the traditional devotion and generosity of the French nation, they may have thought that even in the last moment a man would arise capable of repairing the blunders of the past, and welding together the friends of religion and of liberty, but still they knew that, sooner or later, the divorce must come.

The important question must now be faced, what is to be done under the new conditions? According to the new law the Republic will no longer recognize officially any religion, and will give no aid to its support. The Budget of Worship and all departmental and communal estimates for religious expenses will be suppressed. The ministers of religion who are over sixty years of age, and who have given, at least, thirty years service, are to receive as a pension two-thirds of their present salary, those over forty-five, and who have given over twenty years work, receive one-half, and all others will receive their full salary for the first year after the separation, two-thirds for the



second, one-half for the third, one-third for the fourth, and henceforth the State will recognize no obligations towards them.

The property of the Church in France—cathedrals, churches, seminaries, presbyteries, with all their belongings—will be transferred to the Associations of Worship which will take the place, in a certain sense, of the present *fabriques*. These associations, whose sole object is to be religious, are to consist of seven persons in a parish of one thousand people, of fifteen if the parish has over a thousand and under 20,000, and of twenty-five if the population be greater. These parochial associations can unite together with a central direction and administration, and thus the religious associations in a diocese may be joined together for diocesan interests. They will be recognized by the Government as legal corporations, and will enjoy all the privileges of such. They are to give an account of their work to the people once a year, and their financial status is to be examined by governmental departments.

On this point there are two restrictions to be noted, one of which is injurious to the Church and the other distinctly favourable. These associations can build up a reserve fund, but the extent of that reserve is strictly limited. For associations with 5,000 francs of revenue they can accumulate only a sum equal to three times their annual expense, and for the others the reserve fund must not exceed six times their annual outlay. The reserve must be securely invested; but in addition they may also accumulate a special fund, to be placed in certain investments, for the buying, construction, repair or decoration of property suitable for the objects of the association. On the other hand, it is understood, though the final decision rests with the Council of State, that no association will be recognized unless its priest is in a position to perform the usual duties of a Catholic priest, that is to say, that he is in subjection to his bishop who is himself in communion with Rome. If this interpretation be given to the law, the danger of schism will be, to a great extent, removed.

To these associations of worship will be handed over most of the Church property, the cathedrals, churches, seminaries, presbyteries, etc., with this difference that in case of the churches they are to be handed over gratuitously, but in the case of archiepiscopal and episcopal houses, they are given for only two years, and the seminaries and presbyteries for five years. On the expiration of these terms they become the property of the State or department or commune. But beside this movable and immovable property, the associations can obtain funds by gifts, by collections, by fees for religious ceremonies, by foundations, by hiring out the seats and places in the church, and in many other ways, the only restriction being that they can receive no help from the State under any title whatsoever.

Regulations for securing public order are also introduced. Religious gatherings are under the surveillance of the police; with the mayor lies the regulating of processions and of ringing the bells; heavy fines are levelled against anyone forcing another to join a religious function or to contribute to its expenses, against ministers of religion defaming by sermon or public notice any citizen of France, against any minister of religion who would encourage resistance to the laws, or whose sermons would tend to rouse one party against another. These are the principal clauses of the Bill of Separation.

Now, there are two lines of opinion in France regarding the action that should be taken in the present circumstances. One party would have nothing to do with the new law. They would not organize these associations of worship nor give any countenance to their organization; they maintain that such associations introduce democratic elements into the Church, essentially at variance with her Divine constitution. Besides, they argue, the present law is but the beginning of the persecution. The anti-religious elements are not content, and, as a result, the very earliest opportunity will be utilized to place on the statute-book still more stringent measures. But another, and we think a wiser, party stoutly maintain that Catholics should be up and doing, that they should begin at once the work

of organization, that the principle of lay control of the finances, though not the usual system, is, still, not in opposition to the constitution of the Church, that the fear of future robbery should not prevent the householder from fortifying his house against attack. They point out, too, that what the Church has lost in funds she has gained in freedom; that the appointment of bishops, which hitherto rested with the Government, will now be vested in the Holy See, which will appoint men, not for their political services or their readiness to meet the wishes of the secular power, but for their ability and readiness to defend the interests of the Church; that the fourteen Sees now lying vacant on account of the action of the present Ministry can at once be filled, and that with good bishops to guide the fortunes of the Church, the present crisis will soon pass away, and in the end Catholicity will progress as it has progressed in the English-speaking countries.

The opinions of these latter will, we trust, prevail, but until the regulations of the Council of State for the enforcement of the law are seen, and especially until the Holy Father has spoken, it is not safe to give a very definite opinion. Pius X has followed the course of events in France with anxious attention. He has heard the views of all parties expounded by their ablest exponents; he has around him many devoted counsellors who are in close touch with the state of affairs in France; he has no interests to seek except the welfare of the Church, and, therefore, he is in a position to pronounce an impartial verdict on the new law, and to give an authoritative declaration on the policy which should be adopted by French Catholics. We are confident that he will soon publish his views, and we trust that they will be loyally accepted by all.

But, if Catholics have reason to regret the state of affairs in France, they have still better grounds to rejoice at the position of the Church in the German Empire. What a change since the days of the *Kulturkampf* under the Iron Chancellor? The *Kulturkampf* and its authors are gone, but the fruit of their work remains, and is repre-



sented by the Centre party in the Reichstag, which party in itself is typical of the perfectly organized forces of German Catholicism. It is now the most powerful section of the German representatives, counting one hundred pledged members, and, in union with the Alsatians, Poles, Guelfs, etc., can command over one hundred and thirty votes on any religious question. The Emperor perfectly recognizes that the Centre is the only real bulwark against the advancing tide of Socialism, and hence his readiness to comply with the demands of the party. Nor are there any signs of weakness or decay to be found in the Centre. The recent elections in Bavaria were a sweeping triumph for the Catholics over the Liberals, and in Baden, too, they have achieved some notable successes. The Catholic Congress held this year in Strasburg, was even more imposing than before, and the utmost unanimity marked the proceedings. Persecution was advantageous to Germany. It welded together the Catholic forces, and we are not without hope that it may produce the same effect in France.

Perhaps the most interesting development in the Empire during the past year was the attacks made upon the Catholic student societies at the German universities. For over sixty years the Catholic societies have existed at the universities. The necessity for such separate foundations will be evident, if it be remembered that most of the student bodies are organized on a duelling basis, or recognize the lawfulness of such forms of 'satisfaction.' The motto of the Catholic societies, on the contrary, is religion, science and good-fellowship. In recent years many new societies were formed, the work of organization was perfected, and the Catholics had secured a position at the German universities that they could have never hoped for without such union. The result was noticeable, both in the tone of the universities themselves, and in the public life of the country.

The extreme Protestant parties took alarm at the spread and success of the movement. The Evangelische Bund, corresponding more or less with 'The Protestant Alliance' of these countries, passed resolutions condemning the

Catholic student societies, and calling upon the Government to suppress them. Their cry was the freedom of university life. Young men, they said, going to the universities should begin life without guiding strings, they should be at liberty to select for themselves in religion and politics, and the Catholic societies were a menace to the intellectual and political life of the Empire. The agitation soon spread. Jena was the first place to adopt their resolutions and the technical schools of Hanover were not slow to follow the example, and in the February Re-union at Eisenach the decree of dissolution against the Catholic societies was pronounced. The matter was brought before the Reichstag. The Catholic students were ably defended by Dr. Porsch, himself a member of a Catholic student society—and the Chamber was practically unanimous in condemning the agitation.

In May, the Minister of Education summoned the Rectors of the universities to a conference, and the student societies were one of the items for discussion. The Minister insisted that the students were free to do as they pleased—to join any or no society—and he called upon the rectors to allow no intimidation or persecution of the free corporations. His instructions did not put an end to the controversy, a campaign of boycott was initiated, but the Catholic students were not to be easily crushed. Their answer to the agitation was the foundation of many new societies, and nobody who saw them march through the streets of Freiburg to High Mass, last summer, or through Strasburg at the Catholic Re-union of Germany, could have any fear that they mean to barter one iota of their freedom or their principles, even at the bidding of the Evangelische Bund.

For Catholics throughout the Russian Empire the recent disasters have not been without good fruit. Religious as well as political liberty has been granted by the recent Imperial decrees. But in no other part of the Empire has the Church benefited more than in Poland. There the freedom of religion was hedged round by many restrictions. The priests were at best only ticket-of-leave men; they

could not go outside their parish without special permission, and re-unions were almost an impossibility. Religious instruction in Polish was forbidden, and in the schools Polish was ruthlessly pursued. But the recent war disasters put an end to such autocratic rule. The Russian popular assembly is certain to be favourable to Poland, as is shown in the resolutions of the Zemstovs in Moscow.

The first result of the Imperial decrees may be seen in the territory of the 'Uniate' Ruthenians. These unfortunate people were betrayed by their Metropolitan. They had been in communion with Rome, but their Primate joined the 'orthodox' Church years ago, and they suddenly found themselves registered as orthodox. They were commanded to conform to the orthodox religion, their priests were banished, their churches sequestered. Persecution followed persecution, in spite of the protests of the Holy See, but the poor unfortunate people refused to accept the orthodox faith. The result was that they were left without the Sacraments of the Church, except Baptism, which they administered themselves; they assembled in the woods or private houses for their devotions. They remained devoted to Rome in spirit, though separated from it by force, and, as soon as the Imperial ukase appeared they hastened to put themselves into communication with Rome. The result is that the Church has gained an immense number of recruits in the last six months; by many it is estimated that over half a million have declared themselves Catholics, anxious to remain in submission to Rome. Whole villages have turned over at the same time. These are only the first fruits of the new awakening in Russia, and still more important developments may be expected in the near future.

The state of Catholicity in the Dual Empire (Austria and Hungary) is not entirely satisfactory. We fear that there, too, the evils of State control are only too visible and that an effort must be made if the Church is to maintain her position. But it is pleasing to know that there is new life and energy in the Catholic ranks. After the



Papal Letter to the Austrian Bishops on the 'Los von Rom' movement—a proselytizing movement adopted by the Pan-Germanic party—serious steps are being taken to combat the evils. Societies are being formed, churches are being built, collections are being organized to send priests into the districts hitherto neglected. The religious character of the schools is engaging serious attention, and an effort is being made to found a new Catholic University at Salzbrough. How far such a step is prudent in Austria at present, we leave it to the organizers to determine. Unfortunately, the Catholic parties are not unanimous in regard to the line of action to be pursued, and the present political troubles between Austria and Hungary have tended to throw the religious programme into the background. But the recent re-union of the Austrian Catholics may help to put an end to their dissensions, and if they were only united, the new energy in the Catholic ranks would give us hope for the future of Austria.

We can merely glance at the remaining Continental countries. In Belgium the Catholic party still controls the Government, and bids fair to control it for a long time to come, though we are still uncertain whether it is wise to identify the interests of the Church with the fortunes of a political party so closely as has been done; in Holland the Catholics form about one-third of the population, and the Catholic representatives hold the balance of power between the Evangelicals and the Socialists; in Switzerland the position of the Catholics could hardly be more encouraging; in Sweden there is a Catholic population of two thousand, with a Vicar-Apostolic and sixteen priests; in Norway the number is a little higher; in Denmark the figure reaches about seven thousand. Spain, if anything, has improved under its excellent young Catholic king, and Portugal is no worse than it has been for years.

Before passing to other countries it might be well to call attention to the serious struggle which the Church is forced to sustain throughout the world in defence of religious education. In Ireland and England our readers

are perfectly familiar with the difficulties of the situation ; in France religion has been banished from the schools, but we hope the scholars are still not neglected ; in Italy religious instruction used to be given unless the parents object—now, unfortunately, the parents must demand it ; in Austria and Belgium there is danger brewing ; in America separate schools still keep their flag flying, as is shown by the Sheedy Report in the recent blue book on education ; in Canada the Laurier compromise has secured Catholic teachers for Catholic children in the north-western territories ; in Australia the bishops have reasons for protesting against the system ; and in New Zealand the united Hierarchy have registered their objection against wholesale Bible reading in the public schools. The cause of religious education is a sacred one and an important one, and from this brief epitome of the state of affairs throughout the world, it will be evident that the enemies of the Church are sparing no pains to secure the ultimate triumph of secularism. It behoves Catholics to note the turn which affairs are taking, and to determine upon the line of defence best suited to modern requirements.

In the United States Catholics have no reason to regret the work that has been done in recent years. According to the *Wiltzius Directory* (1905) there are now under the United States jurisdiction, 22,127,354 Catholics—that is to say, about twelve millions on the mainland, over one million in Porto Rico, and seven millions in the Philippine Islands. Great sacrifices are being made to maintain the separate Catholic schools. New York alone has paid out 4,839,000 dollars for its sixty schools, frequented by 40,000 pupils, and their annual cost exceeds 320,000 dollars. By the recent decision of the President we understand that the Indian Catholic schools can receive an endowment from the funds annually devoted to the Indians in lieu of regular government withdrawn since 1899. New dioceses have been formed, and new activity is evidenced by the Federation of Catholic Workmen's Societies, and, in the literary world, by the project of publishing a scholarly and scientific Catholic encyclopædia.

The need of such a publication has long been felt. Encyclopædias, indeed, there are in sufficient numbers in the English language, but a glance at a few of the articles will be sufficient to prove how little the writers understood or appreciated Catholic beliefs and sentiments. It is to such books that Catholics must at present have recourse, if they want to procure the information they require; and the influence for evil upon their readers is sufficiently evident from the work the Encyclopædists did in undermining the faith of the French nation. Hence it is, that a number of Catholic scholars in America have determined to do for the English language what has been already done for the French and the German. The names of the committee, embracing, as it does, the foremost Catholic scholars in America, some of them Professors at the Catholic University, are a sufficient guarantee that the work will be done in a scholarly style. Writers have been secured throughout the English-speaking Catholic world, and the publishers are prepared to spare no expense to make the encyclopædia not unworthy of the Catholic faith. We wish the project every success.

There is, too, another institution on American soil to which Irish Catholics turn with sympathy and confidence—the Catholic University at Washington. They look to it as the crowning and completion of the great work of education done by Catholics in the States; they recognize its necessity, they know its capabilities, and they are confident that under its present management it will satisfy all their expectations. Difficulties it has met with, we admit, friends have not rallied round it as they might have done; its financial reverses would have broken the courage of less devoted labourers; but, as Cardinal Gibbons put it in his memorable letter, the honour of Catholic America is pledged for its success, and Catholic America seldom knows failure. The Pope has blessed the work, the bishops are at present unanimous in its support; an annual collection taken up through the States about the beginning of Advent has been inaugurated; the present financial status, though far from perfect, is reassuring;



and with its excellent staff we are confident the number of its students will equal that of the leading American universities. It requires time, no doubt, before the necessity of such an institution is recognized in certain circles, but nowadays we would fain believe that the recognition is universal.

In Australia and New Zealand the progress of the Church has been completely satisfactory. In 1904 a great Catholic Congress was held at Melbourne, attended by representatives from all parts of Australia, and the report of the proceedings prove beyond doubt the vitality and the advance of the Church in Australia. During the present year the Australian Hierarchy met together at Sydney, under the presidency of Cardinal Moran, and in their joint pastoral issued to the Australian people the progress in the Church is sufficiently indicated :—

The period [they say] has been one of quiet growth and consolidation rather than of that pioneer missionary expansion which was distinctive of earlier periods of our history. Our Catholic population in Australia has grown to something over a million (1,011,550). The clergy number over thirteen hundred ; the teaching brothers over six hundred ; the nuns over five thousand five hundred. We maintain thirty-three colleges for boys, and one hundred and sixty-nine boarding schools for girls ; two hundred and fifteen superior day-schools, ten hundred and eighty-seven primary schools, ninety-four charitable institutions, and the children in Catholic schools number over one hundred and twenty-seven thousand. From these figures it can be seen that although ours is a land which has developed and grown with the rapidity of adolescence, the Church has progressed also, even so as to keep well to the front among the most progressive institutions of the country.

The news of the progress of Catholicity in Australia was welcome to Catholics throughout the world but especially did it send a thrill of pleasure through Irish hearts. Under the Southern Cross many of our exiled countrymen have found a home, and the interests of the Church there are in the hands of Irish ecclesiastics. Their devotion to their Mother Church and country was appropriately expressed in their address to the Hierarchy of Ireland, and in the name of Catholic Australia Cardinal Moran, a few days ago,

sent his touching message of sympathy to the representatives of the Irish nation.

For the Catholic Missions, too, the year 1905 has not been an unfavourable one. It was feared that the religious disturbances in France would have had a disastrous effect in places far remote from France, for, as everyone knows, French Catholics have been the mainstays of missionary efforts during the last one hundred years. French men and French money were freely placed at the disposal of the Church, and we are confident, even in these dark days, that God will not desert a nation which has done so much to spread the Gospel light. It is true, no doubt, that the banishment or suppression of the religious Orders and the diplomatic rupture with the Vatican have had injurious effects on the Catholic missions; and nowadays with the separation of Church and State, when the people will be obliged to contribute to the support of their pastors and of the Church, it will be impossible to expect that there will not be a diminution in the amount of French contributions to the Propagation of the Faith and other kindred societies.

But the Providence of God is watching over the Church. If one race or nation fail, another arises to take its place. Germany, which till recent years did comparatively little in the missionary field, is rapidly coming to the front. Numerous societies have been established throughout Austria and Germany for the spread of the Gospel, for collecting funds and for training missionaries. The Emperor, too, is not unconscious of the advantage such efforts might bring to the State in developing the sphere of German influence in distant lands. He recognizes to the full, what France has gained by its protectorate over the Christian missions of the East, and in the present crisis he hopes that Germany might occupy the place vacated by its rival. America, too, bids fair to excel in its contributions towards the funds of the Catholic missions. It was only in 1897 that the Council of American Bishops officially took up the work of the Propagation of the Faith, and warmly recommended it to the generosity of American Catholics. Nor has their appeal been long without a

gratifying response. According to the most recent reports the diocese of Boston has actually contributed more money than the great diocese of Lyons, which is the home of the organization, and which for eighty-two years has headed the list ; and many other American dioceses have been almost equally generous in their subscriptions. There is, then, no fear that the Catholic missionary forces will be crippled for want of funds, and, despite the few reverses which even this year they have met with, the progress of the missions has been steady and re-assuring.

In England, during the year that is passed, the question of education has been most prominent in Catholic quarters. The Bill of 1902, though good, in so far as it recognizes the rights of parents to the religious education of their children, has not been working so smoothly as many of its supporters anticipated. When the local authorities are unfriendly, difficulties of all kinds have been put in the way of the Catholic schools. The premises were condemned, or the teachers were underpaid, as in London, or the necessity for separate schools was disregarded. With patience and determination perhaps the difficulties will pass away ; but, without professing to possess an intimate acquaintance with all its workings, we must admit that we have for the future the gravest fears.

The limit of compromise has at least been reached, and, we think, Catholics can surrender nothing more without surrendering principles for which the Catholic Church has maintained many a severe struggle. Hence it is that friends were shocked and alarmed at one incident in the history of the school question last year, namely, what was known as the Bradford Concordat. There, the Catholic authorities seemed to have agreed to hand over a Catholic secondary school to the management of a committee, two-thirds of whom were to be elected by the City Council and only one-third by the trustees. Teachers were to be appointed without any reference to their religious beliefs, and no religious education was to be given in school hours, or to be paid for from the public rates. The principle of Catholic teachers for Catholic children is, we think, the main



contention of the Catholics, and no compromise surrendering such a principle could be tolerated. Fortunately, the Catholic Education Council promptly condemned the Concordat, the Bishops expressed their approval of the form and substance of the condemnation, and, as a result, the Catholics who had signed the agreement withdrew from the understanding. Such weakness, though in the most difficult circumstances, does much to injure the Catholic position.

What fortune the present year may have in store for the Catholic schools of England we do not profess to know. The policy of the Liberal Government depends upon so many factors, at present uncertain, that no man, short of a prophet, could hope to foretell what the next few months may bring to light. That the Education Act of 1902 will be modified we have very little doubt ; but that the Catholic schools of England will suffer by the modifications we have not the slightest fear. The separate treatment of Catholic schools may, indeed, be the solution, and though the separate treatment has been time and again severely criticised, we are not yet convinced that it involves any certain risk of future ruin. It would, indeed, be a privilege, but it would be a privilege for which Catholics have made a sacrifice never made, and never likely to be made, by any other Christian denomination. It would be a privilege, too, guaranteed by a Liberal Government, and Tory Administrations, are not, from their principles, opposed to such privileges. But whatever be the plan proposed, of one thing we are confident, and that is, that the interests of the Catholic schools of England are safe in the hands of the Irish party. However much the party may have reason to resent the attitude of some of the leaders and organs of English Catholic Toryism, they have pledged themselves to maintain the cause of Catholic education, and they are not accustomed to shirk their pledges. But if they are prepared to do the work, if they are prepared to undertake the responsibility, and in their present position the responsibility is a serious one, surely they should be allowed to measure the ground for themselves, and to select the spot best suited for manœuvring.

In Ireland, too, the Education question, primary, secondary, and University, has been the main topic of discussion in Catholic circles during the year 1905. The Commissioners of National Education by their amalgamation tendencies, and their withdrawal of fees for the teaching of the Irish language, have aroused popular feeling against them as it has hardly ever before been aroused. How long they can continue under present circumstances in setting at defiance the protests of managers, teachers, and people yet remains to be seen. Thinking men are at last waking up to recognize the anomalous position which Trinity College holds in the educational advance of the Irish nation. If indeed it were an Irish University, progressive with the progress of the times, anxious for the development of the mental and material resources of Ireland, proud of the Irish literary and historical treasures left to it to unfold—we could well understand why Dublin University should exercise a predominant influence over secondary and primary education in Ireland. But, there it stands on Irish soil indeed, but almost the only English institution which has remained for centuries uninfluenced by its Irish surroundings. With its immense revenues, drawn for the most part from Irish sources, it has persistently refused to suit its teaching to Irish requirements or Irish sentiments, with the result that foreigners have had to be summoned to superintend the industrial development, and foreign scholars—French and German and Italian and Danish—have had to undertake the publication of Irish manuscripts, many of which are safely lodged in the Library of Trinity College. Unfitted by its constitution to advance with the progress of the times, it has either stood still or gone back when similar institutions were advancing, and now it stands an object of contempt for any one who understands the work a national university should accomplish. Yet, it is such an establishment as this, itself above all examination or supervision, outside the sphere of every commission or report, that manages to control, to a great extent, the secondary and primary education of the country. We trust that the recognition of such an anomaly will soon be

universal, and that the recognition may bring the country relief from such a reactionary influence.

The University grievance was well kept before public attention during the year. This is in itself a distinct gain, for one of the great difficulties in the way of some settlement is, the fact that the mass of the people have never realized the importance and necessity of such an institution. In the early part of the year the Trinity College Scholarships—consisting partly of College foundations and partly from funds supplied by Sir John Nutting—opened the eyes of the people that Trinity College, with its falling numbers and its shattered reputation, was willing to stoop to any methods that might fill its vacant halls. The proposers of such a plan must surely have lived all their lives inside the walls of Trinity College, else they would have better realized the feelings which such a bribe was likely to evoke amongst the Irish people. The Bishops promptly expressed their condemnation of such a scheme, and strengthened their condemnation by establishing a number of Scholarships themselves for the most promising Intermediate students. The scheme of Scholarships has been taken up by some representative bodies throughout the country, and it is possible that in this direction some little might be done, not indeed to solve the question, but to relieve the most glaring wants of the present intolerable position. But as things stand at present, where there is no guarantee of permanency, representation, or effective control, the people will never rally whole-heartedly to such a scheme. Still the number of new forces and elements in the field give us hope for the future of the question. The Gaelic League, the Graduates' Association, the Maynooth Union—not to speak of a host of individuals—have each in turn submitted their views on the situation, and suggested the remedies which they thought best. It may be that with the advent of the new Government the prospect of a settlement will be brighter, but at the worst they cannot be darker than under the last Administration.

JAMES MACCAFFREY.



## RELIGION AS A CREDIBLE DOCTRINE

**A**S no satisfactory answer has yet been given, from a Catholic standpoint, to Mr. Mallock's work on the *Credibility of Religion*, we have thought that it should not be allowed to pass out of sight without some notice from us. Immortality, Free-will, and the Existence of God—Mr. Mallock understands by Religion, assent to the existence of these three things as objective facts—have ever been absorbing themes of philosophical speculation. But other and more personal motives have led us to the study of Mr. Mallock's book. *Religion as a Credible Doctrine* is of particular interest to students of Neo-Scholastic philosophy, for this reason, that it purposes to be a reasoned denial of the possibility of Neo-Scholasticism. Neo-Scholasticism professes to base on the findings of modern science an intellectualistic thesis affirming the existence of God, Free-will, and Immortality as objective certainties. Mr. Mallock concludes 200 pages of detailed argument thus :—

If we fix our minds on the great primary doctrines . . . and if we compare them honestly with the actual facts of the universe, as science, by research and experiment, is day after day revealing them, we find that these doctrines thus tested are reduced to dreams and impossibilities—that in the universe of law and reason there is nowhere a place left for them.

There is more. Mr. Mallock proceeds to build up what he has thrown down. How? As Kant in the eighteenth century, by proving that Practical Reason—or, as Mr. Mallock calls it, 'the subjective value of things which make up the practical life of all men'—postulates Free-will, Immortality, and God. This conclusion opened up a new problem. Kant, living in the eighteenth century, might write a 'Critic of Pure Reason' and a 'Critic of Practical Reason,' and bestow on posterity the legacy of their re-

conciliation, but Mr. Mallock, writing in the twentieth century, was bound to face frankly the problem of the reconciliation of two contradictory conclusions. Honesty is at times inconvenient, whatever the makers of proverbs may say. While loudly disclaiming any intentions of emulating Hegel, Mr. Mallock closes his book as follows :—

Here, then, we find ourselves standing between two worlds—the cosmic world, with all that is implied in it, on the one hand; and the moral world, with all that is implied in it, on the other. Such being the case, when we consider either of these two worlds separately, we assert, as reasonable men, that each is no less real than the other; in experience, moreover, both these worlds are united; and yet, when the intellect compares them, we find that the two are contradictory. As reasonable beings we can unite these two incompatible worlds in a single reasonable synthesis by one means only; . . . we must learn, in short, that with regard to the deep things of life, that the fact of our adopting a creed which involves an assent to contradictories is not a sign that our creed is useless or absurd. . . .

In reviewing *Religion as a Credible Doctrine* we are bound therefore to enter on a treatment of such interesting problems as the possibility of Neo-Scholasticism, the value of the Kantian Basis of Metaphysics, and the value of Neo-Hegelianism.

A word about method. Mr. Mallock singles out Father Maher, Father O'Driscoll, and Dr. W. G. Ward, as exponents of Neo-Scholasticism. Precisely these reasons that urged Mr. Mallock to mention these great names dispense us from a like task. These three writers, in 'virtue of their position and the scope of their works, are widely representative rather than great or original.' In omitting their names, therefore, we do not change in any way the terms of the combat. Father Maher and Father O'Driscoll have replied. Both have preferred to point out where Mr. Mallock misrepresented them, rather than to enter on a direct refutation.

For the rest, we intend to reproduce faithfully Mr. Mallock's thought, that readers may have it before their minds when reading our criticism. While leaving to the

reader the decision of the worth of our own efforts, we are confident that we have loyally set forth every argument and fact of importance adduced by Mr. Mallock in favour of his theories.

#### I.—MR. MALLOCK ON IMMORTALITY

The first argument generally advanced by religious apologists runs thus: Intellect is a faculty specifically distinct from sense as is proved by the fact that its acts, and particularly that act known as self-consciousness, display aptitudes fundamentally opposed to the known properties of matter. Such absolute contrariety, which, be it noted, is admitted by atheistic scientists, proves that the intellect, or the rational soul of man, is essentially distinct from the body, and is therefore capable of surviving it. A belated, and self-contradictory, and yet most popular fallacy—is Mr. Mallock's comment on this argument.

Everyone assents to the unimaginable nature of the connexion between consciousness and organized matter; but everyone, including our religious apologists, admits that this connexion is a fact. Now, asks Mr. Mallock, is not the alleged fact of necessary separability just as difficult to imagine, and just as contrary to analogy, as the admitted fact of connexion? The argument is an assumption that the unimaginable cannot exist; whereas, the very phenomenon of the admitted connexion is unimaginable, and one alternative explanation of it is just as unimaginable as the other. Again, the religious apologist admits the unimaginable in admitting that spatial pressure can excite non-spatial pain. And if non-spatial pain cannot exist, as the religious apologist holds it cannot, without the spatial pressure that excites it, how can it be self-evident that non-spatial intellect is essentially independent of the operations of the spatial brain?

Finally, there is the same apparent contrariety between the consciousness of the brute and matter as there is between matter and the consciousness of man, and therefore this first argument of the religious apologist shows that pigs have immortal souls, or does nothing to show that men have.



The second argument of the religious apologist is an attempt to demonstrate, by the ordinary methods of observation, that man and man only possesses the various faculties that comprise Intellect—attention, judgment, reflection, self-consciousness, the formation of concepts, and the processes of reasoning. Let us take these faculties *seriatim*, observes Mr. Mallock, and see if observation and experience warrant us in maintaining that in all living creatures, with the sole exception of man, all trace of every one of these faculties is wanting.

Let us begin with attention, judgment, and reflection.

Does the elephant when he feels a bridge, before he will trust his weight to it, not judge and reflect in an obvious and appreciable manner? Does not a dog judge and reflect when he moves aside just in time to avoid a stone thrown at him, the speed of which he must have accurately gauged, discriminating between swift and slow? And yet again, do animals never show attention? Does a horse, a dog, or a deer, hearing some sound, never start, then stand motionless, and then bound away?

Next, let us take self-consciousness. The question is not—as the religious apologist puts it—whether there is not an obvious difference between the operations of the mind of a Descartes speculating on the Ego, and any operation we can assign to the mind of a dog, an ape, or an elephant, but whether the highest mental operations of dog, ape, or elephant are inferior in a greater degree to those of a new-born baby, than those of the new-born baby, speechless, and so wanting in reason, that it does not know that its own leg is its own, are inferior to the mental operations of the poet, the mathematician, and the philosopher. We are inquiring whether the animal nature has really an unbroken connection with human nature, or no; and, therefore, we must take on the one hand the faculties of the higher animals, and on the other those of the new-born babe.

Is there, then, the smallest warrant for saying that the highest animal at the highest stage of its development recognizes itself as an Ego in a manner demonstrably different from that in which the human being recognizes

itself at its lowest stage. Baby, for a considerable, time does not know it has a self ; and even when its mental development has begun to be clearly perceptible—when it first cries for its pap-bottle, or for a piece of rubber to bite upon—who can say that its consciousness of its own self is clearer than that of a dog fighting for a bone with another dog ? If there is no break—and we know there is none—between the consciousness of the full-grown man and the baby's, how can we pretend that, as an actual and demonstrable fact, an impassable gulf yawns between the baby's consciousness and the dog's ?

But now, observes Mr. Mallock, we approach the apologist's citadel—the formation of concepts. The essence of a concept is this : it is a general idea of a thing as distinct from any particular specimen of it—for instance, a general idea of milk as distinct from the milk in this jug or in that jug. The apologist maintains that the philosophy of the cradle abounds in such concepts—for instance, 'milk nice,' or the infant naturalist's classification of the first horse as a 'big bow-wow.' The animal, on the other hand, is conscious of nothing but a multitude of individual things. But, rejoins Mr. Mallock, does not a cat realize as a fact, which is true generally, that milk is nice, just as clearly as a child does ? It knows by the look and smell of it without tasting it that the milk in this particular saucer is a specimen of a fluid whose niceness it has learnt already. Does not the dog recognize other dogs as creatures belonging to the same species as its own ? Do not cows and horses, who have been at first frightened by trains, reach, when they have ceased to be frightened by them, to some such conclusion as, 'trains not dangerous' ? The animal's judgments are at all events more clear than the baby's, and certainly do not show signs of so great a distance from the child's, as the child's show from those of the mature philosopher.

Having thus satisfied himself of the insufficiency of these two main contentions of the religious apologist, Mr. Mallock passes on to the examination of some less important arguments.

Firstly, it is asserted that men alone are capable of disinterested and reasonable affection. Is this true? How is it evident that the dog who watches by his dead master's body is animated by a feeling of a kind radically different from the feelings of a human mother who watches by her dead child?

Secondly, it is maintained that animals, unlike men, make no progress. This statement, according to Mr. Mallock, is the very reverse of the truth, if we apply it to mankind at large. Tribes of savages exist to-day, who are still in the condition of the men of the Stone Age. While in itself the Stone Age reduces, in point of duration, the age of historical progress to less than a bustling yesterday in the life of a man of sixty. On the other hand, the progress of man in the arts is admittedly due, in a very great degree to a purely physical superiority—the adaptable human hand. If men, then, with human hands have remained stationary for countless thousands of years, why need the fact that animals have remained stationary also prove that, besides lacking the hand, they must have been lacking in every faculty that can be called intellectual likewise?

Thirdly, the apologists tell us that Physiology cannot locate the higher mental faculties. It seems, therefore, that the higher mental faculties can employ, within limits, any portion of the brain indifferently; and it is concluded that these higher faculties are demonstrably separable from matter. This alleged fact, observes Mr. Mallock, is one no physiologist will admit. Some religious apologists base the fact on Goltz's experiments. Unfortunately for them, Goltz's experiments were made on dogs!

Fourthly, Science, according to these apologists, cannot point any difference between the animal brain and the human brain sufficient to account for the admitted superiority of man's powers; therefore, man's superior powers are demonstrably independent of the brain. What is the fact? Flechsig, a distinguished physiologist, and one cited frequently by apologists, declares that in the thought-centres of the brain, which are distinguished by their



structure from the sense-centres, man does possess precisely that degree of peculiarity which analogy might lead us to expect as an explanation of his mental pre-eminence.

Finally, all these apologetic arguments are based on the supposition that by observation, inference, or otherwise, we can learn, with approximate accuracy, what the mental life of the animals is. Yet these same apologists admit that 'our assurance with regard to their (the animals) subjective states can never be more than a remote conjectural opinion.' What, then, becomes of the whole argument in favour of man's immortality?

At this point, Mr. Mallock passes on to consider the case of the other side. 'We have listened to religious dualism attacking scientific monism. Let us now listen to scientific monism as stating its own case : it attacks religious dualism.'

To enable his readers to grasp the full strength of the scientific, Mr. Mallock insists on the fact, and cites names thereto, that modern apologists recognize the claim put forward by science to interpret the universe so far as the universe is accessible to it, and recognize also the substantial truth of the conclusions which thus far it has reached. That evolution, for instance, explains a vast number of phenomena which were formerly regarded as due to separate acts of God, that it explains, in particular, the variety of living species as a result of a continuous and single process rather than as a result of a number of isolated and arbitrary interferences—this all educated apologists are in these days eager to declare that they accept as fully, and with as little fear, as their opponents. Yet, they are ever nervously on the watch to discover limitations and flaws. They fail to understand that whilst, on the one hand, lacunæ have been discovered in the class of evidence with which, in a special manner, the name of Darwin is associated, other evidences of the doctrine for which Darwin contended—namely, the essential unity of man with the other animals—have accumulated in overwhelming strength and have done more to make the doctrine a demonstrable indeed a visible, fact, than any of the detected lacunæ

have done, or can do, to cast doubt upon it. Thus, within the last quarter of the nineteenth century, it has been demonstrated, firstly, that the evolution of the individual man is identical with the evolution of the animals most closely allied to him; and, secondly, that the organic evolution of the individual—human and animal equally—is in each case an epitome of the long evolution of the species. We will deal with these two facts separately.

And, first, for the comparison of the embryonic evolution of man and the allied animals. The first act of the great drama of conception is common to man and to the animals most nearly allied to him—one of those minute, ciliated cells, known as spermatozoa, is admitted within the female ovum, and the egg-cell, barren of itself, becomes the source of life. As the drama proceeds, the identity of its incidents, in all these cases, continues; not only that, but the mode of origin in the parent body of these two protagonists, the male cell and the female cell, is the same. 'The embryo of the man and of the anthropoid ape retain their resemblance much later—at an advanced stage of development—when their distinction from the embryos of other animals may be seen at a glance.' It is impossible to elucidate such facts as these, except by the assumption that these animals have a common parentage.

But, pursues Mr. Mallock, more important embryological discoveries remain. Ontogenesis is the brief and rapid recapitulation of phylogenesis: that is to say,—alike in the case of man, and of the animal species generally, that gradual and slow development of the species from lower forms to higher may be seen taking place with the rapidity of a brief epitome in the embryo of each individual living creature from the moment of its conception till the final moment of its birth. Of this truth it will be enough to give two illustrations.

One is the fact that in the embryo of man and of the allied animals, the gill-clefts of our far-off aquatic ancestors emerge and subsequently disappear. Thus, the supposition of aquatic ancestry, treated with such injudicious scorn by the theologians, is attested afresh by the evidence of a

living document every time a child is conceived and grows to maturity within the womb.

A second, and more familiar fact, gives us a daily miniature reproduction of the great process of evolution, in virtue of which we are men, and not frog-like things ourselves—it is the transformation of the tadpole, an animal that swims in the water, into a frog, an animal that hops on land. We have here the ancient development of the land animals from the fishes re-enacted for us in the open light of day.

And there is more to add. As the embryo of the baby recapitulates the evolution of man as an organism, so does the progress of the baby from an unthinking to a thinking being recapitulate the evolution of the specifically human intellect; and each mother who has watched with pride, as something peculiar and original, the growth of her child's mind, from the days of the cradle to the days of the first lesson book, has really been watching, compressed into a few brief years, the stupendous process which began in the darkest abyss of time, and connects our thoughts, like our bodies, with the primary living substance—whether that be wholly identical with matter or no.

What are the existing lacunæ in that mass of circumstantial evidence collected by evolutionists compared to the overwhelming unanimity with which all this cloud of witnesses declare that all life is, in kind and origin, the same? The history of religious apologists of recent years has been that of a long series of failures. Time after time, scientific conclusions were pronounced false, because positive proof was wanting for this or that detail; and lo! in the midst of the theological jubilation the missing proof has often been found. Such occurrences should be a warning to these apologists who favour the gaps-in-existing-evidence arguments.

Before quitting the question of man's immortality, Mr. Mallock employs an *argumentum ad hominem*, and from the satisfaction he takes in exposing and developing it, he clearly thinks that he is giving the *coup de grâce*. When, asks Mr. Mallock, is this imperishable soul introduced into



its perishable envelope? At the moment when the male spermatozoon and the female ovum coalesced. Now, argues Mr. Mallock, since the entire animal life, vegetative and sentient, is one; and since the animal life is derived entirely from the parents, and the indivisible human life is not—it follows, that whilst the animal ovum and the animal spermatozoon contain in themselves necessarily the principle of life from the first, the human ovum and the human spermatozoon are, before their coalescence, so much below the animal that they do not contain in themselves any principle of life at all. Animal life arises from organic matter that is living. Human life from organic matter that is dead!

If we look back, says Mr. Mallock, over this aggregate of facts and arguments, one conclusion and only one, leaps into light, that whilst life endures, the individual lives, dies—dies as the rose dies, never to bloom again; and that the mystery of the man's life and the mystery of the pig's are one.

Here we have only been able to present a summary of Mr. Mallock's arguments on one particular phase of the great question he discusses. Editorial tyranny compels us to reserve our criticism of these arguments till next month.

JOHN O'NEILL, Ph.D.

## THE CATHOLIC CHURCH AND HUMAN LIBERTY—V

**I**N my last article I described the position of the Catholic Church in relation to science and scientific liberty ; and in the present article I purpose to deal with the doctrine and discipline of the Catholic Church in relation to educational liberty, as it affects the Family, the State, the Founder of a private school, the Teacher. Are Catholic parents free to choose the school, the college, the university they think best, for the education of their children ? Is the Catholic State free to adopt the system of education it considers the most perfect and the most suitable to the circumstances of the time, to establish a neutral or purely secular system of education, to oblige by law all children to attend the State schools and forbid the opening of private schools ? Are the laity of the Catholic Church free to open schools and to teach, or are they excluded from the teaching profession ? What is the measure of freedom accorded to Catholic teachers in the course of instruction which they deliver to their pupils ?

I will begin with a brief exposition of the rights and duties of parents in regard to the education of their children ; then I will pass on to describe how schools and colleges and universities should be constituted, according to the laws of the Church, in Catholic countries ; and from this we can infer what the attitude of the Church is, and whether it is reasonable or unreasonable, towards freedom of education, whether of the primary, intermediate or university order.

### I.

Rationalist socialists advocate the theory that the child is born not into the family but into the State, and that it is the State and not the parents that has the right and is directly charged with the duty of determining the manner of the rearing and education of the infant citizen. But here the Church intervenes to define and vindicate the rights

and liberties of parents against this theory of the absolutism of the State. According to the Catholic theory the child is born into the family, and only through the family into the State. If a family lived apart, isolated and separated from all those aggregations of human families that we call States, the parents surely would have the right and the duty of determining and supplying the means of physical subsistence and of mental and moral training to their children, and these rights are not surrendered or sacrificed by entrance into the corporate civic life of the State. Citizenship does not carry with it the loss of parental rights, but offers to parents facilities for the discharge of their parental duties through the ministry of others, for example in schools, which would not exist if they lived isolated and external to the social life of the State. It is not the province nor indeed the practice of the Civil Authority to interfere in the internal affairs of the family, in the domestic arrangements, in the relations between father and son, in the system of education which a mother adopts in teaching her infant children, whether it be wholly secular or wholly religious or a combination of religious and secular instruction, but only to correct excesses and to supplement the efforts or supply for the deficiency or inability of parents by establishing schools for the education of the young.

In the miniature kingdom of the home the parents reign supreme, the father and the mother are the king and queen, and the children are at once a part of the parental being and the subjects or citizens of the kingdom of the household. And how are the parents to govern the household, what are their duties towards their youthful subjects? After Baptism their duties are of a material order, to provide for the life and physical development of the infant; but with the opening and expansion of reason new duties succeed one another, to minister to the mind suitable religious and secular instruction and to the will education or moral formation, to develop a sense of duty towards God, towards parents, towards the different orders of superiors, towards mankind generally, towards oneself, to sow the seeds of good habits, to cultivate a great admiration for Christian and civic virtue



and a feeling of disapproval and reprobation of vice and particularly of national vices. They are bound to govern the household so as to present to the State, when their children come to have independent and responsible relations with their fellow-citizens and enter into the life of direct personal responsibility to the civil authority, strong, earnest, industrious, trained, educated, morally-disciplined, devoted subjects; and to the spiritual kingdom of the Church men of faith and of hope and of charity and of obedience, who will combine in their lives the virtues of good citizens and good Christians.

## II.

I pass on to consider what should be the scope and constitution of primary schools according to the Catholic ideal. Canonists<sup>1</sup> distinguish State and municipal schools, schools established by private persons or associations but open to the general public, and what may be called the family school, where the children of the family receive instruction from tutors or governesses.

To begin with the last: Has the Church the right to define the kind of education that should be given in the family school? Is it not the inalienable right of parents to determine the education of their children? Whence then comes the jurisdiction of the Church to take cognizance of the programme of instruction in the school of the home? The parents have, no doubt, the right to determine the education of their children. But even apart from the hypothesis of supernatural religion it would be the duty of parents to provide for their children, together with secular instruction, moral and religious instruction and education. If God had made no revelation to the world parents would naturally be guided in choosing a course of moral instruction for their children, by their own innate or reasoned conception of the duties imposed by the natural law. But the Christian moral code is founded on supernatural religion, and Catholics, besides their subjection to the natural law, are members of the visible divine society

<sup>1</sup> Cf. Cavagnis, *Institutiones Juris Publici Ecclesiastici* (ed. tertia), vol. iii<sup>1</sup> l. iv, c. i, a. iii, from whom the following exposition is taken.

of the Church to which they owe obedience, and they recognize the right and duty of their religious pastors to define the obligations of parents towards their children as they recognize their right and duty to define the obligations of masters towards their servants, of rulers towards their subjects, and of mankind generally towards God and the neighbour. But it is not alone indirectly or through the jurisdiction it exercises over the parents that the Church acquires authority to interfere in the Christian education of the young. The children themselves, who are inducted by birth into the family, are born again by Baptism into the spiritual kingdom of the Church and so become the subjects of the Church and the objects of the combined care and solicitude of their parents and ecclesiastical pastors.

But, it will be asked, what is the extent and what are the limits of the Church's authority to take cognizance of the family course of education? The Church claims no authority over the family except in matters of faith and morals. With the course of secular instruction given in the household she does not interfere, except, as canonists say, in a negative way, that nothing be taught which is contrary to faith or morals. But she commands, in the exercise of her positive jurisdiction, that the education of the home shall include the teaching of Christian doctrine, she claims the right of determining a programme of religious instruction suitable to the different ages of children, and while not claiming the right of approval of the teacher at his appointment she claims the right of vigilance over the teacher charged with religious instruction and of remonstrating and ordering his removal should he be found to be teaching doctrines at variance with the formularies and moral principles of the Catholic Church. The Church does not command that every school exercise in the family commence and end with prayer, or that the catechism be taught concurrently with every secular subject, or that it be taught every day, or that it be taught by the teacher who is employed to give secular instruction; the teachers employed in the family are regarded as *assistants* to the parents and not as their *substitutes*, the parents may prefer

to teach the catechism themselves or get it taught by priests or religious, but they satisfy the discipline of the Church if in the home system of education religion constitute an obligatory subject in the programme of instruction.

Practical Catholics, who get their children taught by tutors or governesses at home, fulfil these parental duties spontaneously from a sense of religious duty and without the need of admonition from their ecclesiastical pastors ; and I only refer to the home school because it is the model of what the system of education in the State schools should be to satisfy the religious convictions and obligations of Catholic parents.

### III.

The Church the State and the Parent meet in the State school and demand the recognition of their respective rights and the equitable adjustment of their respective claims. Let me observe again that I contemplate at present only a Catholic country where the Government, the Church, the parents the teachers and children are Catholics, where the rights of the Church and State are duly defined and respected, where there is no encroachment of the Civil Power on the rights of the Church nor of the Church on the rights of the State. What then are the rights and duties of the Church and State and Parent in respect to the education given in primary State or municipal schools ?

The State, in the fulfilment of her mission to promote the natural well-being of her subjects, establishes primary schools to supplement the efforts or supply for the inability of parents to give a reasonable education to their children. In this her authority and power are undisputed, and the Church makes no claim of a right to interfere at the erection of State schools or in their maintenance or their hygienic condition or their equipment or the programme of secular instruction or the system and nature of the secular education given, whether it be literary or technical, national or neutral, or the hours of school or the duration of the course of primary education. Individual churchmen may be appointed by the State to administer the laws relating to



the State schools, or in their capacity of citizens may interest themselves in the extension and improvement of primary secular education ; but the Church as a divine institution, with a spiritual mission to create and develop and foster the supernatural life of the soul, claims no other authority over the sovereign independence of the State in respect to secular government and secular education in State schools than the negative authority that requires that nothing shall be enacted by law or taught in schools that is contrary to faith or morals. But can the Church forbid the establishment of a purely secular system of education ? Can she command that religion be taught in the State primary schools ? Does she claim the right of appointing or approving the teachers to be appointed ?

It might be argued on behalf of the State that her jurisdiction is confined to protecting the life and property and promoting the natural and secular well-being of her subjects, that she may relieve parents of a part of their duty towards their children though not of the whole and that consequently, while providing secular instruction, she may leave to the Church or to private benevolent religious enterprise or to the care of the parents the duty of instructing the children in the supernatural truths of the Catholic religion. And it might be argued that this is a legitimate theory at least in regard to day schools ; because in the case of the public day schools as in the case of the home school the teachers are regarded by canonists not as *substitutes* for but as *assistants* to the parents, the school and the home constitute one moral educational establishment, and though the school course be confined to secular instruction and religion be taught at home the whole system of education may be called one integral system of combined secular and religious instruction.

But the Church requires, in the first place, that the system of education in primary boarding schools, where the teachers are substitutes for the parents and are charged with the parental obligations, shall combine religion with secular instruction. She argues and insists from her experience of two thousand years that, though in

individual cases no injury may be sustained from a divided education, when secular instruction is commanded by the public authority of the State and received in the public schools and religious instruction is left to private initiative and enterprise, religion is in danger of being unappreciated, undervalued, regarded as unimportant and indifferently taught if not altogether neglected. And she argues, from the intrinsic nature of the case, that mental instruction does not complete the formation of youth, that schools are established not alone to store the mind with the rules of grammar and arithmetic and similar subjects, and teach the art of reading and writing and keeping accounts, but to inculcate a sense of moral duty, to educate the will, to teach the importance of good habits, to direct the orderly evolution of the whole man. .

Moral training of some sort is therefore at all times and in every possible condition of mankind an essential part of any complete system of primary civic education ; and surely it would be most prejudicial to the State and unnatural to establish a system of education which should occupy itself solely with the duty of filling the infant mind with the rules of arithmetic, grammar and the like, and exclude from its programme or neglect the moral formation of the future citizen. The conception of moral duty would presuppose, even in a purely natural state of society, certain doctrinal beliefs, such as the existence and supreme sovereignty of God and the responsibility of man, but obviously natural ethics would not presuppose supernatural religion. In a purely natural order the State would of course instruct children only in the principles of natural ethics and in natural religion. But in the hypothesis of supernatural revelation the revealed moral code supplements and takes the place of natural ethics ; and hence we see the Christian nations conform their laws and their worship and their day of rest to their conception of the principles of Christian morality. And as the Catholic State conforms to the rule of Christian morality in its laws and public worship so, the Church teaches, the moral training given in the schools should be Christian moral

training, and as a foundation for this moral training the children should be carefully instructed in the truths of the Christian religion.

And though it is true that, in the case of day schools, canonists speak of the teachers in the schools as *assistants* to the parents, the Church requires that the programme of education in these schools as well as in boarding schools should include the teaching of Christian doctrine. For, again, her long experience teaches her that when, in the school system, secular subjects alone are taught by the authority of the State, religion is in danger of being undervalued and treated as relatively unimportant; and though the teachers in day schools are considered *assistants* to the parents and the education of the children is supposed to be completed at home, the State schools are understood to supply a complete specific course of primary civic education, and should therefore include the teaching of the moral system and religion by which the State itself and its citizens are supposed to be guided even in their public political life and actions; the school course includes all the subjects of secular instruction though these subjects be also taught by the parents, and why therefore should it not include moral training though the catechism be also taught at home by the parents?

Christian morality therefore and the doctrines of the Christian religion enter into the programme of primary education because the State, the parents, the teachers and the children are Catholics; and thus by reason of the obligation of teaching Christian morality and Christian doctrine the Church has positive jurisdiction to take cognizance of the religious teaching in State schools. This, again, does not necessarily imply that the different school exercises should begin and end with prayer, or that the catechism should be taught at every class or every day, or that it should be taught in the school or by the teacher who is employed to give secular instruction. It supposes only the fundamental principle that the system of education should combine religious and secular instruction, that the school authorities should include catechism in



the programme of obligatory work in the school and that the Church has the right of defining how much catechism should be taught. It may be taught by the teacher charged with secular teaching or by a special catechist or by the priests of the parish : it may be taught in the school or in the church, if convenient : but it should constitute a part of the obligatory school programme, and at the inspections made or examinations held in the school the teaching of religion ought be a subject of inspection and examination like the secular subjects on the programme.

Finally it follows from the positive jurisdiction of the Church in respect to supernatural religion that, though the State has the right of appointing the teachers, the Church has the right of exercising vigilance over or giving approbation to teachers charged with religious instruction, the right of demanding the dismissal of teachers dangerous to the faith or morals of the children, and the right of exercising vigilance over the schools to see that the prescribed programme of religious instruction is taught ; ‘ *hinc legislatores christiani solent parochis, qui repraesentant auctoritatem ecclesiasticam in suo gradu magis immediato cum populo, jus concedere scholas has visitandi et interrogandi pueros de re religiosa ; dicimus christianas, quia et apud acatholicos id solet adhuc obtinere, quia principium de schola laica satis recens est.*’ Ecclesiastical approbation may be given to teachers by including religion among the subjects at the examination for the teacher’s diploma, by committing this portion of the examination to an examiner sanctioned by the Church, and by the examiner’s report that the candidates are qualified to teach Christian doctrine. When a special catechist is appointed with the exclusive duty of teaching the catechism in school the Church can claim the right of designating the catechist.

#### IV.

What is the position of religion in intermediate schools and universities ? Does the Church command that Christian doctrine shall constitute a part of the obligatory scholastic

programme of the teachers and students? The Church's authority is co-extensive with the needs of souls, and she can command for the schools and for the non-scholar world the course and mode of religious instruction which she considers necessary or useful for the spiritual protection and improvement of her children. The Church does not command that religion be a part of the obligatory programme in schools, whether primary or superior, where only a particular subject is taught as, for example, in medical and veterinary and technical schools. The local pastors may make special provision for the religious instruction and protection of the students of such schools, but religion does not constitute, by the general law, an obligatory part of their scholastic programme. Still the same religious education is not sufficient for all, and the Church can command that in schools where a full course of secondary education is given a higher course of moral and religious formation and education form a part of the obligatory programme of instruction. This should include a suitable course of apologetics, as men scientifically educated experience more difficulty than others in accepting truths on authority and require to be instructed in the motives of credibility to understand that the assent of faith, though resting on authority, is perfectly reasonable.

The scholastic religious education of the laity is then complete. Though the Church naturally establishes a theological faculty in her own universities, outside the theological faculty religion does not constitute in universities an obligatory part of the scholastic programme of lectures and examinations. Neither does the Church claim the right of appointing or approving the professors outside the faculty of theology, but the right of exercising vigilance and remonstrating and commanding that a particular person reasonably suspected or proved to be dangerous to the faith or morals of the students be not appointed or be deprived of his appointment. The professors should be imbued with the Catholic spirit and teach nothing contrary to religion. But the students are supposed to have completed their scholastic religious education and, like men

in the world, are required only to attend the university or parochial sermons and instructions ; but it is desirable that they should have their own chapel with instructions and conferences suitable to the peculiar and varying wants of university students.

V.

I come now to the questions asked at the beginning of this article : Are Catholic parents free to choose the school, the college, the university they wish for the education of their children ? Is the Catholic State free to establish a purely secular system of education ? Are Catholic laymen excluded from the teaching profession ? What is the measure of freedom allowed to the teachers themselves ?

I. I would recall a distinction frequently made during the course of these articles between physical and moral liberty. Our modern non-Catholic critics generally deny the existence of physical liberty or physical power of self-determination, and should hold that parents, when they send their children to a particular school or college or university, are mechanically determined thereto by the physical laws of nature, or if they act spontaneously that they are necessarily determined in each case by the force of character, disposition, advantages to be gained and the like, whereas the Catholic Church teaches as an article of faith that parents have the power of determining, by the self-determination of the will, where they shall send their children to school. But about moral liberty ? Determinists, having reduced man to the nature of a piece of physical or ideal mechanism, are rather inconsistent in their denunciations of the Catholic Church for her denial of moral liberty ; but what does the Church say ? She says that the question cannot be decided on its own immediate merits and without reference to more fundamental principles. If there were no God, she says, morality would not enter into the programme of education : if deism were true, natural religion alone would constitute the subject of religious education : if a non-dogmatic Christianity had been established, then an



undenominational indeterminate Christian instruction should be given in the schools : and in the hypothesis of the divine institution of a definite confession of faith, of the Catholic religion, Catholic parents are bound to send their children to Catholic schools and colleges where they are instructed definitely in the moral system and doctrines of the Catholic Church ; but among the approved schools to which their children have access parents have the right of determining and choosing the school to which they wish to send their children. Parents are bound absolutely to be diligent in the moral formation of their children : in the hypothesis of a supernatural revelation and religion they are bound by divine law to instruct their children in the principles of supernatural religion : and in the hypothesis of a divine Church to which they own allegiance they are responsible to her for their observance of divine law, they are subject to her jurisdiction and to the laws that relate to the religious education of their children.

II. Similarly, the Church would say, Catholic governments have the physical power of establishing purely secular schools, of compelling children to frequent them, of forbidding the opening of private schools ; but they cannot lawfully establish a purely secular system of education, nor forbid the family school or private schools, nor compel all children to frequent the State schools, even if they be constituted according to Catholic principles.

III. Catholic laymen are not excluded from the teaching profession. They may establish schools, primary or intermediate, but subject to the general rules already described for combining religion with secular education.

IV. There are no restrictions on the teaching liberty of Catholics except those imposed by the creed which they profess and believe to be true. And if we examine carefully the Catholic creed and the demonstrated conclusions of science we shall find that the truths of religion harmonize admirably with the conclusions of science, that there is no opposition between them, that the truths of the creed are a most effective protection against the spurious and

unworthy theories that are not unfrequently advanced in the name of science.

I have dealt with Catholic education in this paper only in relation to liberty, and as it should be conceived and established in Catholic countries. I hope at some future time to offer a study of the principles that guide the Church in regulating education in what she considers abnormal conditions, in mixed communities where the **State** system of national education is neutral or undenominational.

DANIEL COGHLAN.

## THE VATICAN EDITION OF PLAIN CHANT

THE first part of the Vatican edition of Plain Chant, namely, the 'Kyriale,' that is, the part containing the chants for the *Kyrie*, *Gloria*, *Sanctus*, *Agnus*, and *Credo*, as well as for the *Ite*, *Missa est*, and *Benedicamus Domino* and for the *Asperges* and *Vidi aquam*, has appeared at last. It had been waited for anxiously and with some uneasiness. It was an open secret that the cause of the delay lay in some dissensions amongst the members of the Pontifical Commission. When this difficulty had been overcome—we shall see presently in what manner—disconcerting rumours as to the nature of the forthcoming edition got abroad. We are now in a position to formulate an opinion, and let me say it at once, the result before us is sorely disappointing. I make this statement with the utmost pain. For I know that the opponents of the attempted return to the tradition will rejoice, and many friends of the old chants will be disheartened. But the truth must come out sooner or later, and it is best, therefore, to let it be known at once.

Let us recall what has happened. In his *Motu Proprio* on Church Music, of 22nd November, 1903, Pope Pius X ordained the return to the traditional chant of the Church. Accordingly, in a Decree of 8th January, 1904, the Congregation of Rites, withdrawing the former decrees in favour of the Ratisbon (Medicean) edition, commanded that the traditional form of Plain Chant should be introduced into all the churches as soon as possible. Soon afterwards his Holiness, in order to avoid anything like a monopoly in the chant books, conceived the idea of publishing a Vatican edition of Plain Chant, which all publishers, capable of doing it in a satisfactory manner, should be free to reprint. The Benedictines of Solesmes having, with extraordinary generosity, placed at the disposal of the Holy See the result of their long continued and expensive studies in the field of Plain Chant, Pius X published, under



25th April, 1904, the *Motu Proprio* concerning the 'Edizione Vaticana dei libri liturgici continenti le melodie gregoriane,' from which I must quote a few extracts. The document opens thus :—

Col Nostro *Motu Proprio* del 22 Novembre 1903 e col susseguente Decreto, pubblicato per Nostro ordine dalla Congregazione dei Sacri Riti l'8 Gennaio 1904, abbiamo restituito alla Chiesa Romana l'antico suo canto gregoriano, quel canto che esse ha ereditata dai padri, che ha custodito gelosamente nei suoi codici liturgici e che gli studi più recenti hanno assai felicemente ricondotto alla sua primitiva purezza.

His Holiness then proceeds to state that he has determined on a Vatican edition of the chant, and lays down a number of directions :—

(a) Le melodie della Chiesa, così dette gregoriane, saranno restabilite nella loro integrità e purezza secondo la fede dei codici più antichi, così però che si tenga particolare conto eziandio della legittima tradizione, contenuta nei codici lungo i secoli, e dell'uso pratico della odierna liturgia.

(b) Per la speciale Nostra predilezione verso l'Ordine di S. Benedetto, riconoscendo l'opera prestata dai monaci benedettini nella restaurazione delle genuine melodie della Chiesa Romana, particolarmente poi da quelli della Congregazione di Francia e del Monastero di Solesmes, vogliamo che per questa edizione, la redazione delle parti che contengono il canto, sia affidata in modo particolare ai monaci della Congregazione di Francia ed al Monastero di Solesmes.

(c) I lavori così preparati saranno sottomessi all'esame ed alla revisione della speciale Commissione romana, da Noi recentemente a questo fine istituita. . . . Dovrà inoltre procedere nel suo esame con la massima diligenza, non permettendo che nulla sia pubblicato, di cui non si possa dare ragione conveniente e sufficiente. . . . Che se nella revisione delle melodie occorressero difficoltà per ragione del testo liturgico, la Commissione dovrà consultare l'altra Commissione storico-liturgica, già precedentemente istituita presso la Nostra Congregazione dei Sacri Riti. . . .

(d) L'approvazione da darsi da Noi e dalla Nostra Congregazione dei Sacri Riti ai libri di canto così composti e pubblicati sarà di tal natura che a niuno sarà più lecito di approvare libri liturgici, se questi, eziandio nelle parti che contengono il canto, o non siano del tutto conformi all'edizione pubblicata dalla Tipografia Vaticana sotto i Nostri auspici, o per lo meno, a giudizio della Commissione, non siano per tal modo conformi, che le varianti introdotte si dimonstrino provenire dall'autorità di altre buoni codici gregoriani.

There can be no reasonable doubt about the meaning of this document. Mark how, in the opening, his Holiness speaks of the chant as having been guarded by the Church jealously in her codices, and as having been restored to its primitive purity. Then, under (a) the work of the Commission is clearly defined. The melodies are to be re-established in their integrity and purity. As criterion for this is to be taken, in the first instance, the reading of the oldest codices. In the second place, however, account is to be taken of the legitimate tradition contained in the codices of later centuries. This is necessary, particularly as some melodies are not contained in the oldest codices. Such is the case, for instance, with a large number of melodies of the 'Kyriale,' which are not of Gregorian origin, but were composed centuries afterwards, some of them even later than the eleventh century, the date of our earliest staff notation MSS. Moreover, it is conceivable that in some particular point the oldest MSS. may be wrong, as each of them represents the tradition of merely one place. It would be the business of scientific criticism in such an instance to determine the original version from later evidence. Finally, the practical use of the present Liturgy is to be taken into account. This is necessary, because in some cases the wording of the liturgical text has been slightly altered in our modern liturgical books. In such cases the original melodies must be adapted to the new wording, unless, indeed, the Congregation of Rites can be induced to restore the original wording, for which the Pope makes provision under (c).

Again, under (c) the Commission is directed to see that nothing should be published which could not be properly accounted for. The meaning of this is plain. It would be absurd to suppose that the President of the Commission could 'account' for a passage by saying: 'This seems to me beautiful; therefore, I have put it in.'

Altogether the document is most wise and statesman-like, and we had reason to expect something very perfect as the outcome of it. But then something unexpected happened, as the novelist says. By a letter of his Eminence

Cardinal Merry del Val, dated 24th June, 1905, Dom Pothier, the President of the Commission, was made the sole judge of the version of the new edition, and the other members were reduced to the position of his helpers. What led up to this decision is not public history, and I have no desire to lift the curtain. Let it suffice to judge the proceedings by their result.

Ostensibly the cry got up against the redactors, the Solesmes monks, was that of 'archaism.' I need not go into the question of archaism at length. Dom Cagin has dealt with it admirably in the *Rassegna Gregoriana*, of July-August, 1905. I will make only one remark. I could understand a modern musician objecting to Plain Chant altogether, because it is archaic. But if we accept at all the chant of thirteen centuries ago, what difference does it make whether a phrase here and there is a little more or less 'archaic'?

It seems that Dom Pothier himself not long ago differed very much from those who now talk of 'archaism,' for, speaking of the variants of the Plain Chant melodies that crept in in the course of time, he said :—

Toutes ces variantes s'expliquent et, à certains points de vue, peuvent plus ou moins se justifier, mais aucune d'elles ne constitue un progrès. La manière plus simple et plus dégagée de la mélodie primitive est aussi la plus douce et la plus distinguée, celle qui a pour elle, avec le mérite de l'antiquité, celui de l'art et du bon goût.<sup>1</sup>

And Father Lhoumeau, his pupil, and but the echo of his master, says :—

Cet examen d'une simple mélodie nous amène à des conclusions qui ressortent de l'état général du chant grégorien, car ce que nous voyons ici se retrouve partout. Si l'on veut restaurer l'art grégorien il faut toujours revenir aux sources, et ce qu'il y a de plus ancien, c'est ce qu'il y a de plus pur, de plus artistique, et non pas seulement de plus archaïque, comme peuvent le croire certaines gens.<sup>2</sup>

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<sup>1</sup> *Revue du chant grégorien*, 15th December, 1896, p. 70.

<sup>2</sup> *Ibid.*, 15th June, 1895, p. 169.



In the Preface, too, of his *Liber Gradualis* of 1895, Dom Pothier claims that he always has followed the authority of the *oldest* codices.

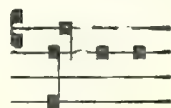
But we need not delay over this, for, as we shall see, the question of 'archaism' has not really much to do with the changes from the original made in the Vatican edition.

Dom Pothier, as soon as he had got a free hand, set to work vigorously, and at the Gregorian Congress in Strasburg last August, it was announced that the last sheet of the 'Kyriale' had got the final *Imprimatur*. At the same time the Commission, that is to say, the majority of the members present in Strasburg, declared that the 'Kyriale' represented the fruit of the long and enlightened labour of the monks of Solesmes. We shall see how much truth there is in this. For, as generally known, the Solesmes Benedictines make the reading of the MSS. their supreme law.

To get any definite information on the relation of the 'Kyriale' to the MSS., my only way was to go to Appuldurcombe, the present home of the Solesmes Benedictines, and study the MSS. They have there over four hundred of the best codices in photographic reproduction—the material on which the Vatican edition is based—and with that same generosity with which they offered the result of their studies to the Holy See, they place their library at the disposal of students. Accordingly I went there, and I now publish the result of my investigations. Within the time at my disposal it was not possible for me to go into all the cases where the Vatican edition seems to deviate from the authentic version. Giulio Bas, one of the consultors of the Commission, in a letter to the *Giornale d'Italia*, states that they number 130. Accordingly I left aside, of set purpose, all the cases that presented difficulty, that would require anything like a careful weighing of the evidence, to get at the true version, and confined myself to those where the Vatican edition is glaringly at variance with the reading of the MSS. And, alas! as the patient reader will soon see, they are only too many.

Before I take up the pieces contained in the 'Kyriale' one by one, I have to make a couple of general reflections. The first concerns the German tradition of the chant, for which Dom Pothier shows a strange predilection. One of the chief peculiarities of this German tradition is the frequent substitution of the minor third  $a-c$  for the second  $a-bb$  or  $a-b$ . Is this tradition a 'legitimate tradition'? I should think not. It detaches itself at one point from the general current of tradition which flows from the time that we first can trace it, down to our own days, and remains in opposition to it ever afterwards. It may have a certain title to continued separate existence, but it has no claim to general acceptance. But there is more. I do not for a moment believe that Dom Pothier is going to accept this German tradition in its entirety.

Surely he is not going to make us sing (1)



Stá-tu- it

instead of (2)



Stá-tu- it

There is a question, therefore, of making a selection. On what principle, then, is this selection to be made? The æsthetic taste of an individual? Dom H. Gaisser, one of the most prominent members of the Commission, in an interview recently published in the *Katholische Kirchenzeitung*, and again in the *Giornale di Roma*, of 3rd December, 1905, points out the danger and instability of such a criterion. He reminds us that not only is taste an individual thing, varying greatly in different people, but it is also dependent, to a very great extent, on what one has been accustomed to. Those, therefore, that have been accustomed to the 'Kyriale' of Dom Pothier's *Liber Gradualis*, including Dom Pothier himself, will be prejudiced in favour of the readings which, for some reason or

other, got into that publication. To give an example, the Vatican 'Kyriale,' in accordance with the *Liber Gra-*

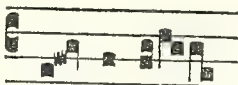
*dualis*, has the 'Paschal' *Kyrie* thus: (3)



Ký-ri- e

All the MSS., except the German ones, have :

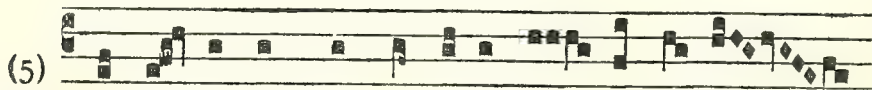
(4)



Ký- ri- e

To me it seems that the double *ac* of the Vatican version is decidedly tautological, and that the older version with its gradual rise first to *b* and then to *c* is immensely superior. Dom Pothier evidently thinks differently. But I believe he has stated that in some cases he made too much concession to the modern taste in the 'Kyriale' of his *Liber Gradualis*, and accordingly those pieces have been changed in the Vatican edition. What guarantee have we that after a few years he will not find that he made too much concession to the German tradition?

My next remark is about the reciting note of the 8th mode. It often happens that in the course of a melody a number of syllables are recited on one note. For such recitation the Gregorian melodies had, in the 8th mode, the note *b*, while the reciting note of the psalmody in that mode seems always to have been *c*, as at present. Thus we find in the Antiphon *Vidi aquam* this passage :

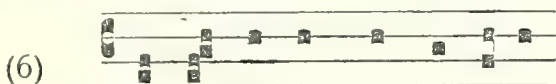


et omnes, ad quos pervé-nit a- qua i-sta

In the course of centuries this reciting note, owing probably to causes similar to those that brought about the German

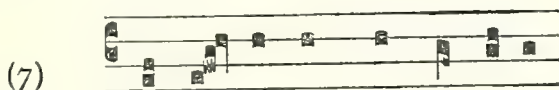


tradition mentioned above, was almost universally changed into *c*. Thus, the *Liber Gradualis* has



et omnes, ad quos pervé-nit

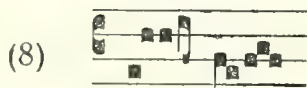
It seems to me that in many cases this change has been to the detriment of the melody. Thus in the example (5), the gradual rise of the melody, which rests first on *b*, then on *c*, and finally rises, on *ista*, to *d*, constitutes a great beauty, which is lost in the version at (6). Still, as the change was almost universal, I could understand the position of those who claim that it should be maintained. But what does the Vatican edition do? It evidently goes on the principle of 'pleasing both parties,' and gives half the recitation to *c*, half to *b*, thus:



et omnes, ad quos pervé-nit

Three syllables on *c*, three on *b*, nothing could be fairer, and nobody has any right to complain! The procedure is a great testimony to Dom Pothier's amiability, but what about his critical judgment?

In this same *Vidi aquam* we find the following:—

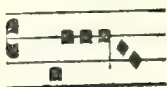


tém-plo

The MSS. are divided as to the figure on the first syllable

of *templo*, some have (9a)  others (9b) 

the best have (9c)



The version of the Vatican edition is *not found in any single one!*

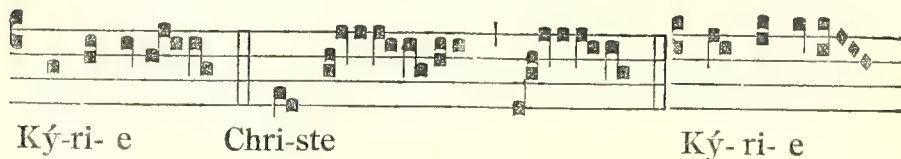
At *dextro* and the *alleluja* immediately following, all the oldest MSS. except the German have *a b g a* and *g a b a b*. The Vatican edition follows the German tradition in substituting *c* for *b*.

I have already referred to the *Kyrie* of the Mass I (*Tempore Paschali*). I have now only to call attention to the difference in the final figure of examples (3) and (4). All older MSS., neumatic and in staff notation, of all countries have the Pressus as at (4), only German MSS. of later origin have the reading (3) adopted by the *Vaticana*.

A very striking fact is met with in the *Gloria* of this Mass. All MSS. and printed editions down to the nineteenth century ascribe this *Gloria* to the 7th mode, ending it on *g*. The edition of Reims-Cambrai (1851), was the first to change the ending to *b* and thus make the *Gloria* a 4th tone melody. The Vatican edition sides with Reims-Cambrai! In this *Gloria* also the German substitution of *c* for *b* has been accepted at *excelsis*, *hominibus*, and the corresponding places.

In the *Agnus Dei* nine MSS. of France, England, Spain, and Metz have on *Dei* the figure *a b d*; one German, one Italian, and one French have *g b d*. The *Vaticana* follows the minority.

The *Kyrie* of Mass II (*Kyrie Fons bonitatis*) has been dealt with, in a masterly fashion, by Dom Beyssac in the *Rassegna Gregoriana*, November-December, 1904, where the MS. evidence is subjected to a thorough examination. I can confine myself, therefore, to giving some extracts showing the difference between the version of the MSS. (10)<sup>1</sup>



<sup>1</sup> The last note of this example ought to be *g* instead of *a*.

and that of the *Vaticana*

(11)

Ky-rie Chri-ste

Ky-ri-e

In the *Gloria* of this Mass *all* the MSS. have at *propter*

*magnam gloriam tuam*: (12)

gló- ri- am tu- am

Dom Pothier writes: (13)

gló- ri- am tu- am

The second *Agnus* of this Mass is an adaptation of a trope. All the MSS. without tropes repeat the melody of the first *Agnus*.

In the first *Christe* of Mass III, all the MSS. have *e g g a*. Dom Pothier changes this into *e f g a*.

In the *Gloria* all the MSS. have a Podatus on the final syllables of *Domine Deus* and *Domine Fili*. The *Vaticana* has single notes.

The intonation of the *Sanctus* is thus in the *Vaticana*:

(14)

San- ctus

This piece is found in eight MSS. Seven of these have *g a b*, one has *g a c c b a g f*. Dom Pothier takes the latter







and *miserere* the one has *b*, the other *b♭*. The *Vaticana* has *c*.

In Mass VI, in the second last *Kyrie*, nearly all the oldest MSS. have two notes on the second syllable, and nearly all MSS. mark a *bb*. The *Vaticana* has one note on *ri* and has *b♭*.

In the *Gloria* the vast majority of MSS. have two notes on the final syllable of *excelsis*. The *Vaticana* has one. At the first *peccata* all the MSS. that have substantially the reading of the *Vaticana*, have the figure *a b c*. No MS. whatever has *a c* as the *Vaticana*. Of the *Amen* several variants are found, but not amongst them the version of the *Vaticana*.

In the *Kyrie* of Mass VII, the vast majority of the MSS. and all the best, place the Clivis *a f* on the second syllable of *eleison*. The *Vaticana* places it on the first.

The *Gloria* is found only in some English MSS. They all write it in *c* and have a flat at the cadence of *Deus Pater omnipotens*. The *Vaticana* writes it in *f* and omits the flat, thus sharpening the leading note, as mentioned above. At *Cum sancto Spiritu* the MSS. read

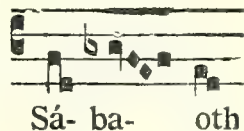
(17)		the <i>Vaticana</i>	(18)	
	Spí- ri-tu			Spí- ri-tu

The *Agnus* of Mass VIII is found only in one MS. (Paris Bibl. Nat. Lat., 905 fol. A.). On *tollis* it has the notes *f e d c*, Dom Pothier changes this into *f d d c*. At *mundi* the MS. has *f g g f*, Dom Pothier writes *f g f*. On the second syllable of *miserere* the MS. has *g*, Dom Pothier writes *g a*. On the second *Dei*, the MS. has *c a b c*, Dom Pothier writes *c a g c*. At the second *tollis* the MS. has *a g a g*, Dom Pothier writes *a g a*. It is hard to suppress one's indignation at this. But we have a long way to travel yet. So I hurry on with the bare enumeration of facts.

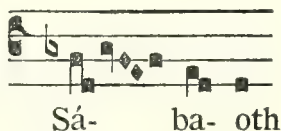
In the *Gloria* of Mass IX all old MSS. have *c* on the first syllable of *deprecationem*, Dom Pothier has *d*. At

*Cum (sancto Sp.)* thirty-nine MSS. have *e*, three have *d e*, Dom Pothier follows the minority.

In the *Sanctus* the MSS. write (19)

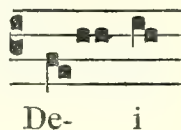


Dom Pothier (20)

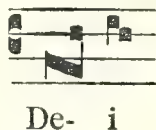


Similarly at *Domini*. The figure at *Deus* is found in no MS. At *tua* most MSS. have *b̃ a g a*. No MS. has the reading of the *Vaticana*, *b̃b a g*.

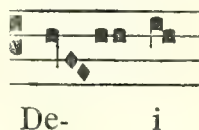
In the *Agnus* the *Vaticana* writes (21)



Of eighteen  
MSS. sixteen  
have (22)



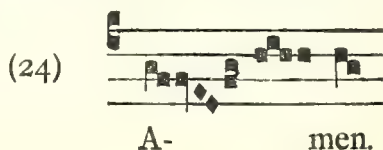
Two have  
(23)



The version of the *Vaticana* finds, therefore, no authority at all in the MSS. Similarly the note on *qui* in the second *Agnus* is not found in any MS.

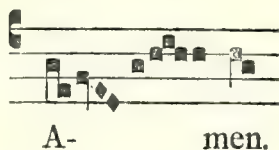
The *Kyrie* of Mass X, which is the older form of that in No. IX, is found in three MSS. All three have double notes on the accented syllable of *eleison*. The *Vaticana* has single notes.

The *Gloria* is found only in one MS., the one published with the Sarum Gradual by the Plainsong and Mediæval Music Society. The *Amen* runs thus in this MS.



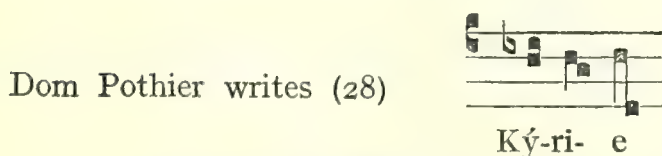
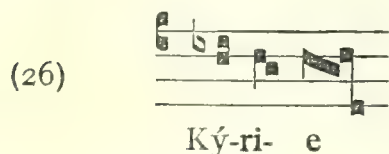


Dom Pothier changes this into (25)



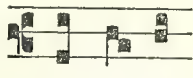
The *Sanctus* of this Mass is not found anywhere. It seems to be Dom Pothier's own composition. The same holds of the *Sanctus* No. III, and the *Agnus* No. II, of the *Cantus ad libitum*. Now there is not, of course, any objection to Dom Pothier or anybody else composing new pieces of Church music, and if they select to write in the style of the Gregorian music, they are at perfect liberty to do so. But I certainly think that such compositions ought to have no place in the Vatican edition, which purports to be a collection of medieval music. There might be some excuse in the case of new texts, for which no melody exists, though I should consider it better to arrange some existing melody to them, as was the general usage from the seventh to the fifteenth century. In the Ordinary of the Mass, however, for which we have such a large number of medieval pieces, such a procedure is altogether unwarranted.

In the *Kyrie* of Mass XI the vast majority of MSS. have on *Christe* the figure *d c b a* and suppress, in the second *eleison*, the *f g a b* of the first. Dom Pothier skips the *b* on *Christe*, and writes the second *eleison* like the first. For the second *Kyrie* the vast majority of MSS. have either



In the *Gloria* eight MSS., and these not very good ones,

write  
(29)



Qui se-des

Some sixty have  
(30)



Qui se- des

The *Vaticana* sides with the minority.

In the *Gloria* of Mass XII at *Filius Patris* two Treves MSS. end *e e*, twenty-five others have *e f*. The *Vaticana* has *e e*, though in the corresponding place at *tu solus sanctus* it has *e f*.

For the *Gloria* of Mass XIII there is only one MS. It

has the intonation thus

(31)



Gló-ri- a in excélsis De- o

Dom Pothier cuts out the *f* on *in*. Later on the MS. has

(32)

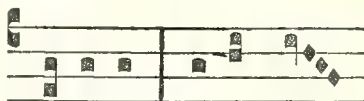


Dómi-ne De-us, Agnus De-i, Fí-li-us Patris

Dom Pothier changes the *c* on *Agnus* into *f*, thereby losing the pretty effect of the varied middle phrase! Could anything be more discreditable to an editor?

The *Sanctus* is found in two MSS., Worcester and Sarum.

Worcester has  
(33)



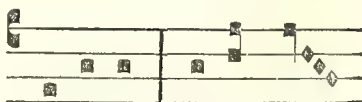
Dómi-ni. Ho-sánna

Sarum has (34)



Dó-mi-ni. Ho-sánna

Dom Pothier  
writes (35)



Dómi-ni. Ho-sánna

In the *Kyrie* of Mass XIV all the MSS. have a *b* in the second *Kyrie* melody. The *Vaticana* omits it. In the *Gloria*, on the last syllable of *miserere*, practically all MSS. have a four-note Climacus; the *Vaticana* has three notes. In the *Amen* the German codices are followed against all the others.

In the *Kyrie* of Mass XV the second *eleison* takes the reading of one MS. against forty. In the *Gloria*, at *Tu solus Dominus*, most MSS. have the intonation *e g a* or *g a a*. No MS. has the reading of the *Vaticana*.

In the *Agnus* of Mass XVI, on the last syllable of the first *miserere*, one MS. has a Clivis, thirty-seven have a Podatus. The *Vaticana* has a Clivis.

For the second *Kyrie* of Mass XVII the sources are one MS. and one printed book, both of the sixteenth century. Both divide the figure on *eleison* after *a* (*c bb a g a | f e g*) as the Ratisbon Edition and the Missal (*Benedicamus* for Advent and Lent) do. The *Vaticana* writes the notes *a f e* as a Climacus.

For the figure on the second syllable of *Hosanna* in the *Sanctus* the MS. evidence is: one for, thirty-four against.

In the *Kyrie* of Mass XVIII all the MSS. that have that melody give three notes to the first syllable of the second *eleison*. The *Vaticana* has two.

In the first *Credo*, at *visibilium* and in all the corresponding phrases, two MSS. of the late fifteenth century have *a*, all the others *g*. The *Vaticana* has *a*. At *Genitum* one MS. of the fifteenth century is followed against all others.

At *de Spiritu* only the Cistercians and Dominicans share the reading of the *Vaticana*. At *venturi* the vast majority of the MSS. and all the old ones end on *d*, not on *e*, as the *Vaticana* does.

We come now to the *Cantus ad libitum*. In passing I may note that the *Kyrie* II has only two *Christe*, evidently an oversight. The *Kyrie* VI is a later form of the Paschal *Kyrie* dealt with above. I may remark that here we meet the Pressus *c b b g*, that is simplified in the other



version. Another trifle is that in the first *Christe* the *eleison* has a different melody from the former version. The MSS. have both melodies, but each MS. gives the same form for both the older and the later version.

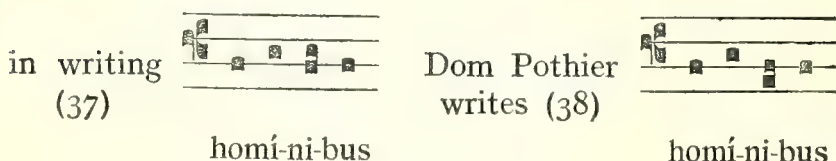
*Kyrie* X is the older form of No. XI in the body of the book. Here we find for the second *Kyrie* the melody given above as No. 27. The last *Kyrie*, however, is not found in any MS. as given in the *Vaticana*.

In the *Gloria* I we are met by an interesting psychological problem. We have seen that in many cases Dom Pothier showed a curious leaning towards the German tradition. Now this *Gloria*, attributed to Pope Leo IX, belongs mainly to the German tradition. Accordingly we find very frequently the third *a c*. Thus, the *miserere nobis* runs in the MSS. as follows :



What does Dom Pothier do? He changes the first *c* into *b*! *Qui potest capere, capiat.*

For the *Gloria* II we have three MSS. They are agreed



At *deprecationem nostram* the MSS. have *e e* for *nostram*. Dom Pothier writes *d d*, although in the corresponding place, at *unigenite*, he has *e*.

For *Gloria* III there are nine MSS. They have a Pressus at *excelsis* (*g f f e*) and double *d* at *te* (*Laudamus te*, etc.) Dom Pothier has a simple Climacus and a single *d*. At *Domine Deus, Rex cœlestis* six MSS. have



could not resist the temptation to reform to some extent. Thus, to mention only a couple, we have the edition of Reims-Cambrai still yielding to the fear of 'barbarisms,' and the edition of Cologne reducing all Gregorian rhythm to duple time. All these editions have come and gone, and now in their wake we find the *Vaticana*, really the saddest spectacle of all, because none of the others were the direct outcome of an act of the central authority of the Church.

What next? One thing is certain to me. The *Vaticana* cannot last. Dom Pothier has, indeed, already got a considerable number of authoritative pronouncements in favour of his edition. There was first a letter from Cardinal Merry del Val, of 3rd April, 1905, of which Professor Wagner gives some extracts in a paper published for the Gregorian Congress at Strasburg. Then the other letter of 24th June, quoted above, and finally two decrees of the S.R.C., dated 11th August and 14th August, which, to some extent, annul the wise and liberal regulations as to other editions, laid down in the *Motu Proprio* of 25th April, 1904, *sub (d)* quoted above. But what is this compared with the formidable array of decrees that backed up the *Medicea*? And yet, with one stroke of the pen, an enlightened and determined Pope cancelled them all. No, this question cannot be settled by decrees. If the *Vaticana* cannot stand on the strength of its intrinsic excellence, no artificial propping up by decrees will prevent it from tumbling down.

But what are we to do? The best thing, in my opinion, would be, if the Solesmes Benedictines would publish the MS. version of the 'Kyriale.' It seems to me that the whole world, as far as it is interested in Plain Chant, is anxious to know the MS. version of it, and the monks of Solesmes would satisfy a general demand by publishing that. But if for some reason or other they should choose not to do so, or if Dom Pothier, through the power of the Congregation of Rites, should succeed in preventing the original form of the melodies of the Church from being published, then we shall have to be satisfied with the



Vatican edition for a time. We may console ourselves by the thought that of all existing editions the Vatican edition is decidedly the best. If we compare it with the 'Kyriale' of the *Liber Gradualis* or *Liber Usualis*, we find not only many of their melodies much improved, but also a considerable number of new ones added, some of them of great beauty, particularly the older and simpler forms of the *Asperges* and of the *Kyrie de Beata* and *in Dominicis per annum*. The labours of the Solesmes monks have not all been in vain. But I hope still that before long the unconditioned return to the tradition, so happily inaugurated by the early acts of our reigning Pontiff, will be fully accomplished.

H. BEWERUNGE.

## GENERAL NOTES

### THE PHILOSOPHY OF IMMANENCE

THE scene changes rapidly in France. The French mind is ever active and restless. Some few years ago the question which mainly occupied the thoughts of ecclesiastics in that country was whether Father Hecker was a saint or not, whether there are passive as well as active virtues, virtues which the Holy Ghost allows to lie dormant for years, perhaps for centuries, and stirs to life and action when He pleases, according to His own will and the requirements of the age. Pope Leo XIII settled that controversy.

Then the Abbé Loisy startled the ecclesiastical world with his book *L'Evangile et L'Eglise*, soon to be followed by a reply to his critics in another small volume, *Autour d'un Petit Livre*. In both these works, which were intended as his reply to *Das Wesen des Christentums*, of Professor Adolph Harnack of Berlin, the Abbé whittled down the essence of Christianity to very small proportions indeed. He discarded with little ceremony the Gospel of St. John, and indeed everything in the other Gospels that stood in the way of his theories. He attributed motives to the sacred writers and proceeded to reject what he thought might be ascribed to these motives. One got up from the perusal of his book without knowing whether he still clung on to the Divinity of our Lord. He held a theory utterly incompatible with the teaching of theologians as to the knowledge of Christ. Our Lord, according to him, did not realise for a long time that He was the Messiah, and when at last he became conscious of the fact, He had no complete conception of its significance. The coming of the Kingdom of God in a vague way, was all that He anticipated. The Abbé indeed protested that he judged only from the evidence of the Gospel taken as a human document, and did not presume to set aside anything that was essential in the teaching of the Church. But his works speak for him, and their disturbing tendency could not be denied. They were condemned, and the author disappeared both from his chair in the Sorbonne and from the public view.

No sooner, however, had the Abbé Loisy gone under tem-

porary eclipse than a new band of apologists came to the front. They are partisans of what they call the 'Philosophy of Immanence.' Some of them are laymen, like M. Blondel, a University Professor, M. Edouard Le Roy, a distinguished mathematician, and M. Fonsegrive, editor of the *Quinzaine*; others are priests, amongst whom the most prominent are the Oratorian Abbé Laberthonniere, the Abbé Jules Martin, and the Abbé Charles Denis. Most of the articles expository of the new system have appeared in the *Annales de Philosophie Chrétienne*. But as that review does not circulate very widely amongst the general public, the principal articles have been published in book form by their authors,<sup>1</sup> and a résumé of the system was recently contributed to the *Quinzaine* by M. Edouard Le Roy.

It was this last article that brought matters to a crisis. For doctrines that had hitherto been expressed in very obscure proximity were now formulated in fairly intelligible language. The article was severely condemned by the Bishop of Nancy, Mgr. Turinaz, who wrote a pamphlet against it. Cardinals Perraud and Coullié lost no time in congratulating the author of the pamphlet, and denouncing the new apologetics as foolish and absurd.

In the course of the controversy the new system was opposed chiefly by the Abbé Fontaine in his *Infiltrations Kantiennes et Protestantes*, by Père Le Bachelet, S.J., in *De l'Apologétique Traditionnelle et l'Apologétique Moderne*, by the Abbé de Sertillanges, the Abbé de Grandmaison, and others in various reviews.

But what is this new doctrine? In the first place Scholastic Philosophy is put aside as a phase of Christian thought, good in its day, admirable as a synthesis, interesting as the apparatus of former ages, but no longer capable of establishing harmony between reason and faith, between revelation and science, between dogma and philosophy. Its arguments are valid only for those who have the faith already. It presupposes faith. It is of no value when addressed to the unbelievers of our time. If we wish to influence our contemporaries we must enter into their difficulties, see how far we can adopt their point of view and their methods, and lead them gently to the fold of salvation by a path that they are willing to tread. Miracles and prophecies have no longer any demonstrative value for those who

<sup>1</sup> *L'Action*, by M. Blondel; *La Demonstration Philosophique*, by the Abbé Martin.



are versed in the philosophy most widely received in our day. They are, like all other external things, merely phenomena. What matters to us is internal, permanent, *immanent*. There is no equation whatever between what we feel and see and what we think. Thought itself is an act, and the abstraction which expresses it is merely a symbol, and as such incapable of expressing it completely. What we know, even of ourselves, is not the full measure of what we are. But the important thing is what we do know, not what we express, and still less what is outside us. It is in that interior consciousness that we must seek both light and guidance. It is there we must settle with ourselves the sense and form in which we can accept the dogmas, formularies, and teaching of the Church. And as this consciousness is never at rest but always *in fieri*, we are bound to follow its guidance whithersoever it may lead us. It is there that reason has its seat and its autonomy; but it is there also that the existence of a supernatural order is most fully realized, that the Holy Ghost directly exercises His power, that the Christian religion in all its beauty and grandeur wins our allegiance and faith. Doctrinal and religious convictions are acquired by a process as mysterious as faith itself, and have but little to do with metaphysics or science. We feel within us that both are true in their domain and that is enough. The link between them is in ourselves, *immanent* and permanent. There is no reciprocal dependence of one on the other. Intellectual and speculative knowledge is entirely independent of knowledge of the exterior world. And what is recognized within us as right and true the intensity of the trained will must communicate to others. Faith is not acquired by any process of reasoning. It comes from above; and he who receives the gift is convinced of its truth with a more solid and all pervading conviction than any human knowledge can beget. The Author of our nature has implanted in us the need of the supernatural, without which we are incomplete and unsatisfied. In that inmost fortress of our conscious being we recognize that need and all that results from it—the Redemption, the Gospel, the Church. The authority of the Church is a moral necessity: but its definitions and decrees tell us what is wrong rather than the metaphysical sense of what is right and true. That is for ourselves, each one according to his own light and conscious condition.

Such are the fundamental outlines of this new system. It is

phenomenalist, subjectivist, idealist, with Kant; voluntarist with Schopenhauer; monist and evolutionist with Hegel. It has in addition to other serious disadvantages as an apologetic system of Christian and Catholic philosophy this one, that in some of its main proposals it comes into direct collision with the Dogmatic Constitution of the Vatican Council, which says :—

‘ Ut nihilominus fidei nostrae obsequium rationi consentaneum esset voluit Deus cum internis Spiritus Sancti auxiliis externa jungi revelationis suae argumenta, facta scilicet divina, atque imprimis miracula et prophetias, quae cum Dei omnipotentiam et infinitam scientiam luculenter commonstrent, divinae revelationis signa sunt certissima et omnium intelligentiae accomodata.’

It is undoubtedly a good and wholesome sign of the times to see both clergy and laity in France so much alive to the necessity of meeting their contemporaries as far as possible on their own ground; but it is also an object lesson in the danger of laymen and priests who have not a true grasp of the principles of Theology, setting themselves up as founders of new systems and as renovators of the great bulwarks of tradition. If it be possible for the Church in any sense to come to terms with the philosophy most in vogue at the present day in the non-Catholic and scientific world, it must be done by thoroughly trained theologians and equally experienced philosophers. The worst of it is, that the best trained theologians and philosophers are, to a great extent, leaving the field open to men whose good intentions nobody will question, but whose equipment for the task is neither singly nor collectively what it should be. Perhaps there are better days in store for us. *Faxit Deus!*

### AUGUSTINE BIRRELL ON UNIVERSITIES

MR. AUGUSTINE BIRRELL, who now controls the ‘ Board of Education ’ in England, has written a very interesting essay on ‘ The Ideal University.’ It is published in a volume of *Miscellanies* (Elliot & Stock, 1902). In discussing the question of the patronage and general management of a University, he says that the nation at large should be interested in it.

‘ The history of Oxford and Cambridge during the last century,’ he writes, ‘ proves the result of national indifference,’

and in support of that opinion he quotes the author of *Terrae Filius*, who says :—

‘ I have known a profligate debauchee chosen Professor of Moral Philosophy, and a fellow who never looked upon the stars soberly in his life, Professor of Astronomy. We have had History Professors who never read anything to qualify them for it but *Tom Thumb*, *Jack the Giant Killer*, *Don Belianis of Greece*, and such like valuable records. We have had numberless Professors of Greek, Hebrew, and Arabic, who scarce understood their mother tongue, and not long ago a famous gamester and stock-jobber was elected Margaret Professor of Divinity.’

And, farther on :—

‘ An ideal patron is, perhaps, a contradiction in terms, but if it is to be found anywhere it will be, I believe, in a small combination of men of high character, reputation, and general learning, who may be trusted to act independently and judiciously. The head of a political department, a town, or county council ! *Retro me Sathanas*. These are persons that stand self-condemned. They have not the time, the temper, the disposition, or indeed any single one of the necessary qualifications. The existing professors of the University, though they might well be represented on the Board of Selection, should not have, in an ideal University, a predominant influence upon it ; and especially should the Board be confined to one University, of whose exclusive interests they should be fiery partisans, and with whose fortunes and reputation they should be as closely as possible allied.’

Finally on the question of a site he writes :—

‘ I will end where a more dexterous orator probably would have begun, with the site of my ideal University. Much has been written, much can still be written, on this golden theme. Had one the eye of an old Benedictine or Cistercian monk, seeking where to establish a religious house of his Order to the glory of God and the comfort of the brethren, one might enlarge upon soils and prospects, on water-meadows and trout streams : dreams of Tintern and of Fountains, of Wye and Tweed might cross the inward eye—that is, the “ bliss of solitude ”—but standing where I do, in

“ Streaming London’s central roar,”

amid the huge population of the mightiest and richest, though not the most beautiful or the most beauty-loving city the world has ever known, I have already found the object of my



search. When all is said and done, what is more stimulating to the mind of man than the vast tide of population as it pours through the arteries of a great city? Where else in the wide world is there so powerful a magnet as London? Not a day passes but hundreds are drawn within her grasp. Where else are there, can there be, so many young creatures richly endowed with natural gifts capable of cultivation, astir with the uneasiness of youth, seeing the vision of the world, feeling the "wild pulsation," hearing their days before them and the tumult of their lives, and yearning for the large excitement that the coming years may yield? If ever there was a theatre for academical actors, it is London. If ever there was a people and an age that needed the higher Education, we are that people, and we live in that age."

### THE MINERVA FOR 1905-1906

THE *Minerva*, which is a 'Directory' for the Universities of the world, published annually by Trübner of Strasburg, gives, amongst other things, the statistics of students, together with the names of the authorities and staffs of the various universities. In last year's issue we noticed that the Rector of the University of Vienna, with 6,205 students, was a Catholic priest, the Rev. Franz Schindler, Professor of Theology. This year the post is occupied by Dr. von Philippsberg, a professor of law. In the German and Austrian Universities the rector is changed every year, and is usually selected in turn from the different faculties. Last year the Rector of the University of Bonn, with 3,217 students, was the Rev. Johann Heinrich Schrörs, Professor of Theology in the Catholic Faculty. This year the Rectorship is occupied by Professor Jacobi, of the Philosophical Faculty. Last year the Rector of Würzburg, with 1,321 students, was the Rev. Sebastian Merkle, a Catholic priest and Professor of Church History. This year the post is occupied by Professor Theodore Boveri, from the Philosophical Faculty (Science and Mathematics section).

On the other hand, the Rector of the Czech University at Prague, with 3,487 students, is this year a Catholic priest, the Rev. Antonin Vrestal, Professor of Theology; whilst in the same city a Catholic priest has been replaced as Rector of the German University, with 1,335 students, by Dr. Josef Ulbrich, Professor

of Law. In the year 1895 the number of students at these two universities was, respectively :—

German University	.	.	.	1,192
Czech University	.	.	.	2,519

In the year 1905, the figures are,

German University	.	.	.	1,335
Czech University	.	.	.	3,487

Thus it will be seen, whilst the Czech University is forging ahead, the German establishment is almost stationary.

The University of Munich, with 4,766 students, has also this year a Catholic priest at its head, Dr. Otto Bardenhewer, author of various works on Scripture and Patrology.

The University of Louvain in 1895 had 1,475 students ; this year it has 2,148. The Catholic University of Freiburg in Switzerland had 308 students in 1895. It has now 558. The Catholic University of America, which had 60 students in 1895, has now 123.

The number of students attending the Universities in Great Britain and Ireland in the years 1895 and 1905, is as follows :—

#### ENGLAND.

	1895.	1905.
Oxford	3,256	3,572
Cambridge	2,895	2,879
London (Univ. Colls.)	1,500	2,631
Manchester	928	1,097
Liverpool	Not given	900
Leeds	1,116	1,278
Durham <sup>1</sup>	400	2,135
Birmingham	623	Not given
Bristol	584	1,164
Aberystwyth	360	453
Bangor	Not given	329
Cardiff	170	651

#### SCOTLAND.


Edinburgh	2,924	3,140
Glasgow	2,080	2,272
Aberdeen	812	1,100
St. Andrews	199	287
Dundee	71	217

<sup>1</sup> Durham now includes the Medical School and College of Science in Newcastle-on-Tyne.

## IRELAND.

	1895.	1905.
Dublin University (Trin. Coll.)	1,124	950
Belfast . . . . .	Not given	395
Cork . . . . .	245	210
Galway . . . . .	Not given	106

Amongst the largest Foreign Universities, are :—

Paris . . . . .	11,010	12,980
Vienna . . . . .	6,714	6,205
Madrid . . . . .	5,829	5,196
Berlin . . . . .	4,807	6,279
Naples . . . . .	4,881	4,918
Munich . . . . .	3,754	4,766
Harvard . . . . .	3,290	4,136
St. Petersburg . . . . .	2,804	4,562
Yale  . . . . .	2,350	3,138
Chicago . . . . .	1,587	4,580

## STATISTICS OF THE WORLD

THE following statistics of population, according to the most recent census, are taken from *Kurschner's Jahrbuch für* 1906 :—

GERMAN EMPIRE, 56,367,178.

Protestants, 35,231,104 ; Catholics, 20,321,441 ; Other Christians 210,265 ; Jews, 586,833.

The chief States of the Empire are represented as follows :—

*Prussia*, 34,472,509.

Protestants, 21,817,577 ; Catholics, 12,110,229 ; Other Christians, 142,498 ; Jews, 392,322.

*Bavaria*, 6,176,057.

Catholics, 4,362,563 ; Protestants, 1,749,206 ; Jews, 54,928.

*Baden*, 1,867,944.

Catholics, 1,131,413 ; Protestants, 704,058 ; Jews, 26,132.

*Wurtemberg*, 2,169,480.

Protestants, 1,497,299 ; Catholics, 650,311 ; Jews, 11,916.

*Kingdom of Saxony*, 4,202,216.

Protestants, 3,972,063 ; Catholics, 197,005 ; Jews, 12,416.



*Alsace-Lorraine*, 1,719,470.

Catholics, 1,310,391 ; Protestants, 37,278 ; Jews, 32,264.

AUSTRO-HUNGARIAN EMPIRE, 45,405,257.

Catholics, 35,570,870 ; Protestants, 4,224,095 ; Greek Orthodox or Oriental Church, 3,423,175 ; Jews, 2,076,277.

*Austria*, 26,150,708.

Catholics, Latin Rite, 20,660,279 ; Catholics of Greek, Ruthenian and Armenian Rites, 3,136,535—total Catholics, 23,796,814 ; Protestants, 494,011 ; Greek Oriental Church, 607,462 ; Jews, 1,224,899.

*Hungary*, 19,254,559.

Catholics, Latin Rite, 9,919,913 ; Catholics of Greek, Armenian and Ruthenian Rites, 1,854,143—total Catholics, 11,774,056 ; Protestants, 3,730,084 ; Greek, Orthodox or Oriental, Church, 2,815,713 ; Jews, 851,378.

RUSSIA, 128,797,534.

They are divided as follows, Russia in Europe, 105,843,997 ; Russia in Asia, 22,953,537. The religious statistics are :—  
Greek Orthodox, 89,606,106 ; Roman Catholics, 11,420,227 ; Protestants, 6,213,237 ; Other Christians, 1,224,032 ; Jews, 5,189,401 ; Mahommedans, 13,889,421.

FRANCE, 38,961,945.

In every thousand of the population 980 are Catholics, 16 Protestants, 1 Jew, other denominations, 3.

France has upwards of 50,000,000 subjects in her colonies ; but the proportion of Catholics amongst them is not given.

ITALY, 33,218,223.

The *Directory* says that Italy is almost exclusively Catholic, there being in the country only 65,596 Protestants, and 35,617 Jews.

SPAIN, 18,618,086.

All Catholics, except 8,000 Protestants and about 1,000 Jews.

PORTUGAL, 12,693,132.

All Catholics, except 500 Protestants and 200 Jews.

BELGIUM, 6,985,219.

All Catholics, except 20,000 Protestants and 4,000 Jew

## HOLLAND, 5,430,973.

Protestants, 3,068,129 ; Catholics, 1,798,915 ; Jews, 103,988.

## TURKEY, 24,028,900.

In every hundred, 50 are Mohammedans, 40 Greek Orthodox, 4 Catholics, and 1 Jew.

## GREECE, 2,433,806.

Greek Orthodox, except 24,000 Mahommedans and 600 Jews.

## DENMARK, 2,464,770.

All Lutherans, except 5,373 Catholics, 5,501 Baptists, 3,476 Jews.

## SWEDEN, 5,221,291.

All Protestants, except 37,000 Baptists, 1,390 Catholics, 3,402 Jews.

## NORWAY, 2,240,032.

All Protestants, except 10,286 Methodists, 5,674 Baptists, 1,969 Catholics.

## SWITZERLAND, 3,315,443.

Protestants, 1,916,157 ; Catholics, 1,379,664 ; Jews, 12,264.

## GREAT BRITAIN AND IRELAND, 42,940,000.

In every thousand of the population, 131 are Catholics, 575 Anglicans, 46 Scotch Established Church, 246 Dissenters, and 2 Jews. The total population of the British Colonies and Possessions Beyond the Seas is given at 355,372,000.

## CHINA, 330,130,000.

This includes Manchuria, Mongolia, Tibet, and Turkestan, All Confucians and Buddhists, except 20,000,000 Mahommedans about 1,000,000 Catholics, and 1,000,000 Protestants.

## JAPAN, 48,351,764.

Nearly all Shinto and Buddhists.

## UNITED STATES, 76,303,387.

Of these 66,990,802 are whites ; 8,840,789 negro and mulatto ; 266,760 Indians ; 119,050 Chinese ; 85,986 Japanese. The effort to classify them according to religious persuasion has been given up in despair. We are simply told that they are divided into a hundred different sects.

## CANADA, 5,372,000

Statistics of religion not given.

## SOUTH AMERICA, 63,147,271.

All Catholics :—

Argentine Republic	5,160,983	Haiti . . .	1,294,400
Bolivia . . .	1,734,000	Honduras . . .	543,741
Brazil . . .	14,400,000	Mexico . . .	13,605,929
Chili . . .	3,173,783	Nicaragua . . .	429,310
Columbia . . .	3,917,000	Panama . . .	400,000
Costa Rica . . .	322,618	Paraguay . . .	635,571
Cuba . . .	1,572,797	Peru . . .	4,559,550
Dominica . . .	4,160,000	Salvador . . .	1,050,912
Ecuador . . .	1,272,000	Uruguay . . .	978,048
Guatemala . . .	1,364,678	Venezuela . . .	2,590,981

## AUSTRALIA, 4,086,933.

In every thousand of the population 699 are Protestants, 238 Catholics, 4 Jews, 12 heathens, and 47 unregistered.

## TOTAL POPULATION OF THE WORLD.

Europe, 401,542,000 ; Asia, 822,718,000 ; Africa, 142,567,000 ; America, 148,012,000 ; Oceania, 4,086,933.—Total, 1,518,925,933.

J. F. HOGAN, D.D.



# Notes and Queries

## THEOLOGY

### WHO IS THE 'PROPRIUS PAROCHUS' OF 'VAGI'?

REV. DEAR SIR,—The parish priest of parish A assists at the marriage of *vagi* in parish B, without the license of the local pastor. Is the marriage valid? I always thought that the parish priest of the place where the marriage is contracted is the *proprius parochus* of *vagi*, but some doubt has arisen in my mind, owing to teaching of Genicot, vol. ii., page 551, who says that according to St. Alphonsus any parish priest can anywhere validly assist at the marriage of *vagi*.

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The question raised by our correspondent has been often discussed by theologians,<sup>1</sup> some of whom hold, principally on the authority of Sanchez and St. Alphonsus, that any parish priest in the world can validly assist at the marriage of *vagi* even outside his own parish, and others<sup>2</sup>—the vast majority—maintain that only the parish priest of the place where the marriage is contracted, or another priest, by his permission, can so act. We accept the latter opinion for the following reasons.

The general principle which governs the reception of the Sacraments by *vagi*, subjects them to the parish priest in whose territory they happen to be. No law of the Church, decision of a Roman Congregation, or reason derived from the nature of the case, makes an exception of the Sacrament of Matrimony.

Again, there is a twofold connexion—the one local and the other personal—by which anybody can be subject to a parish priest in regard of marriage, since the decree *Tametsi* is local and personal in its binding force. It is evident that *vagi* have a local connexion only with the parish priest

<sup>1</sup> Genicot, vol. ii., n. 551.

<sup>2</sup> Lehmkuhl, vol. ii., n. 776; Wernz, n. 178; Feije, n. 238; Rosset, n. 2178.

in whose parish they are at the time ; nor have they a personal connexion with any parish priest of whom they are not subjects by reason of a domicile or quasi-domicile in his parish. Hence the local parish priest, and he alone, can validly assist, and delegate other priests to assist, at the marriage of *vagi*.

The argument put forward on the other side—that there is no reason why *vagi* should apply to one parish priest rather than to another—is quite invalid, because by their presence in the parish *vagi* have a local connection with the pastor of that place ; all the argument proves is that *vagi* can submit themselves to any parish priest by going into his parish.

Moreover, in an authoritative document<sup>1</sup> Benedict XIV, expressly states that the parish priest of the place where *vagi* are is their *proprius parochus* in the sense of Trent :— ‘ Ipsorum (vagorum) parochus is dicitur in quorum (cujus ?) ditioe versantur ; quod pariter asserendum est, licet alter solum ex illis, qui conjugium petunt, vagantium numero adscribantur.’ This plain official statement leaves little room for doubt about the true doctrine.

Hence we hold that the opinion of Lehmkuhl, etc., is the only one which has speculative probability in its favour ; nor can we admit that the other view is probable in practice on account of extrinsic authority, because there are few who hold it, and because it is wrongly attributed to Sanchez and St. Alphonsus. Sanchez<sup>2</sup> says of *vagi* :—

Hinc infertur, si quis pristinum domicilium omnino deserens, iter agat, aut naviget animo acquirendi novum domicilium dum nondum acquisivit, incipiens habitare, posse eum coram quocunque parochus contrahere matrimonium. Quia est vagus, et nulli subditus : ut probavi n. 2. Item quia potest cuicumque rateri, tanquam vagus, ut diximus n. 5 et 6. Ergo et coram quocunque parochus contrahere matrimonium.

In this passage Sanchez says that a *vagus* can be married before any parish priest, but he does not say that any parish priest can assist at the marriage outside his own parish ; on

<sup>1</sup> Instr. 33, n. 10.

<sup>2</sup> *De Matrimonio*, I. 3, disp. xxv., n. 13.

the contrary, his argument shows that he speaks of a parish priest who is in his parish, because he bases his teaching on a parity between Matrimony and Penance. But only the local parish priest, or another priest having delegated jurisdiction for the parish, can absolve a *vagus*, a doctrine which Sanchez held as is clear from a previous paragraph, n. 5, in which he proves that any parish priest can absolve *vagi* : 'Ubique (*vagi*) sortiuntur forum, possuntque pro delictis alibi commissis puniri,' an axiom which holds only so long as the delinquent is in the territory of the ecclesiastical authority concerned.

St. Liguori is also credited with the same view because he said :—'Commune est, quod *vagi* possunt contrahere coram quovis parrocho, ita Sanchez,' etc.<sup>1</sup> Now St. Alphonsus asserts that any parish priest can assist at these marriages, but he does not say that he can do so outside his own parish, which is an entirely different thing.

We agree, therefore, with those theologians who hold that the only safe doctrine is contained in the clear authoritative statement of Benedict XIV, who declares that the parish priest of *vagi* is he in whose parish they happen to be at the time of marriage.

#### TRANSDERANCE OF MASSES TO THE BISHOP.

REV. DEAR SIR,—I get intentions for Masses from day to day, and have always on hands just about the number I can say in one month. But special occasions occur, corpse-house Masses, nuptial Masses, etc. Now I find on several occasions that although I have only as many Masses as I can easily say in a month from any fixed date, still owing to the unforeseen circumstances I have mentioned, some of these are on hands five or six days more than a month from the date I received them. Can I keep these intentions, seeing that I have more than I can easily discharge within a month from the present date, or must I forward them to the Bishop ?

SACERDOS.

In the case stated by our correspondent there is no

<sup>1</sup> Vol. ii. n. 1089.



obligation to transfer the honoraria to the Bishop, although there is one to celebrate the Masses at once.

The time available for the lawful celebration of Masses must be reckoned according to moral estimation and not on strict mathematical lines. Hence, when a month is allowed, any term within five weeks would, probably, be included therein ; and consequently a priest who can celebrate the remaining Masses within that period is not bound to transfer them to the Ordinary.

Moreover, the decree *Ut debita* allows any delay in celebrating Masses, and in transferring them to the Bishop, which is in accordance with the reasonably presumed consent of the donor ; such consent seems to exist in the present case for a delay of a few days, since the priest can celebrate the Masses in a shorter time than the Bishop can hope to have them said ; and since the Bishop could, in conformity with the decree, hand back these Masses to the same priest who is without superfluous honoraria. Hence the Masses can be lawfully retained in the circumstances.

What has been said so far is independent of a further question which arises in connexion with the article that commands the transference of unfulfilled obligations to the Ordinary. Having indicated the time available for the celebration of manual Masses the decree gives, in its fourth article, an authentic interpretation of that part of the decree *Vigilanti* which ordered that Masses be given to the Bishop after a year :—

Ad tollendas ambiguitates, Emi. Patres declarant ac statuunt tempus his verbis praefinitum ita esse accipiendum, ut pro missis fundatis aut alicui beneficio adnexis obligatio eas deponendi decurrat a fine illius anni intra quem onera impleri debuissent ; pro missis vero manualibus obligatio eas deponendi incipiat post annum a die suscepti oneris, si agatur de magno missarum numero ; *salvis praescriptionibus praecedentis articuli pro minore missarum numero aut, diversa voluntate offerentium.*

Do the words referring to a small number of Masses imply that these must be given to the Bishop as soon as the available time for celebrating them has elapsed ; or do they mean

that, although the decree *Vigilanti* continues to rule them they must nevertheless be celebrated under pain of sin within the times specified in a previous article ; or do they state that the decree *Vigilanti* has no reference to them, the provisions of a previous article in regard to the lawful time of their celebration being considered sufficient ? If the first interpretation is correct they must be given to the Bishop as soon as the time for celebrating them has elapsed, unless the donor wishes them to be retained ; if one of the other interpretations is accurate they need not be transferred at least till the end of the year.

The first is urged by the fact that the article expresses the intention of removing difficulties concerning the meaning of the decree *Vigilanti*, and, unless the time when the decree insists on the transference of a small number of Masses is indicated in the words *salvis praescriptionibus*, etc., the principal difficulty of the case remains to be solved. It might also be fairly said that, in the context, the natural meaning of the phrase *salvis praescriptionibus*, etc., is, that in the matter of giving honoraria to the Bishop, the time mentioned in a previous article is obligatory.

The second is favoured by the absence of any definite reference in a previous article which the fourth commands to be observed, to this obligation of transferring honoraria ; and also by the fact that when there is question of a large number of Masses to be personally celebrated, some of them must be said before the end of the year, and yet there is no obligation of giving them to the Bishop till the year has expired.

The third seems to be entirely excluded by the universality of the obligation imposed by the decree *Vigilanti* which says :—‘*Omnes . . . utcunque ad missarum onera implenda obligati*, sive ecclesiastici, sive laici in fine cujuslibet anni missarum onera quae reliqua sunt, et quibus nondum satisfecerint, propriis Ordinariis tradant juxta modum ab iis definiendum’; nor is there any sign of a revocation of this provision, which would now free a small number of Masses from the rule laid down for them by the decree *Vigilanti*.

Although the first interpretation seems the most probable, still the decree *Ut debita* is hardly so clear as to exclude the second as improbable, which can in consequence be adopted in practice till an authentic decision shall be given. Hence there is an additional reason for not transferring to the Ordinary the few remaining Masses which a priest can celebrate personally or by another within five or six days.

J. M. HARTY.

## LITURGY

### EXEQUIAL MASS

REV. DEAR SIR,—In the Diocese to which I belong, though there is no Diocesan law, there is a long standing custom that the *least* number of priests necessary for a *Missa Cantata de requie* should be five, and for a *Missa Solemnis de requie*, thirteen.

I would like to know—(1) What is the least number required by the general law of the Church for a *Missa Cantata de requie*? (2) If, notwithstanding the Diocesan custom referred to, any justification can be alleged for a priest who holds a *Missa Cantata de requie*, without having invited the minimum (five) where this attendance could be easily procured? (3) Is it justifiable to substitute the *Missa Cantata de requie* for the ordinary parochial low Mass, considering many business people, who wished to assist at a low Mass only, are unduly delayed?

A reply in an early number of the I. E. RECORD would oblige, yours faithfully,

IGNOTUS.

The Exequial Mass contemplated by the Rubrics, and referred to by the Roman Ritual<sup>1</sup> as desirable on the death of a member of the faithful, is a Solemn Mass *de requie* celebrated with deacon and sub-deacon, or at least a *Missa Cantata*. It is only to these that the privileges apply that have been so generously granted by the Church. Evidently, then, the Exequial Mass is entitled to a certain degree of solemnity, without which it cannot take place. As far as

<sup>1</sup> Tit. vi., c. i. n. 4.



we can ascertain there is no general law laying down the *minimum* number of priests that should be present to render legitimate either the solemn *Requiem Mass* or the *Missa Cantata*. All that is required seems to be that there should be a sufficient number of sacred ministers about the altar and of singers in the choir to ensure that the function will be carried out with due decorum. From this point of view numbers do not count, for one priest in the choir who can sing will lend more religious *eclat* to the ceremony than half-a-dozen who cannot sing. If the Office is recited before the Mass, as it ought to be, then there should be enough of priests or clerics present to recite it properly. Diocesan legislation can, however, step in and declare the conditions under which the Exequial Office is likely to be carried out properly, and where there is a ruling on the matter it must, of course, be adhered to. We think that where such a regulation exists there can be no justification for disregarding it, where compliance with it entails no difficulty or inconvenience.

The Roman Ritual<sup>1</sup> says: 'Si quis die festo sit sepeliendus Missa propria pro Defunctis praesente cadavere celebrari poterit: dum tamen Conventualis Missa et Officia divina non impediuntur, et magna diei celebritas non obstat.' Now the parochial Mass is one of the things that cannot be neglected, and hence, *per se*, the Exequial Mass cannot be substituted for it.<sup>2</sup> Moreover, the Parish priest is bound to apply the Mass *pro populo*, and the Exequial Mass is not allowed unless it is said *pro defuncto*. Hence, where there is only one Mass in a parish church the case is clear. Supposing there are two Masses in a church on a Sunday, may the Exequial Mass be substituted for one of them? We think it may, at least according to the general law of the Church, which contemplates only one parochial Mass properly so called, unless there is some diocesan regulation, or some other inconvenience that would forbid it. We assume, of course, that the *Missa de requie* can be properly carried out,

<sup>1</sup> Tit. vi., c. i. n. 5.

<sup>2</sup> S.C.R. Decr. n. 4024.

that there is a sufficient number of priests available for this purpose, and that it does not prevent the performance of any necessary parochial functions. The Exequial Mass should supersede that one of the two Masses said on a Sunday, which is the less important, and with which the sermon or devotions are not connected.

#### PREFACE OF MASS DURING THE QUARANT' ORE.

REV. DEAR SIR,—Will you kindly answer in the I. E. RECORD the following question :—What Preface should be said in the Mass of the Forty Hours' Exposition, when it takes places (1) on the First Sunday of Advent, and (2) when it takes place on the Second Sunday of Advent, when that Sunday falls within the Octave of the Feast of the Immaculate Conception ?

In the first case the Mass to be said is the Mass of the Sunday, with a commemoration of the Blessed Sacrament, but I am doubtful whether the Preface should be of the Sunday, *De Trinitate*—or of the Blessed Sacrament, *De Nativitate*.

In the second case, the Second Sunday of Advent, when that Sunday falls within the Octave of the Immaculate Conception, the Mass should also, I believe, be of the Sunday, with a commemoration of the Blessed Sacrament only, but as three Prefaces occur—that of the Sunday, the Blessed Sacrament, and the Blessed Virgin—I do not know which should be said.

DUBIUS.

In the first instance the Preface to be said is that of the Sunday, *De Trinitate*. There is no change to be introduced into the Mass of the day on account of the Exposition except the commemoration of the Blessed Sacrament, under the same conclusion as the prayer of the Mass. In the second case the Preface should be *De B.V.M.* Here again the Exposition makes no change in the Mass of the day except the Commemoration, and the Preface of the Octave takes precedence over that of the Sunday.

MEANING OF 'RUBEUS' AS LITURGICAL COLOUR  
LIGHTS IN CHURCH DURING BENEDICTION

REV. DEAR SIR,—May I trouble you to let me know through the I. E. RECORD—(1) What is meant by the colour 'Rubeus,' which is prescribed by the Rubrics for the Masses of certain feasts? Will any one of the manifold varieties of 'Red' suffice? (2) Is it rubrical to have candles lighted in a church during Mass or Benediction?—I am, yours faithfully,

G. D.

1. Red is one of the primary colours, and has various shades or hues from the bright scarlet to the sombre purple. We would say that any of these tints, so long as it can popularly be designated 'Rubeus,' fulfils the liturgical requirement. As the symbol of fire and blood, red testifies burning charity and consuming self-sacrifice. It is appropriately used, therefore, on the Feasts of the Sacred Passion of our Saviour, of the Holy Ghost, and of the Martyrs. The Spouse in the Canticles is '*candidus et rubicundus*.'

2. We presume that there is question of the lights that burn before statues, and that our correspondent wishes to know if these lights may be retained during Mass or Benediction. In a previous issue of the I. E. RECORD<sup>1</sup> we discussed the propriety of these lights, and concluded that they are not forbidden by any ecclesiastical enactment, provided that they do not give rise to the danger of detracting from the worship and adoration due to the Blessed Sacrament or of confounding the *cultus duliae* of the images of the saints with the *cultus latriae* which is to be rendered absolutely to God Himself and relatively to the material things which represent Him. The question was asked whether images and statues in the locality of the High Altar on which the Blessed Sacrament is exposed should be covered during the Exposition of the Forty Hours, and the reply was, '*Negative : et solum tegenda est imago quae extat in Altari in quo fit expositio*.'<sup>2</sup>

In 1874 another question was asked :—'Permittitur ne vel saltem toleratur antiqua consuetudo tenendi sacras

<sup>1</sup> Sept. 1904, pp. 256-8.

<sup>2</sup> S. R. C. Decr., n. 3241.



magines detectas in Capella vel Altari, stante Expositione Quadraginta Horarum?' In the reply the matter was referred to the discretion and prudence of the Ordinary. If, then, images, except in accordance with the first Decree given—those on the High Altar—may remain uncovered and exposed during the Forty Hours' Adoration, there is no reason why lights should not be used before them. But on this occasion, lest they should attract too much attention to the detriment of what is due to the Blessed Sacrament, the lights should be used very sparingly.

#### THE CONFRATERNITY OF CHRISTIAN DOCTRINE—(continued)

##### FORMALITIES OF CANONICAL ERECTION

THE Bull *Quaecunque*, issued by Clement VIII in 1604, lays down in detail all the things that are to be observed in the establishment of Confraternities. According to this constitution, supplemented by subsequent decisions and regulations of the Pope and the various Congregations, the following must be carefully attended to.

A parish priest about to set up any Confraternity in his parish should, as a first preliminary, seek the counsel and authorization of his Ordinary. As a general rule Bishops have *jure ordinario*, the power of erecting confraternities within the limits of their dioceses. This faculty does not belong to the Vicar-General without express mention. In regard to confraternities that are associated with certain religious Orders, the powers of canonical erection are vested in the Generals of these Orders exclusively, and may not be exercised by Bishops independently of special delegation by the Holy See. The *erection* of a Confraternity is one thing, however, and the aggregation or affiliation, by which the *confrerie* becomes a participator in the privileges and indulgences enjoyed by the Arch-confraternity of the same name in Rome, is quite another, and power to erect did not always presuppose the faculty of affiliating. The erection was often a condition on the fulfilment of which affiliation was obtained from the Arch-confraternity. As far as our

country is concerned this distinction is of no practical importance, for by an Instruction issued by the Propaganda in June, 1889, Bishops subject to it have full powers for establishing all Confraternities and Sodalties approved by the Holy See, and for granting to them all the privileges and favours which affiliation could confer. To be able, however, to endow the Confraternity of the Rosary with the very special privileges that are peculiar to it, recourse must be had to the General of the Dominicans. Bishops, then, have the plenitude of power, as regards the Confraternity of Christian Doctrine. The authorization of the Bishop should be in writing, and should be deposited in the archives of the parish or Confraternity, so that if the canonicity of the erection were ever called into question, this documentary evidence might silence all doubts. When the requisite permission is being sought for the erection of the Society, the statutes or rules by which it is to be controlled should be submitted for episcopal approval. These rules should be simple and modelled upon what is demanded by the end of the Confraternity and the means and practical method of giving it effect. What has been said in the last number of the I. E. RECORD about the regulations for working the Confraternity in Rome will supply suggestions for drawing up a code of rules that will be suitable to the needs of each place, for it must be remembered that Bishops can modify the statutes of the Arch-confraternity so as to make them practical and workable in their dioceses. The appointment of a Director must be also made by the Bishop, and it would be of advantage if the priest so nominated were also to receive the power of delegating another priest to act in his stead, in case he ever found it impossible or inconvenient to discharge the duties in person. Mention of this fact should be made in the statutes. In nominating the Director the Bishop will give him all requisite faculties for blessing badges and medals and imparting all the Indulgences of the Society. Since 1861 Bishops have the power of appointing the *parochi pro tempore* as Rectors and Directors of the various Confraternities. The next thing is the reception

of associates or members. In all Confraternities the actual entry of the names is essential. If there is a canonically erected branch in the parish, it is enough to enter the names on the register of this branch. If there is no canonically erected branch, then the names must be sent on from time to time to some place where such a branch exists. The Director himself, or some one duly authorized by him, makes entry of the names. If the Director should not happen to write the list, it would be well if he initialled it to give it the sanction of his authority. This enrolment comprises the essentials of reception. For most Confraternities there is a special formula, but there seems to be no special one for the Confraternity of Christian Doctrine. The general form will be quite sufficient. As we have not found it in the Roman Ritual we give it here :—

*Auctoritate mihi concessa Ego vos (te) recipio et adscribo Confraternitatis Doctrinae Christianae vosque participes facio omnium gratiarum, Indulgentiarum, privilegiorum, bonorumque spiritualium ejusdem Confraternitatis in nomine Patris, etc.*

On the occasion of inaugurating, or re-establishing the Confraternity of Christian Doctrine, it would be advisable to surround the simple reception of members with more or less solemnity. The nature of the Confraternity being explained to the people beforehand and the advantages of membership being put before them, a convenient hour might be selected for the enrolment of members when it would be possible to have Benediction of the Blessed Sacrament.

#### RULES OF THE CONFRATERNITY

We have come across a copy of the Provincial Statutes of the Archdiocese of Dublin, published in 1831, which contains in the Appendix the rules for the Confraternity of the Christian Doctrine. As some of our readers have been anxious to know where they might procure a copy of these rules, we gladly publish them. They may not be altogether suitable to the conditions of modern times, or to the circumstances of particular places, but they will afford a



basis to go upon, and may be modified, with the authority of the Bishop, wherever necessary :—

1. The object of this Society is to promote, amongst all classes of the faithful, the knowledge of the Christian Doctrine, and is to be in all things under the special care and superintendence of the parochial clergy.

2. The President, Vice-President, and Treasurer are to be elected by ballot, on the first Sunday of January in each year, and a Secretary is to be appointed by the President. The election of these officers must be confirmed by the Parish Priest (Director).

3. The members are also to be chosen by ballot; but no person can be proposed until he shall have obtained a written certificate from some one of the parochial clergy, and he cannot be voted into the Society, until he shall have been employed for two months in discharging the duty of a member.

4. A meeting of all the members shall be held on the first Sunday of each month, at which anything regarding the welfare of the Society shall be discussed and determined. If possible, one of the clergy (Director) shall attend this meeting.

5. A Committee of five shall be chosen on the first Sunday of each quarter, and these, with the President, Vice-President, and clergy shall arrange the classes, appoint the teachers, award the premiums, and transact all the other business of the Society.

6. The teachers of each class should, as far as possible, be charged with the instruction of the children in their own neighbourhood, and are, *at all times*, to watch over the conduct of their pupils.

7. There shall be a public examination held the first week of May in each year, and the premiums shall be distributed on the third Sunday of the same month, by the Priests in the church.

8. Each member, when enrolled in the Society, is to pay One Shilling, and One Penny a month afterwards. The Treasurer shall pay no money unless he receives a written order signed by the President.

9. Any member absent from Catechism for three successive Sundays without some very good reason, or who shall allow his subscription to be three months in arrear, shall first be admonished by the President to discharge his duty more regularly, and, if he neglect such admonition, he shall no longer be considered a member of the Society, and must be re-elected if he wish to return.

10. Any member who shall frequent public-houses, or give bad example in the parish, must be expelled from the Society. Members are exhorted to approach Holy Communion the first Sunday of each month, in order to gain the Plenary Indulgence.

Rule 5 is the most important. It should provide for (a) the attendance and classification of the pupils ; (b) programme of instruction suitable to each grade ; (c) books to be used ; (d) appointment of teachers, notaries to record names of absentees, prefects to arrange pupils in their proper places and grades, and be generally helpful during the classes ; (e) time at which instructions are given and their duration ; (f) officers to look up the absentees and bring them in.

Rule 9. Persons may become members of the Society, even though they do not participate actively in the Sunday classes, provided they undertake to promote the welfare of the Society in any of the ways indicated in last issue.

P. MORRISROE.

## DOCUMENTS

## HIS HOLINESS POPE PIUS X AND THE POLES

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR BREVIVM  
 ALLOCUTIO SSMI. AD JUVENES CATHOLICOS STUDENTES POLONIAE,  
 DIE 24 APRIL. 1905.

Maximae sint tibi grates, Venerabilis Frater,<sup>1</sup> qui diserta allocutione dilectos filios coram Nobis ostendens iucunditatem ac solatium animo Nostro attulisti. Si enim semper et praecipue cordi Nobis est iuventus, verbis satis significare non possumus, quantum gaudii Nobis afferat conspectus uvenum Gentis Polonae, cuius et praeclara spirat memoria gestarum rerum et magnam erga hanc Sanctam Sedem coniunctam cum fiducia pietatem agnovimus.

Hi enim fratres sunt illorum, qui sicut perbelle meministi, ineunte saeculo XIII, ferventi religionis ardore incensi innumeri in Syriam et Palaestinam dimicantes convenerunt, ut loca sanctissimis Redemptionis nostrae mysteriis consecrata recuperarent et christiani nominis hostes ad catholicam veritatem converterent. Hi filii sunt illorum patrum, qui tremefacta Europa ad impetus hostium praepotentium, pectorum suorum praesidia inter primos insignibus proeliis opposuerunt: iidem religionis et civilis cultus vindices acerimi, fidissimique custodes. Hi sunt iuvenes, qui macte virtute saeculi fallacias et malorum exempla caventes, ad omnem christianam laudem animose contendunt, nec postrema cura ea est aliis prodesse exemplo, scilicet ut multi numerentur, qui cum illis rerum omnium, quae honestae sint communione iungantur.

Dum porro vos, dilecti Filii, non degeneres virtutis patrum gaudenter perspicimus, praeclaras voluntates vestras omni, ut par est, commendatione prosequimur, atque animos etiam vobis ultro addimus, ut studiis vestris eam gloriam sectemini quae in probanda Deo et Ecclesiae fide vestra continetur. Quod si in hac via fideliter institeritis, minime dubitamus lucem exempli vestri plurimum valituram, ut plures ea excitati, ac tristiciorum conditione permoti, qui saeculi erroribus anguntur,

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<sup>1</sup> Illmo. ac Revmo. Archiep. Leopoliensi.



sesse vobis socios<sup>7</sup>adsciscant et ad certandum bonum certamen alacritatem vestram studeant aemulari.

Haec autem omnia pro ingenii vestri docilitate feliciter consecuturos confidimus, praesertim cum noverimus vestrum moderatores et magistros, quorum multos praesentes laetanter conspiciamus, collatis in unum viribus et consiliis, cuncta quae in illis sunt adhibere, ut vestrum omnium animi in catholicae professionis officiis roborata virtute et subsidiis auctis confirmentur et praestent.

Vobis propterea, electi iuvenes, eximii magistri, et tibi in primis, Venerabilis Frater, qui omnes singulari charitate permoti ad Nos adiistis, gratum animum Nostrum nominatim profiteamur, pariterque petimus, ut civibus vestris quos ut amantissimos filios habemus maxime caros, paternam benevolentiam Nostram reduces testari velitis: quibus vobisque cunctis vestrisque familiis et universae Polonae Genti caelestium auspicem munus Apostolicam benedictionem ex intimo cordis affectu in Domino impertimus.

PIUS PP. X.

#### HIS HOLINESS POPE PIUS X AND THE MARONITES

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM  
PIUS X GENTI MARONITAE DE PIETATIS OBSERVANTIAEQUE TESTI-  
MONIIS GRATULATUR

PIUS PP. X.

*Venerabilis Frater,<sup>1</sup> salutem et Apostolicam benedictionem.*

Maronitarum cum Apostolica Sede coniunctionem necessitudinis, ab avis et maioribus singularem, egregie proximis diebus testata sunt officia, quae tu, Venerabilis Frater, et nonnulli tecum Episcopi nobilesque, de Clero et populo viri complures, totius gentis vestrae nomine, praesentes Nobis praestitistis. Equidem pergrata perque iucunda haec Nobis accidisse ostendimus: iterum vero profiteamur libenter, Nos pietatis observantiaeque vestrae testimoniis suaviter affectos esse, gratiamque vobis agimus de Petriana stipe caeterisque muneribus, quibus istam ipsam pietatem pro facultate probastis. Praesertim laudare satis non possumus eam, quam perspeximus in vobis, tuendae promovendaeque catholicae fidei constantiam: quam

<sup>1</sup> Illmo. ac Revmo. Domino Eliae Petro Huayek, Patriarchae Maronitarum, Antiochiae.

quidem Orientalibus, qui ab Ecclesia Romana dissident, salutari et exemplo et incitamento esse intelligimus.—Haec, quamquam significavimus coram, tamen his etiam litteris significata voluimus; eam nempe ob causam, ut paternus Noster in omnes dilectos filios Maronitas animus constaret luculentius. Neque enim commissuri unquam sumus, ut minus a Nobis diligere quam a Decessoribus Nostri videamini.—Vos interea vestraque omnia enixe divinae benignitati commendamus, atque auspicem caelestium bonorum, testemque praecipuae benevolentiae Nostrae tibi Venerabilis Frater, et reliquis Venerabilibus Episcopis universaeque genti Maronitarum Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XXIX Iunii, festo Apostolorum Principum, anno MDCCCCV, Pontificatus Nostri secundo.

PIUS PP. X.

#### THE CONFRATERNITY OF MOUNT CARMEL

##### E SACRA CONGREGATIONE INDULGENTIARUM

SANANTUR RECEPTIONES AD CONFRATERNITATEM B.M.V. DE MONTE CARMELO USQUE NUNC INVALIDE PERACTAE

*Bme. Pater,*

P. Praepositus Generalis Carmelitarum Discalceatorum ad Sacrorum Pedum osculum provolutus, exponit S.V. non raro contingere ut christifideles, qui ad Conftem. B.M.V. de Monte Carmelo admitti postulant, invalide recipiantur, tum ob omissam nominum inscriptionem, tum ob aliam causam. Ne itaque praefati christifideles gratiis et privilegiis memoratae confiti. concessis inculpatim priventur, Orator S.V. humiliter exorat, quatenus receptiones ad eandem confitem. quacumque ex causa usque ad hanc diem invalide peractas, benigne sanare dignetur.

Et Deus, etc.

S. C. Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. Pio Pp. X, sibi specialiter tributis, petitam sanationem benigne concessit. Contrariis quibuscumque non obstantibus. Datum Romae ex Secria. eiusdem S.C., die 28 Iunii 1905.

A. Card. TRIPEPI, *Praef.*

*Pro Secrio.* : IOSEPHUS M. Cancus. COSELLI, *Subtus.*

## NOTICES OF BOOKS

**THE SACRIFICE OF THE MASS : An Historical and Doctrinal Inquiry into the Nature of the Eucharistic Sacrifice.**  
By the Very Rev. Alex. MacDonald, D.D., V.G.  
New York : Christian Press Association Publishing Company.

IN an age when Protestants no longer cling to the extreme principle of the one rule of faith, founded on each one's individual reading of the sense of Scripture, but appeal to the early centuries of Christianity as witnesses to dogmatic truth, works such as that under notice are very much in season. For Catholics, too, both those who view Dogma from the standpoint of the professed critic, and those who humbly submit to take teaching from others, the historical method of dealing with Theology is increasingly important.

The present work is a historico-theological examination of the central idea in the Eucharistic Sacrifice. In the early portion of his volume the author discusses the subject of sacrifice in general, and both from appeals to the voice of Tradition, and from a detailed examination of the history of sacrifice, he shows conclusively that the destruction of the Victim was in all cases the essential notion in this particular sort of worship. He proves, consequently, that the view held by some of the older theologians, and revived in later days, which would see in sacrifice merely a common meal, a sacred banquet, eaten by the worshippers in communion with the Deity, has no historical or traditional evidence to support it, besides being in direct conflict with the teaching of Scripture.

He next considers the Mass itself, and seeks for the formal constituent of the sacrifice therein. In doing so, he proposes to himself to show that the Scholastic explanations, which so generally obtain in the schools of to-day, are founded on principles unknown to the Fathers as well as to the earlier schoolmen ; nay, are quite at variance with the pure Patristic idea. The Fathers are quoted, and in our opinion, quoted justly, to prove that they held the Mass to be the same sacrifice at that offered



at the Last Supper and on Calvary. Modern theologians, no doubt, *say* the same ; but since they explain the immolation of our Lord in the Mass as consisting in His being reduced to the state of food and drink, Dr. MacDonald would have it that this is to set up a new sacrificial action in place of that insisted on by the Fathers, according to whom there is not merely specific but even numerical identity between (what are called) the two sacrifices, and an identity not only as to Priest and Victim, but also as to the sacrificial action in both. Much better to keep to the old view : in the Supper-room, Christ offered up the first Eucharistic sacrifice, and as this oblation virtually contained the bloody oblation of Himself some hours later, He may be regarded as judicially slain, even before the Jews laid hands on Him in the Garden. The Last Supper, then, with the subsequent Crucifixion, is in reality the first Christian Passover, and in the Mass the moment of the Supper and the moment of the Crucifixion—two moments, which, by reason of the connexion between them, are really one—are repeated, or rather are continued, for evermore.

The author sets forth his views in language that is always clear and telling, and strong by its moderation. From what we have said, it will be inferred that the point of view taken up is an interesting, and, in some degree, a novel one ; but there is abundance of quotation, as well as theological reasoning, to show that it is but the old, and in the author's mind, the true and consistent view revived.

J. S.

RECOLLECTIONS OF WILLIAM O'BRIEN, M.P. London :  
Macmillan & Co. 1905. 8vo. 14s. net.

WHATEVER our opinion may be of Mr. O'Brien's politics, we must recognize that he has written a fascinating book. It is indeed the best thing in the way of literature that we have yet seen from him. Not that it is entirely free from his peculiar defects of excessive emphasis, exaggerated statement and harrowing, almost agonizing sentiment ; but it is more self-possessed, calm, and controlled than anything that has yet come from the same author.

Mr. O'Brien seems to have constantly before him the object of converting Englishmen to sounder views on Irish

politics. The same we remarked in his early novel *When we were Boys*. It is a laudable object, and we believe that this last volume will be a powerful instrument in the task of securing it. It will, in our opinion, be impossible for any Englishman to read some of the chapters in this book, particularly those on the Forster régime, without feeling ashamed of the folly that is there revealed to all the world. Possibly in furtherance of his main purpose, Mr. O'Brien goes farther in the way of concession to British prejudices than the majority of Irishmen would be prepared to go. Thus, for instance, we come across passages which cast a vivid side-light on Mr. O'Brien's views on education. Writing about the mixed school in Mallow—the polite establishment of the Misses Babington, in which his mother was educated—Mr. O'Brien says :—

‘ In the Misses Babington's polite establishment, the girls gentle and simple, Protestant and Catholic, seemed to have mingled together with an amenity which, I am afraid, is wanting in the more recent relations of classes and creeds in Ireland, and which served in a surprising degree to mitigate the brutality of the strict letter of the law in pre-emancipation days. Quite half the families with whom my earliest recollections of small dances and games of forfeits are associated, belonging to one or other of the half-dozen Protestant sects which had their conventicles in Mallow—to which of them, or for what reasons, it never struck us to inquire, no more than it struck the occupants of the old graveyard, where Protestant and Catholic reposed side by side.’

After having graduated in two elementary schools in Mallow, Mr. O'Brien was sent for his classical education to the Protestant ‘ Diocesan College ’ of Cloyne. Here he tells us :—

‘ Three-fourths of the pupils were Protestants. Here again my experience of the commingling of classes and creeds was of the same happy character as all my early recollections in Mallow.’

Those who wish to have proof of the influence of the classics on a man's life will read the following with interest :—

‘ I knew all about Virgil before I could ever read a page of Shakespeare. I could construct trashy Greek verses at a

time when my hand-writing in English was little above the dignity of pot-hooks. I could tell nearly every battle of the Peloponnesian wars, as Grote told them, years before I had heard of Crecy or Agincourt. . . . At twelve years of age profoundly ignorant of all that was modern, I could rattle through all the common school classics—even Livy's gnarled sentences and Herodotus' Egyptian adventures—with a facility, and even joy, that sometimes made "Old Edward's" eyes beam at me over his spectacles.'

And yet it can hardly be said that all this has had a very classical result. Intellectually and in all other respects Mr. O'Brien seems to be more of the Gothic than of the Classic build.

In his references to education, however, it is only fair to say that he roundly condemns the Queen's Colleges, and says that he could never look on the college in Cork as an *Alma Mater*, although he had carried off some of its highest prizes.

In his conclusions on the policy of the Fenians, to whom he at one time belonged, he says :—'The moral influence of the Secret Society is wholly bad. A life of conflict with the Church demoralises all except the most stoical.'

Another feature of the book, and one which has pleased us more than any other, is the author's memorial of Dr. Croke. Mr. O'Brien says he has only contributed one stone to the monument which he hopes will be one day erected to the memory of that great Archbishop. We re-echo the hope, and we note, with satisfaction, that Mr. O'Brien's contribution is a precious one. We should like to give some extracts from Mr. O'Brien's references to the Archbishop; but no extracts will give a satisfactory impression of this book. It must be read and judged as a whole.

J. F. H.

THE LIFE OF COUNT ARTHUR MOORE. By Rev. Albert Barry, C.S.S.R. Dublin: M. H. Gill & Son. 1905. 3s. 6d. net.

WE are glad that the life of Count Arthur Moore has not been allowed to pass away without a suitable memorial, and we congratulate Father Barry on the handsome volume in which he has perpetuated it for us. Count Moore was a thoroughly good man, a sterling patriot, according to his own conception of the



word, and a Catholic of whom Ireland had reason to be proud. Of his devotion to the Church he gave the most generous and life-long proofs, and of his desire to benefit the Irish people and to improve their condition, there is ample testimony in this volume. The Archbishop of Tuam, in his admirable Preface, sums up the various activities of the late Count in language which could not be excelled by us, and we commend it to the attention of our readers. For our part we have only to say, that there was nothing in the life of the Church and of the country that appealed to all that is best and noblest in Irishmen and Catholics that did not appeal to Count Moore. The holy places in Palestine which he visited so often, the holy places of Rome in which he was almost as much at home as his friend Marrucchi, the holy places of Ireland which he did so much to perpetuate, were always in his heart. The poor and the suffering had no more practical benefactor. Catholic education in all its grades had no more staunch supporter. 'The Catholic Truth Society of Ireland' counted him as one of its Vice-Presidents, and one of its most active members. Catholic soldiers and sailors looked up to him as one of their most devoted friends.

All this is made clear and patent in the pages of Father Barry. But behind it all there was the refined and polished gentleman who never obtruded his generosity or zeal, and who won the hearts of those who approached him by his kind and gentle manners.

He may have been sometimes a little rash and impulsive ; but if that is a defect it is one which Irishmen readily overlook. It was, in any case, outbalanced by so many virtues that it scarcely deserves to be reckoned. With great pleasure we recommend this biography, which we should be glad to see in every reading-room and every private library in the country. Its influence will be for good wherever it is read, and the words of Scripture will be verified that 'A good life hath its measure of days, but a good name shall live for ever.'

J. F. H.



### FATHER DENIFLE, O.P.

**I**N the death of Father Denifle, which occurred unexpectedly at Munich on the 10th of last June, the Dominican Order has lost one of its most celebrated members, and the Catholic Church one of her staunchest defenders. He was on his way to Cambridge to receive the degree of Doctor of Letters, which the University had decided to confer upon him for his distinguished merits in historical research, when the hand of death struck him down.

Joseph Denifle was born in the Austrian Tyrol, at the village of Imst, in Ober-in-Thal, in 1844. His father, who was schoolmaster and organist of the village, taught him music, for which the lad showed considerable talent. He made his elementary studies at the cathedral school for choristers in Brixen, and at the age of seventeen entered the Dominican novitiate at Gratz in Styria. It was the study of the *Conférences* of Père Lacordaire that decided young Denifle to take this step. He was professed on the 5th of October, 1862, and exchanged his name of Joseph for Henry Suso, of whose life and writings he was afterwards to make a special study. After his philosophical and theological studies which he made at Gratz, at Rome, and at St. Maximin, in France, he was ordained priest in 1866. In 1870, when he took his degrees in theology, he was appointed professor at Gratz, and taught for ten years.

During the years of his professorship, Denifle preached in the cathedral at Gratz, and in the principal cities of of Austria. The subject-matter of his sermons was published in a volume of exceptional merit, *Die Katholische Kirche und das Ziel der Menschheit* (The Catholic Church and the End of Humanity).<sup>1</sup> He relieved the monotony of a professor's life by a close study of German mysticism in the fourteenth century. The place occupied by the Dominicans in the mystic movement of that period had for him a special attraction, and in 1873 he gave to the world the charming volume, *Das geistliche Leben, Blumenlese aus den Deutschen Mystikern und Gottesfreunden des 14 Jahrhunderts*.<sup>2</sup> The author in this work, which contains 2,500 passages, has co-ordinated the most striking texts of the principal mystics, in accordance with the three degrees of Christian perfection—the purgative, the illuminative, and the unitive—and he shows such a marvellous grasp of his subject that those who knew his methods and his almost phenomenal powers of application were led to expect works of higher and still greater critical value. A series of studies on 'The Friends of God,'<sup>3</sup> and his efforts to restore to the 'Friend of God in Oberland' his true identity, instead of confounding him, as had been hitherto done, with Nicholas of Basle, were partially crowned with success, and drew the attention of the learned to his novel methods of criticism.<sup>4</sup> Five years subsequently he proved that the 'Friend of God' never existed, and that the works which were published under this name were written by

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<sup>1</sup> We wish to express our indebtedness for many of these biographical facts, to the article of Mgr. Kirsch, a distinguished friend of Father Denifle, in the *Revue d'Histoire Ecclésiastique*, also to the article by M. Pelzer in the *Revue Néo-Scholastique*, and to an article by Père Conlon, O.P., in the *Annales Dominicaines*.

<sup>2</sup> 'The Spiritual Life, an Anthology of German Mystics and Friends of God in the fourteenth century.' A French translation and adaptation of this work has been published by the Countess of Flavigny, under the direction of the author—*La Vie spirituelle d'après les Mystiques allemands au xiv. siècle*.

<sup>3</sup> Cf., Alzog, *Universal Church History*, vol. iii., p. 128.

<sup>4</sup> These studies were published in the *Historisch-politische Blätter*, vol. lxxv., 1875, pp. 17, 93, 245, 340.



Rulman Merswin.<sup>1</sup> Denifle was recognized, in a very short time after the publication of these studies, as a specialist in German mysticism, and his splendid powers and sound criticism proved that he had no equal on this subject. In 1874, Preger published the History of German Mysticism (*Die Geschichte der deutschen Mystik*), which contained many inaccuracies, and was wanting in the critical value which such a work demanded. In a series of articles, published in a leading review,<sup>2</sup> Denifle handled the work with great severity, and fearlessly pointed out to the author that he did not possess the qualifications for the due accomplishment of the work he had set himself to perform. About this time he announced the publication of a work on German mysticism which should treat of Tauler and Suso, but with the exception of some articles which appeared later the work was never completed.

His controversy with Preger prepared the way for a critical edition of the works of Henry Suso, but as he was called to Rome, only the first volume of the work was published.<sup>3</sup> Denifle devoted a considerable time to the study of Tauler and published his book on spiritual poverty,<sup>4</sup> and two years later he published a critical study on the conversion of Tauler.<sup>5</sup>

These studies on Suso and Tauler brought about a controversy with Jundt, who published about the same time a work on the 'Friends of God' in the fourteenth century, and in an appendix criticized some of Denifle's conclusions. In two articles published in the *Historisch-politisch Blätter*,<sup>6</sup>

<sup>1</sup> These studies appeared in the *Zeitschrift für deutsches Alterthum und deutsche Litteratur* (vol. xxiv., 1880, and vol. xxv., 1881). Under the general heading, 'Die Dichtungen des Gottesfreundes im Oberland,' Denifle examines in turn; (1) 'Das Meisterbuch' (vol. xxiv. p. 200); (2) 'Die Proteusnatur des Gottesfreundes' (p. 280); (3) 'Die Romreise des Gottesfreundes' (p. 301); (4) 'Die Dichtungen Rulman Merswins' (p. 463); and in an Epilogue, vol. xxv., p. 101, he draws his conclusions.

<sup>2</sup> 'Eine Geschichte der deutschen Mystik,' *Historisch-politische Blätter*, vol. lxxv., 1875, pp. 679, 771, 903.

<sup>3</sup> *Die Schriften des sel. Heinrich Seuse, t. i., Deutsche Schriften*, Munich, 1880.

<sup>4</sup> *Das Buch von der geistlicher Armuth, bekannt als Johann Taulers Nachfolgung des armen Lebens Christi*, Munich, 1877.

<sup>5</sup> *Taulers Bekehrung kritisch untersucht*, Strasburg, 1879.

<sup>6</sup> Vol. lxxxiv., 1879, pp. 797, 878, 'Taulers Bekehrung Antikritik gegen A. Jundt.'

Denifle defended himself against the criticisms of Jundt and pointed out many defects in the work, which seems to have escaped its author. Father Denifle was an intimate friend of Mgr. Greith, Bishop of St. Gall, who was also an interested student of the works of Dominican mystics. The bishop induced him to write the life of Margaret of Kentzingen, which appeared with notes in the *Zeitschrift für deutsches Alterthum*.<sup>1</sup>

The German mystics always possessed a peculiar charm for him, and we find him returning to them again and again in several articles which he subsequently published. His sympathies were drawn to Master Eckhart, and several articles appeared, in different reviews, on the acts of the process against Eckhart in 1327, on his doctrine, on his Latin writings, and on his birth-place.<sup>2</sup> These studies on the famous mystic constitute an epoch in the literature of German mysticism, and place Master Eckhart in a new light. He was not born at Strasburg, as it was hitherto generally believed, but at Hochheim, a district of Thuringia, about two leagues north of Gotha. His German sermons and writings represent but a very small portion of his work, the greater part being written in Latin. He is not the pantheist that history represents him, as he does not identify God and the creature inasmuch as the creature is but a manifestation of God, but inasmuch as the being of God so fills and permeates all creation that God is the formal being of all creatures. Denifle arrived at this conclusion from a minute and exhaustive study of the *Opus Tripartitum*, the manuscript of which he found in the library of Erfurt, and of which, at the time, he publi-

<sup>1</sup> T. xix., 1876, p. 478; *Das Leben der Margaretha von Kentzingen. Ein Beitrag zur Geschichte des Gottesfreundes im Oberland*. This work, says Père Conlon, placed Denifle in the first rank of writers on mysticism. It received unbounded praise in the leading German reviews, and proved its author to be a man of vast learning and phenomenal powers of research. *Annales Dominicaines*, September, 1905.

<sup>2</sup> 'Aktenstücke zu Meister Eckharts Prozess' (*Zeitschrift für deutsches Alterthum*, vol. xxix., p. 259); 'Meister Eckharts lateinische Schriften und die Grundanschung seiner Lehre' (*Arch. für Literatur und Kirchengeschichte des Mittelalters*, t. ii., pp. 417, 652); 'Das Causanische Exemplar lateinischer Schriften Eckharts in Cues' (*Ibid.*, p. 673); 'Die Heimath Meister Eckharts' (*Ibid.*, t. v., p. 349).

shed the most important passages. Before this manuscript appeared in print, he came upon a second, more accurate and more complete in detail, in the library of the hospital of Cuse-sur-Moselle, written in 1444 at the instance of Cardinal Nicholas de Cues, which confirmed the conclusions he had already arrived at from the study of the first.

Eckhart was no enemy of scholasticism, as some writers on mysticism assert<sup>1</sup>:—

Their judgments upon the philosophical talents of Eckhart [says Denifle] should bring joy to all scholastics. They claim him (Eckhart) as the herald of the philosophy and theology of the future, as the father of Christian philosophy, as one of the most original thinkers of the Middle Ages. But they were not aware that the admiration they expressed for the philosophy of Eckhart, was simply addressed, in its due and lawful measure, to the mother from whose bosom Eckhart had been nourished, namely, scholasticism, whose doctrines we meet, for the first time, though not in the measure to be desired, in his German writings.<sup>2</sup>

In his controversies with Preger, Denifle always insisted that without a profound knowledge of scholastic philosophy and theology a proper understanding of the mystics is impossible :—

The historian of German mysticism [he writes] should be profoundly versed in scholasticism, especially in the writings of St. Thomas; otherwise he displaces the mystics from the historical surroundings to which they belong. He will deny that they themselves are but the term of an evolution which is a fact, and he will never understand their terminology still less their doctrines.<sup>3</sup>

In an able article that appeared in 1888, Denifle unmasked the plagiarist Nicholas of Strasburg, who had copied almost entirely the writings of John of Paris, and circulated them as his own.<sup>4</sup> Thus the mystical life of the fourteenth century, personified in Henry Suso, Margaret of Kentzingen, Tauler, and Eckhart, occupied the hours

<sup>1</sup> Preger, Ch. Schmidt, etc.

<sup>2</sup> *Archiv. für Litteratur und Kirchengeschichte des Mittelalters*, vol. ii., p. 424.

<sup>3</sup> *Ibid.*, vol. ii., p. 532.

<sup>4</sup> 'Der Plagiator Nicolaus von Strassburg,' *ibid.*, vol. iv., 1888, p. 312.



that he was able to spare from his duties as professor. His labours on German mysticism earned for him a reputation that was not confined to Austria and Germany. The excellence of his work did not escape the Master-General, who determined to call him to Rome, and open up a wider field for his investigations. He left Gratz for Rome in 1880, as the *socius* of the General for German-speaking countries, and he was destined to spend the remainder of his life in the Eternal City.

In Rome he found a new sphere for his activity, but for want of documents he had to defer his studies on the mystics. In the Roman archives and libraries, however, he found material to resolve questions that had long occupied his thoughts. In 1878, Leo XIII addressed his Encyclical letter—*Aeterni Patris*—to the Catholic world on the revival of the study of scholasticism, and especially the study of St. Thomas, the prince of scholastics. He determined to bring out a new and critical edition of the works of the Angelic Doctor, and Denifle, who even then occupied the first rank among paleographers, was selected as one of the editors. The work was not congenial to his spirit, which required a wider and more comprehensive field for the exercise of its powers than textual criticism would allow, and consequently, after a few months, he begged to be relieved of the task.<sup>1</sup>

In the course of his studies on German mysticism, Denifle was struck by the number of existing prophecies which announced impending calamities on the Church and society. In Rome he had an opportunity of examining them still more closely, with a result that he himself could hardly have foreseen. Leo XIII had thrown open the archives of the Vatican, and at the instance of Cardinal Hergenröther, the archivist, Denifle was, to his own great delight, appointed sub-archivist. He first intended, says M. Pelzer, to give an exact account of the prophecies

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<sup>1</sup> During the winter of 1882-1883, Denifle was sent to Spain to collect and collate manuscripts for the Leonine edition, but as one of his colleagues told the writer of this article, he was much more occupied in collecting matter on the theologians and mystics of the Middle Ages than in collating the manuscripts of St. Thomas.

of the fourteenth century, which announced impending calamities, and this further led him to the study of similar prophecies of the twelfth and thirteenth. In studying the Abbot Joachim and the Eternal Gospel, and its vicissitudes at the University of Paris, he found that the knowledge then possessed on these subjects was absolutely inadequate, and that comparatively little was known of the dispute between the University of Paris and the Mendicant Orders. Denifle forthwith conceived the project of publishing a work on the University of Paris and the Mendicant Orders, in which the Eternal Gospel should be studied in an appendix.<sup>1</sup> While preparing this work, having discovered that nearly all the authors who had written on the University of Paris, and notably Du Boulay, in his *Historia Universitatis Parisiensis*, had been deceived on the origin of the University, Denifle took up the work from the beginning, and determined to study the schools of the University of Paris from its foundation till the end of the fourteenth century. He undertook, at the same time, to write a history of the other universities of Europe. The first volume appeared at Berlin in 1885, under the general title, *Die Universitäten des Mittelalters bis 1400*. He had designed to complete the work in five volumes. The first volume (*Entstehung und Gründungsgeschichte der mittelalterlichen Universitäten bis 1400*) opens (pp. 1-40) with a study on the designation of the universities of the Middle Ages (*universitas, studium generale, academia, gynasium*); next the author treats of the rise of Paris and Bologna (pp. 40-218); then the other universities of Europe up to 1400 (pp. 219-652). The universities are then studied in their relation to the schools that had preceeded them (pp. 652-742); in the causes that led to their establishment (pp. 743-791); and the volume closes with conclusions which the author has drawn from the text, and some additions and appendices (pp. 800-814).

The appearance of this volume determined the General Council of the Faculties of Paris to ask Denifle to undertake

<sup>1</sup> He afterwards published some articles on the Eternal Gospel; 'Das Evangelium aeternum und die Commission zu Anagni,' *Archiv.*, i., pp. 49-98; 'Protokoll der Commission zu Anagni,' *ibid.*, pp. 99-142.

a work much more vast in extent. Under its patronage, and with the assistance of M. Emile Chatelain, professor of paleography at the Sorbonne, Denifle began to collect and edit, with notes, all the documents relating to the University of Paris from the end of the twelfth century till the end of the fifteenth. The first volume<sup>1</sup> appeared in 1889, and was published at the expense of the Minister of Public Instruction. It was awarded a prize of 10,000 francs, and Denifle was decorated with the badge of the Legion of Honour. The four volumes already published appeared at intervals during the next ten years. The first treats of the period from 1200, when Philippe Auguste guaranteed by privilege the personal safety of the students of Paris to the reign of Philippe le Bel in 1285;<sup>2</sup> the second to the reign of Jean le Bon;<sup>3</sup> the third to the death of Clement VII in 1394;<sup>4</sup> the fourth to the reform of the University in 1454.<sup>5</sup> For the fifth volume, which is yet unpublished, Denifle had reserved the schism, the pontificate of Benedict XIII, the general and provincial Councils, the errors of Wickliffe, and the controversies of the Council of Constance. He decided to publish apart—under the general title, *Actuarium Chartularii Universitatis Parisiensis*—documents relating to the study of arts in the four great national Universities. Only two volumes were published in 1894 and 1897. They contain the ‘Liber procuratorum nationis Anglicanae (Alemanniae)’—the first for the years 1333-1406; the second for the years 1406-1466.<sup>6</sup>

<sup>1</sup> ‘*Chartularium Universitatis Parisiensis* sub auspiciis consilii generalis facultatum Parisiensium ex diversis bibliothecis tabulariisque collegit et cum authenticis cartis contulit Henricus Denifle, O.P., in archivio Sedis Apostolicae vicarius, auxiliante Aemilio Chatelain, bibliotheca Universitatis in Sorbona conservatore adjuncto.’

<sup>2</sup> Paris, Delalain Frères, 1889, pp. xxxvi., 714.

<sup>3</sup> Published 1891, pp. xxiii., 808.

<sup>4</sup> Published 1894, pp. xxxvii., 777.

<sup>5</sup> Published 1897, pp. xxxvi., 835.

<sup>6</sup> M. Marcel Fournier, in his work *Les statuts et privilèges des Universités Françaises*, criticized the author of the *Chartularium*, but he had no conception of the manner of man with whom he had to deal. Denifle published a brochure, *Les Universités Françaises au moyen âge*—Avis à M. Marcel Fournier (Paris, 1892), in which he gave M. Fournier what he did not in the least expect, and in another article which appeared in the *Revue des Bibliothèques* (1892), ‘Les délégués des Universités Françaises au concile de Constance,’ he criticized Fournier’s work with great severity, and brought discredit on many of his conclusions.



These masterpieces of historical erudition earned for Denifle a world-wide fame and placed him in the front rank of writers on the Middle Ages. His researches in the publication of the *Chartularium* brought prominently before him the disastrous effects of the Hundred Years' War on the churches and monasteries of France. This important factor in ecclesiastical history was too valuable to be dismissed, and Denifle, with characteristic impetuosity, which in his case was justified by the marvellous grasp of his comprehensive mind, which was always occupied with two or three collateral subjects at once, interrupted his work to study the 300 volumes in folio of petitions addressed to the Holy See, and relating to the material and moral calamities that the Hundred Years' War had brought upon the Church in France. The work appeared in two volumes,<sup>1</sup> and is one of the most valuable additions that has ever been made to the history of the Church in France.

In studying the vast field which his researches on the University of Paris covered, he gathered together an incomparable collection of documents, which he published from time to time in a series of studies relating to the history of the Universities,<sup>2</sup> and which in all probability he intended to embody in the work which his labours for the French Government had interrupted.

The works of Denifle on the University of Paris, and other collateral subjects connected with it, which his researches have enabled him to give to the world, will prove of immense value to all future historians of the Middle Ages. It may with justice be said that he has revived and clothed

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<sup>1</sup> Vol. i., *La désolation des églises, monastères et hôpitaux en France pendant la guerre de Cent ans* (Paris, 1897); Vol. ii., *La guerre de Cent ans et la désolation des églises, monastères et hôpitaux en France* (Paris, 1899).

<sup>2</sup> 'Die Sentenzen Abaelards und die Bearbeitungen seiner Theologie vor Mitte des 12 Jahrhunderts,' *Arch.*, vol. i., pp. 402-469, 584-624; 'Die Sentenzen Rolands, nachmals Papstes Alexander III' (Freiburg, 1891); 'Quellen zur Gelehrten-geschichte des Predigerordens im 13 und 14 Jahrhunderts,' *Arch.*, vol. ii., pp. 165-248; 'Die Handschriften der Bibelkorrekturen des 13 Jahrhunderts,' *Arch.*, vol. iv., pp. 263-311, 471-601. Denifle has published several other studies of the highest importance for the study of scholasticism, cf., Pelzer, *Revue Néo-Scholastique*, August, 1905.

with a new interest all the subjects he has treated in his work ; and if we may not give him the place of a pioneer in the history of university education in the fourteenth, fifteenth, and sixteenth centuries, we are absolutely safe in asserting that no one has treated this period with such profound science and judgment, with such unerring criticism and wealth of erudition, as he. He has eliminated errors and legends in which the history of the Middle Ages abounded ; he has settled for ever, as historical facts, a number of points that were hitherto doubtful, and brought to light others that were completely unknown ; and he has furnished materials that will be indispensable for future writers on the Middle Ages.

He will remain [says M. Pelzer] the indispensable guide for those who undertake the historical study of medieval civilization, of the Catholic Church, of Luther and Lutheranism, of France and England, of Germany and Italy in the fourteenth and fifteenth centuries, of the teaching of universities, of Papal diplomacy, of philosophy, of law, of mysticism and of exegesis.

His history of the universities of the Middle Ages outclasses the work of Du Boulay, who was hitherto the great authority on the subject. His conclusions are always safe, because they are drawn, wherever possible, from manuscript sources, and he has opened up, in his edition of the *Chartularium*, one of the richest mines of historical learning that has ever been given to the world.

The University of Paris was, for a long time, the first school in Europe, and students of every nation flocked to it in large numbers. Its scientific importance began to diminish in the fifteenth century, and it became rather a national institution than a cosmopolitan seat of learning. Thus about the end of the fourteenth century every political event in France was discussed in the University, which, at the time, was regarded as on equal footing with the Bishop of Paris, the King and Parliament.<sup>1</sup>

Father Denifle [says M. Pelzer] does not confine himself to

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<sup>1</sup> Cf., Mgr. Kirsch in a study which he consecrated to the work of Denifle in the *Revue Thomiste*—'L'Université de Paris au moyen âge'—vol. ii., pp. 661-685.

the mere collecting and publishing of the original documents relating to the University, numbers of which exist not only in Paris, but in several other archives and libraries. He has added to a critical text numerous notes on persons mentioned in the documents, on events and on the existing manuscripts of the works which he uses in the compilation of the *Chartularium* itself. He has made the reading of it easy for the student by the annexation of a double table: one chronological, which reproduces the regests of documents published; the other onomastic, which gives the required information on the names cited, and their titles, etc. Thus the second and fourth volumes contain respectively 3,000 and 4,500 proper names. The edition is prefaced by long introductions in which Denifle studies, on broad lines, some results of his researches, on the institutions, the persons, and the events to which the documents refer. He corrects opinions that had hitherto been erroneously received, and gives his own conclusions, based on a wealth of evidence, on which future historians may confidently rely.

It would be impossible to do justice in the space allowed us, to the work Denifle has accomplished for the history of scholastic philosophy and theology. We can but refer the reader to a noble article that M. Pelzer of Louvain has written on Denifle, in the *Revue Néo-Scholastique*, the official organ of the first school of scholastic philosophy in Europe. Denifle's studies on Abelard and his disciples, on the Abbot Joachim and the Eternal Gospel, bring to light facts that had been long unknown, clear up doubts that had existed for centuries, and dispel legends that had supplanted truth for generations.

In the midst of his labours on the University of Paris, and the calamities of the churches and monasteries during the Hundred Years' War, Denifle was struck by the extraordinary decadence among the secular and regular clergy during the fifteenth century. In studying the sources of this decadence, and pursuing its evolution, he was brought face to face, in the third decade of the sixteenth century, with numbers of priests and religious who lived in open violation of their sacred vows, and who, to the indifference which was characteristic of the period, added the denial of religious beliefs that had hitherto been held sacred. He found Luther at their head, and he determined



to devote his energies to unmasking the hypocrisy and wickedness of the apostate.

Having found Luther at their head [says M. Pelzer], he undertook the regressive study of the reformer to the beginning of his teaching. To check the results of his researches, he retraced his steps and followed, in an inverse direction, the evolution of Luther year by year. He wished to determine, in the life of Luther, the psychological moment that would enable him to understand the personality of the apostate and to explain his rôle as the leader of a sect.

In 1903, the first volume of his monumental work on Luther appeared.<sup>1</sup> The first edition was exhausted in a month, and a second was urgently demanded. Denifle recast the first volume and divided it into three volumes, the first of which appeared in 1904, and the second a few days before his death. The second volume is composed of a large number of texts on justification. Each of these texts has an introduction, and is borrowed from Patristic and medieval theologians and exegetes, as the title of the volume indicates.<sup>2</sup> The end the author had in view in this volume was the complete refutation of the fundamental doctrine of Lutheranism,—justification by faith without works. He wished to test the affirmation of Luther, that, with the exception of St. Augustine, all the interpreters of Scripture, in the Western Church, understood the text of St. Paul<sup>3</sup> relating to justification as he had expounded it. In this volume the doctrines of Luther are confronted by the teaching of the Fathers, and of medieval exegetes and theologians. He proves that Luther had a most imperfect knowledge of the golden age of scholasticism, and even that was acquired through the school of Occam, and he also shows how this ignorance has been perpetuated, and is characteristic of the best treatises of contemporary Protestant theology. He criticises severely numerous citations taken from St. Augustine, Venerable

<sup>1</sup> *Luther und Luthertum in der ersten Entwicklung quellenmässig dargestellt*, vol. i. (Mainz, 1903).

<sup>2</sup> *Luther und Luthertum, Die abendländischen Schriftausleger bis Luther über Justitia Dei (Rom. i. 17) und Justificatio* (Mainz, 1905).

<sup>3</sup> Rom. i. 17.

Bede, St. Bernard, and the scholastics, in the great edition of the works of Luther, which the editors were not able to identify. Two of them, however, have had the generosity to do justice to the learning of Denifle. Professor Köhler says: 'His knowledge of medieval literature is astonishing,' and Kawerau speaks of 'his incomparable knowledge of ancient ecclesiastical literature, and his marvellous grasp of the literature of the Middle Ages.' The appearance of Denifle's book on Luther raised a storm among the Protestants of Germany, and created what may, with justice, be called a panic. Harnack and Seeberg, and a number of others, entered the lists against Denifle to defend their idol whom he had damaged beyond hope of repair, but their literary reputation suffered seriously in the attempt, and they soon discovered that they had to deal with a giant, sure of his own strength as he was certain of the justice of his cause. He demolished their arguments in a pamphlet which he published in 1904,<sup>1</sup> and Luther shall remain, for all time to come, the discredited hypocrite that the German Dominican has proved him to have been. The publication of the third volume was announced for the end of 1905, and the second volume, which Denifle had time to prepare before his death, is to be published this year.

To the works to which we have already referred, and which represent but a part of the immense labours of the learned Dominican, we must add another which was published at Rome in 1888,—*Specimina paleographica Regestorum Romanorum Pontificum*. The life of Denifle was a life of intense activity, and from 1880 till 1905 not a single year passed without some volume from the pen of this literary giant. Articles on a vast variety of subjects appeared in the leading periodicals of Germany and France,<sup>2</sup> and from 1885, in conjunction with his friend Father Ehrle, S.J., the *Archives für Litteratur und Kirchen-*

<sup>1</sup> *Luther in rationalistischer und Christlicher Beleuchtung Prinzipielle Auseinandersetzung mit A. Harnack und R. Seeberg*, (Mainz, 1904).

<sup>2</sup> Cf. *Deutsche Literaturzeitung*; *Mémoires de la Société de l'histoire de Paris et de l'Ile de France*; *Zeitschrift für Katholische Theologie*; *Historisches Jahrbuch*; *Revue des Bibliothèques*; *Revue Thomiste*

*geschichte des Mittelalters* appeared regularly till his death, and its pages contain many of his best and most original works.

In his preface to the *History of the Universities of the Middle Ages*,<sup>1</sup> he explains the method he rigidly adhered to in all his historical studies :—

The analytic method [he says] is the only one that guides us to the discovery of truth ; it saves us from an error into which we often fall, and which results in the seeking of proofs in support of preconceived ideas and assertions, to the complete obscuring of the common adage—*qui nimis probat nihil probat*. I am convinced that in using the synthetic method we cannot arrive at solid conclusions, in a field of research where much has yet to be done, and where we must first of all establish particular facts. We run the risk of taking as general what is, in reality, particular ; of basing conclusions on defective inductions, regarding as particular incidents, universal facts, and of confounding different epochs. I do not like such conclusions as the following : It has been thus in this place, and in that century ; therefore it has been the same elsewhere, and in antecedent and subsequent centuries. We do much more for historical science by confining ourselves to the domain of facts and mastering them one by one.

It was characteristic of Denifle to go to original sources even when published matter was available. His numerous researches had familiarized him with the contents of the principal archives and libraries of Europe, to an extent that he knew exactly what they contained relating to the life and works of any scholastic. When engaged on any work he was never satisfied till he had collated every manuscript that he could find of the work itself, and arranged and classified every document he could discover bearing upon it. In an interesting study on Denifle's personality,<sup>2</sup> Mgr. Ehses says that there was nothing mechanical about his work. He examined every document that passed through his hands minutely, though he might not have been able, at the time, to make immediate use of it. It was due to his analytic method and to his passion for original research that the historical works of Denifle

<sup>1</sup> Cf., pp. xxiii. *et sq.*

<sup>2</sup> *Kölnische Volkszeitung*, July 15, 1905.



are so accurate and trustworthy, and that future writers will be able to rely upon them with complete confidence.

This article would be incomplete if, having noticed the life-work of Denifle, we omitted to say something of his original personality. In appearance he was tall and slight with piercing blue eyes, and dark auburn hair which he generally wore long; he was extremely abrupt in manner, and his intense application to whatever work he had in hand made him, at times, totally unconscious of his surroundings. He was frank, sometimes to the verge of rudeness, in conversation, and in his writings he expressed his views of men and things with almost brutal severity. He speaks of the 'lies' of Preger, and the 'romancing' of Reuter, two opponents whom he had to castigate in some of his controversies. He warns all who may be inclined to trifle with truth of this side of his character:—

Since my childhood [he wrote in 1903], I have regarded frankness and probity as the basis of intercourse with my fellow-man. For thirty years I have fought many a hard fight, but there is one thing that my opponents will always grant me. They know how they stand with me; they know that my methods are open and straightforward, and that I neither involve nor conceal my thoughts. If I discover a lie, I call it a lie; and if I detect a trick, a duplicity, or a forgery, I designate it by these words.<sup>1</sup>

As he tells us, in his preface to *Luther und Luthertum*, he wishes to strike the reformer to the heart. He knew the unpopularity his work would bring upon himself, and the storm of hate that should burst upon him, but as he says—

Someone had at last to do it, and to submit willingly to all the ignominy that the world reserves for him who conscientiously announces the truth such as it appears to him, and gives things their proper names; who relates not only facts—even the most unpalatable—but who draws from them their logical conclusions, because he knows from experience that Protestant readers do not do so, when this subject is in question.<sup>2</sup>

With all the cares and preoccupations which his literary

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<sup>1</sup> *Luther in rationalistischer und Christlicher Beleuchtung*, p. 5.

<sup>2</sup> *Ibid.*, p. 6.

labours entailed, he was always prepared to look after the spiritual interests of those who sought his guidance. Whole families of the highest rank and greatest distinction were under his spiritual direction. In his private life he was the simplest of men. During the hours of mental relaxation he was amused by the simplest jest, and he took great delight in challenging the lay-brothers to a game of draughts. He had the spiritual charge of them for years, and he seldom failed to turn up at their recreations, and enter with great zest into their simple amusements.

Father Denifle was a member of the most illustrious academies of Europe—of Vienna, Prague, Gottingen, and of the Academy of Inscriptions and Belles Lettres of Paris. He had several decorations from the Emperor of Austria which are only given to those who are distinguished in science and art, and besides these he received the order of the Iron Crown. He was decorated by the Emperor of Germany, and, as we have seen, France enrolled him in her Legion of Honour. A few years ago he received the Doctorate from the Academy of Munster in Westphalia, and the University of Cracow placed him among the doctors in her roll of honour. A tardy recognition, but none the less appreciated, came from the Protestant University of Cambridge, but on his way to receive it God called the labourer to his reward, and, we trust, gave him a more glorious decoration than any man has to bestow.

MICHAEL M. O'KANE, O.P. ☞

## RELIGION AS A CREDIBLE DOCTRINE

## II.—CRITICISM

**M**R. MALLOCK'S reasons for rejecting the spirituality of the soul, as proved from self-consciousness, may be briefly put thus: Everyone admits that we cannot imagine how the thing called matter and the thing called mind are connected in man; yet everyone admits that they are united in point of fact. Is it not, therefore, just as reasonable to hold that they are one indivisible thing, as to hold that they are two distinct things? Their connection is unimaginable, yet it is a fact, why should the unimaginability of their oneness necessarily prove their duality? Because, we venture to assert, that Mr. Mallock has not grasped the precise point of the argument. We admit freely that we cannot explain how mind and matter are united in man, but we deny that this forces us to accept their oneness. If the act of self-consciousness is proven independent of matter, then the soul, the entire principle of that action, must be independent of matter. *Operari sequitur esse*. Now, 'the act of self-consciousness implies absolute identity between myself thinking about something, and myself thinking on that thinking self: ' it is an instance of the complete or perfect reflection of an agent back upon itself. An action of this kind is in open and direct conflict with all the fundamental characteristics of matter as known to physical science. Atom A may act on atom B, but atom A could not turn back on atom A without assuming a character absolutely contradictory to the essential nature of matter. Therefore, this act of self-consciousness is not the act of anything intrinsically dependent on matter. I may not know, I do not know, how matter and mind are connected, but I am absolutely certain that the thing within me, which is the source of self-consciousness, and which all agree to call mind, must be intrinsically independent of my material organism, of



matter. Unity is essentially repugnant, duality must be accepted. Imaginability has nothing to say with the question.

Mr. Mallock confounds two different things carefully distinguished by me, the simplicity and the spirituality of mental activities. He then represents me as proving the spirituality of the soul by the non-spatial character of its activities. . . . My answer is to refer the reader to page 469, where I explicitly point out the difference between the spirituality and the simplicity or non-spatial character of a mental activity. I there state formally at the beginning of the thesis concerning the spirituality of the soul that the principle of conscious life in the lower animals though non-spatial is yet not spiritual. I then prove, not from consciousness—which the animals possess—but from self-consciousness, from thought and from free volition, of which animals are devoid, that the human soul is spiritual. Nowhere in this proof do I appeal to the non-spatial quality of consciousness. My argument is not, it is unimaginable how non-spatial consciousness can be dependent on an extended organism, but that it is absolutely unthinkable that self-consciousness, thought, or free volition can be acts of a bodily organ.<sup>1</sup>

Let us see if Mr. Mallock presents a stronger case against the second main contention of the apologist. The first thing that strikes Mr. Mallock's readers is that he does not devote a single line to that proof which the apologist is bound to furnish in favour of this part of his thesis. Mr. Mallock contents himself with stating the conclusion without a word of explanation of the terms involved, and then proceeds to marshal against that conclusion an array of facts. We intend to supply the lacunæ. We intend—to use Mr. Mallock's words—to ask our readers 'to accept the statement that men possess certain faculties of which, in other living creatures, there is not even a trace, on grounds similar to those on which all of us do accept the statement that men can boil tea-kettles, and other living creatures cannot,' namely, on the grounds of the ordinary methods of observation. And, then, we shall discuss Mr. Mallock's objections in detail.

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<sup>1</sup> Maher's *Psychology*, p. 606. Many able Neo-Scholastics deny that the principle of life in irrational animals is simple, and deny that sensations are simple. Mercier, *Psychologie*, p. 351, sixth edition; Fontaine, *La Sensation et La Pensee*, pp. 29-32; Nys, *Cosmologie*, pp. 202-206.

The thesis of the apologist is : Science proves that man, and man alone, is capable of certain manifestations which indubitably demand spirituality of intellect, namely, rational language, morality, religion, and that progress which results from individuality. We shall first prove this thesis, and then apply it.

Rational language is, according to Mr. Mivart,<sup>1</sup> 'the external manifestation by sound or gesture, of general conceptions :—not emotional expressions, or the manifestations of sensible impressions, but enunciations of distinct judgments as to "the what," "the how," "the wherefore."' And, in 1889, Max Muller,<sup>2</sup> as President of the Anthropological Section of the British Association, said :—

If all true science is based on facts, the fact remains that no animal has even found what we mean by a language ; and we are fully justified, therefore, in holding with Bunsen and Humbolt, as against Darwin and Romanes, that there is a specific difference between the human animal and all other animals, and that the difference consists in language as the outward manifestation of what the Greeks mean by Logos.

Morality does not here mean that feeling inspired by fear of chastisement, but that shame inspired by the violation of inflexible laws made known to each man through the voice of conscience. Now, every nation has its own laws, and every state of civilization has had, and has, its own peculiar practices on such essential matters as chastity, property, and human life. Still the untiring efforts of ethnographers and naturalists have brought to light this fact, that there was, or is, no known race, however barbarous and degraded, that had not, or has not, adopted customs and established sanctions which prove the existence of, and assure respect for, the moral notions. Who has ever seriously maintained, with any show of proof, that the animals respect or recognize the moral notions ?

Religion, in so far as it implies belief in a superior Being, or beings, capable of influencing our destiny, and also the persuasion that some part of our being will survive

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<sup>1</sup> *The Old Riddle and the Newest Answer*, p. 75.

<sup>2</sup> M. Duilhé de Saint-Projet, *Apologie*, p. 397.

death is also found among every race of men. Some years ago, evolutionists made great capital out of the fact that certain races of savages were atheistic. Scientists, with no apologetic leanings, have proved the falseness of this view. 'J'ai cherché l'athéisme avec le plus grand soin. Je ne l'ai rencontré nulle part, si ce n'est à l'état erratique, chez quelques sectes philosophiques des nations les plus anciennement civilisées.'<sup>1</sup> Who has ever spoken of the religion of the brute?

Progress is another characteristic of man. What a change from the world of the pre-historic man of the quaternary period to the world of to-day. The rude arms and utensils of the pre-historic races are jealously treasured in our museums, and rightly so, for they are our legacy from our earliest discovered ancestors. Yet, how primitive are these instruments, and how far on are we not gone, from the cradle days of our race. How many sciences, how many industries, how many religions, how many styles of architecture, how many arts, how many inventions for the comfort and pleasure of men, how many different fashions in dress and clothing have not come and gone through the various centuries? And to-day, the rush of progress is faster than ever. But the dumb creatures about us! Truly, they seem not of us: they do not even appear to realise that things are changing around them. The throb of human progress awakes no responsive chord within them: they are heedless of the feverish rush of humanity towards the goal of happiness. It has ever been so with them. Never through the roll of the centuries have they shown any trace of personal initiative. From the first they have shivered as men did when the bitter blasts blew, and when the frost and snow encircled them; from the first, they have had certain tasks to fulfil, and when the sun set and darkness came down, they, too, like men, betook themselves to rest. They must have then felt the same need of physical comforts as men did; yet, they never lit a fire against the winter's cold, never donned a garment to keep

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<sup>1</sup> Quatrefages, *Introduction à l'études des races humaines*, p. 278.



out the sleet, never built a shelter for the night, never made a tool to help them at their toil. They have lived as long, and longer, than man on the earth. Yet, at all times and in all places, uniformity and stability have marked the conduct of the individuals within each species. No progress, no change.

Here, then, are facts as palpable as the boiling of tea-kettles : man is capable of rational speech, man is religious man is moral, man is capable of personal progress, and of profiting of the progress of others—and man alone is capable of these things. Within these sacred precincts no animal has ever entered. And the question arises, why is man capable of such things? A moment's introspection gives us the answer. Each man discovers within himself acts of two kinds : the eyes see, the ears hear, the imagination imagines objects of such and such size, of such and such colour, of such and such proportions.

But there are acts of another kind. Each human being can convince himself by personal observation that his inner faculties can grasp ideas and principles which have no connection with matter or with sense—abstract and universal ideas, which ignore or prescind from all individualizing conditions. For instance, my concept of man represents the nature or essence of man, and is applicable to each one of hundreds of millions of human beings scattered everywhere throughout the globe. It represents only the essential attributes of man, and prescinds from colour, shape, size, or any other individualizing factor. I turn over the leaves of my Shakespeare—Hamlet, Macbeth, Romeo, Cæsar, etc., loom up before my mind, with oh ! so many masterly-tinted individualizing traits. Yet, my concept never varies, it is one, and it is found beneath the peculiar characteristics of these creations of genius, everywhere the same, everywhere man, everywhere the one human nature. Now, a concept of this kind cannot come from a faculty intrinsically dependent on sense. Sensations, however reproduced, aggregated, blended, or refined, are material phenomena, and include a set of individualizing conditions, and are applicable only to

objects that are characterized by these conditions. A sensation, therefore, is not abstract, not universal. Now, the existence of universal ideas and concepts, altogether removed from sense and matter, alone accounts for these four distinguishing facts, and alone accounts for their absence in the animals.

Thus, rational language implies the transference of thought, and since the sensible image varies from moment to moment, and from individual to individual, this transference would be impossible if there were not behind the image a universal and abstract concept, independent of all fleeting influences, and conveying to my neighbours exactly that which I wish to convey. Again, in every proposition, the predicate is abstract, and Max Muller tells us that all names were originally terms conveying some general attribute of the subject. On the other hand, given an intellect capable of knowing the abstract and the universal, the possessors cannot fail to establish a medium of intercourse. 'The reflective activity of the intellect, combined with the social instinct, would inevitably lead these beings to manifest their ideas to each other, were such ideas in existence.'

Morality presupposes necessary and universal principles of conduct, be they few or many. The notions of good and evil binding at all times and in all circumstances—notions and principles that can be grasped only by an intellect capable of universal and abstract ideas. Therefore, it is that man is moral, and the brute not.

Religion, even restricted to the narrow limits of our definition, implies that man has seen his own littleness, and has sought out the author of himself and of all those fleeting things about him—effort that involves the principle of causality. And, then, observing his own superiority to all about him, he thought on the future, and felt somehow that all did not end as his body stiffened out in death. Every step here demands an intellect not shut up within the narrow barriers of sense and matter, an intellect capable of the universal and the abstract. And, therefore, man has got his temples, and the brute his lair.

Progress—why are animals condemned to psychical fixity, why ever the slaves of nature, and why is man master of all about him, and capable of every form of progress? Again, because man grasps the universal and the abstract, and because the animal does not. The first human being looked out on the vast world, conceived the plan of such and such an action, chose the means thereto, and accomplished it in his own way. His successor felt the same needs, but conceived another way of satisfying them, and so reached the same goal by another path. Thus, as each man faced the problems of life for himself, the human intellect, in virtue of its universal and abstractive potentiality, pointed out ever new means to old ends; and progress grew from generation to generation, from century to century. Why did the brute creation remain outside all this? Why did it not even learn the lesson by force of example? Because nature denied brutes the power: it fixed one mode of action for them, varied it from species to species, but within the same species never so much as suggested another to them. Brutes lacked that faculty, which presents an ideal, capable of being embodied in diverse forms according to the end in view: in a word, a faculty capable of conceiving the abstract and the universal. Invention and progress are due to the application of universal concepts to matter and material phenomena. The brute has never made the slightest progress, never invented anything. He had ever as much need of invention and of progress, as much incitement thereto as man. What can have been wanting save the universal idea? Is it for a moment tenable that the brute conceived the same ideas as man, felt the same needs, and yet stood still, stands still to-day, and will stand still for ever?

Man, therefore, to sum up, is proven possessed of universal and abstract ideas, and the animals are proven wanting in such ideas. Now, a faculty is judged by its acts, and the nature of the principle of any faculty by the nature of the faculty itself. Therefore we conclude that the human faculty of intellect is intrinsically independent



of sense ; and therefore, further, that the human soul, principle of the intellect, is intrinsically independent of sense, that is, spiritual. The same argument proves that the animal soul is not spiritual. Here, then, with all the evidence of the 'tea-kettle' methods, we reach the conclusion that there is a difference, not of degree, but of nature, between the soul of man and the soul of the brute. Let us see if Mr. Mallock's facts invalidate our thesis.

Does Mr. Mallock's elephant judge and reflect ? No one can pretend to know the elephant's mind, and, therefore, his claims to intellect must be weighed by his actions. Elephants, since their appearance on the earth, have never invented a single tool, never given a sign of progress. With such proof to their complete want of judgment and reflection, are we to accept Mr. Mallock's example as proof of the possession of these faculties ? Is it not infinitely more rational to explain this act by means of those faculties which elephants have ever given proof of—by the faculties of sense-perception and by the association of sense-perceptions. May not the sight of the rapid, flowing water have suggested to the elephant that act of caution ? Or, it may be, that Jumbo has just come away from his fountain, and the sense-association of the non-resisting power of water revives in his brain at the sight of the colourless liquid. A hundred means of explaining the elephant's action through the sole means of sense, and sense-co-ordination are possible, while to introduce into his brain the act of human judgment and of human reflection is wholly unnecessary, and so opposed to past elephantine history as to be wholly inadmissible.

The dog, by sad experience, knows that he is not impenetrable, sees the missile coming, and dodges it. Sight and touch and sensitive memory of co-ordinated sensations account for all. But, insists Mr. Mallock, the dog gauges the speed ? Why suppose that he does ? Does a man, when avoiding a similar missile, make a mathematical calculation ?

The attention of the horse, the dog, the deer ? Yes, we admit that the horse, the dog, the deer are capable of

attention, so far as attention means mere intensification of sensuous consciousness. But the attention which marks off man from the brute is of quite another order : it is the special application of intellectual energy to any object ; it is, therefore, a wholly internal act, known only to our own consciousness and presupposes an intellectual faculty. And so, too, with the judgment and the reflection proper to human nature. Human judgment is an act of intellect, which the mind combines or separates two attributes by affirmation or denial. Human reflection is intellectual attention to our own states. Attention, reflection, and judgment, as proper to man, are internal acts, which imply the possession of intellect, and which can be proved only by external manifestation of a very specific kind. Animals have in all their history positively proved that they do not possess an intellect such as man possesses. They cannot, therefore, be capable of acts of supersensuous attention, judgment, or reflection. All their acts are explicable by purely sensuous faculties and sense-co-ordination.

In his opening remarks on the facts against self-consciousness, Mr. Mallock wastes to no purpose an extraordinary amount of eloquence. No apologist of note holds that baby crying for the pap-bottle has a consciousness of self clearer than that of the dog who fights for a bone with another dog. What every apologist does hold is, that the newly-born babe possesses that faculty called intellect. That faculty, however, depends on certain material images that it may enter into exercise, and students of infant physiology have shown that the infant organism is not sufficiently developed to permit the proper and complete action of the intellect. The infant senses must be trained, the infant brain must be developed along certain lines, and its various parts be properly differentiated—all this demands time, and so far as science can say at present, two years or even less in very favourable circumstances, and in other less favourable circumstances five or even six years. But this development being completed, the infant gives proof of intelligence. The intelligence of the ~~the~~ infant is proved by signs of intelligence, when

prompted thereto. That the highest animal at the highest stage does not possess an intellect is shown by the fact that no amount of training, no amount of careful education, will bring him to the point of giving even one unmistakable proof of the possession of that faculty. The infant is not then in the animal stage of evolution, it is merely a being following the laws of development proper to that quite specific nature, called human nature. Every organism demands a certain time that it may reach mature development, so does the human organism. The human intellect is extrinsically dependent on that human organism, it is natural, therefore, that it cannot evidence its presence until that organism reaches a certain stage of perfection. In the case of the other animals, even where their organism has reached its full perfection, the signs of intellect are wanting. Use up all the means that human ingenuity can suggest, and still the remotest sign of intelligence is not forthcoming. Why? Because the principle of that intellect is wanting—the spiritual soul.<sup>1</sup>

Before we pass on to the facts on universal ideas, we may remark, that though Mr. Mallock speaks of self-consciousness in this part of his essay, his objection has not touched that point at all. Self-consciousness is the knowledge which the mind has of its acts as being its own. It demands a spiritual faculty, and since the animal proves positively that he has got no such faculty, it follows that the animal cannot be self-conscious. That man is self-conscious is verifiable for each one for himself: at what precise moment the infant acquires this power is another question, and a delicate one, but a question that does not touch our thesis.

General concepts represent the essence of some subject in an abstract fashion, ignoring or prescinding from all accidental individualizing conditions. To establish their existence, the psychologist describes the marks which distinguish them, and then appeals to each man's internal experience; or, again, he may deduce their existence from

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<sup>1</sup> See Mivart's *Origin of Human Reason*.



the nature of the acts placed by man or animal. We have proved that the animals give positive proof of the absence of such concepts. The cat's recognition of milk, the dog's recognition of his fellow-dog, the growing familiarity of horse and cow with the passing train—all these are explicable on the grounds of association of sensuous images and of sensuous memory. The cat has seen and tasted milk, and the memory of the sweet, white liquid remains with him—no need of a universal concept to enable him to recognise milk when he sees it again. Like grouping of sensuous and concrete associations explains the dog's knowledge of his fellow-dog. The cow and the horse have oft-times run away, and have seen that the train did not follow, but passed them by—why should their ceasing to run one day mean that they had grasped a universal idea : this big, black, puffing something has never done them any harm, has never done other than pass them by with snorts and smoke. Perception of concrete facts explain their growing ease in its presence.

The sorrowing animal beside his master's bier is incapable of exactly the same feelings as those of the desolate mother for this reason, that his actions through life prove him devoid of intellect. That does not prevent him from feeling intense sorrow. No one dreams of denying,—and the most orthodox apologist has not the slightest interest in denying,—that animals are capable of intense affection.

As to the objection on progress, we have discussed its value, and found it to be null. Two further points remain. The Stone Age, writes Mr. Mallock, makes our historical age a bustling yesterday in the life of a man of sixty, and men made no progress during that age ; further, even to-day, tribes of savages exist who are still in the condition of the men of the Stone Age.

We do not contest that the Stone Age is immeasurably longer than that of historical progress. How much longer it was, no one can tell us. The documents that enable us to retrace and re-picture that age are few, but they are very precious, for they prove to demonstration the existence of an intellect capable of the universal and the abstract.

These primitive men have left us the indubitable signs of intelligence in their weapons, their instruments, their works of art, their funeral pyres. Euclid gave no proof of genius in his deductions from his fundamental theorems : he did give such proof in inventing the fundamental theorems. And so these men of the Stone Age gave signal proof of genius, even in the invention of their rude arrows and hatchets. They led a wandering life : their forms of industry were elementary ; yet they progressed, they multiplied gradually their conquests over nature. At the neolithic epoch, they show signs of fairly advanced civilization, though they did not yet employ the metals : at the paleolithic epoch, the men of the Madeleine were capable workmen and capable artists. Mr. Mallock seems to ask : Why did not these primitive men progress as quickly as we to-day ? The question is puerile. To what is our progress of to-day due to, if not to the labours of so many preceding generations ? If we started as the men of the Stone Age started, how far on would we have got ? Again, these men had not at all the same cravings and motives for progress as we have. Few in numbers, they led a simple life, sustained by the superabundant products of the yet untrodden earth. Their numbers multiplied, and then the race for life began. But however simple that primitive life, the remains prove it to have been lived by beings at once intelligent and progressive.

The savages of to-day ? First, it is perfectly evident that those modern savages are intelligent beings. Visit them in their huts, speak to them, follow them in their hunts, and you find in them that faculty of intellect which you recognize to be your own. Rational language, religion, morality, and the capability of individual progress—these are inalienably theirs, the signs of their manhood and of their intellectuality. Under the influences of education, these modern savages reveal all the capability of the ordinary civilized man. No doubt, therefore, of the community of nature between the two. Now, to the precise point of Mr. Mallock's objection—the want of progress.

That objection rests on the false assumption that the modern savage is a retrograde. Modern scientific research proves that the modern savage is a degraded specimen of humanity, a man fallen and falling from his high estate. Facts prove that the ancestors of these savages were more educated, more civilized, more comfortable than their present-day progeny. The hall-marks of an extinct and more elevated civilization hang about them still. The richness and complexity of their language, the treasured remains of better days in painting and sculpture, their religious traditions point to a state of civilization and of culture much superior to that which obtains to-day. This thesis has the confirmation of other historical evidence. Tribes of modern savages are known to have lost more and more that civilization, which they possessed when their existence first became known to Europeans. And yet, these tribes have never lost the signs of intelligence. Banished by his white brother to inhospitable climes, where his utmost efforts can barely eke out a miserable existence, the bitter struggle for life robs the poor savage of his ancient dignity and culture ; yet, when a cruel destiny has overcome him and his, and has left but one living specimen to pine away in loneliness and in misery, that derelict of an extinct race retains to the last those spiritual faculties that are the glory and the mark of his manhood.

But, insists Mr. Mallock, human progress is due to the human hand ! Has not the modern savage had all through the centuries as perfect a hand as the European ? The cause of progress must, therefore, lie outside the hand. And how many instances have been known of men from whom nature or accident have taken away the hand, who have acquired perfect skill in writing and in the mechanical arts. Surely the human foot is not as adaptable as the fore-paw of the gorilla for such purposes ; and in the face of such facts as we have noted, who can maintain that handless men would have remained stationary, or that gorillas have remained stationary merely because their fore-paw was not as perfectly formed as the human hand ?

To the first of Mr. Mallock's objections as regards



physiology, and the localization of cerebral functions, we may reply, *transeat*. No apologist employs such an argument. What apologists do say is, that the scientific opponents of localization at least prove 'that the principle which dominates the living organism,' whether of man or animal, 'has within certain limits the power of adapting to its needs, and employing as its instruments, other than the normal portions of the cerebrum.'

With regard to Flechsig's thought-centres, or to employ Flechsig's own terminology, 'association- or coagitation-centres,' they certainly do not account for man's superiority. Flechsig describes these higher centres as 'apparatus, which combine the activities of the various special senses, inner and outer, into higher unities. They are association-centres of sense-impressions of different qualities, visual, auditory, etc.' After what has been said in proving the spirituality of the soul, and according to the teachings of that host of scientists who style themselves parallelists, it is obvious that such a theory as Flechsig's does nothing to show the superiority of man over the brute. Scholastic apologists maintain the extrinsic dependence of intellect on the brain, and, therefore, if Flechsig's theory of association-centres stands the tests of experience and verification, they welcome it as one more contribution to philosophy. The higher intellectual activity of man postulates a more perfect cerebrum as a condition of action, but no mass of cerebral matter, however associated, can account for the phenomenon known as thought.

But, after all, asks Mr. Mallock, what does the religious apologist know of the subjective states of the brute? Nothing directly, something indirectly. Our arguments to distinguish man from the brute have been based on external facts—speech, religion, morality, progress. Spiritual faculties alone explained these facts, and, as we saw, the presence of these spiritual faculties, plus the absence of these external facts throughout so many centuries, and in such circumstances as those in which the animals found themselves, is admissible. Therefore, we concluded, man

is spiritual and immortal, and the brute is not. Is this argument rendered valueless, is it even touched, by the admission that we know nothing directly of the subjective states of the brute?

Confident of the hopeless discomfiture of the apologist at this stage, Mr. Mallock proceeds cruelly to pile on the agony by stating the case of scientific monism against dualism.

Mr. Mallock begins by declaring that modern educated apologists admit evolution. Yes, but of a very specific kind. The apologist postulates an absolute break between organic and inorganic matter,<sup>1</sup> between the vegetable and the animal kingdoms, between man—that is, at least, as a whole,—and the other animals; and he maintains that such evolution as has taken place resulted from a law imposed and executed by the Creator. We do not insinuate that all apologists admit evolution, nor that apologists ought to admit evolution; we merely state how far any apologist can admit evolution. And now let us examine those proofs which Mr. Mallock declares to have done more to make the ‘doctrine for which Darwin contended—namely, the essential unity of man with the other animals—a demonstrable, indeed a visible, fact than any of the detected lacunæ have done, or can do, to cast doubt on it.’

We admit the three facts: that is, that the conceptional and embryonic stages are alike in man and in the higher animals up to an advanced stage of development, that gill-clefts emerge and subsequently disappear in the human embryo, that the tadpole changes daily into a frog. The conclusion read into these facts, namely, the essential unity of man with the other animals, we reject.

In the first place, even if evolution is admissible for man’s body, it cannot account for his soul. We hope to have proved indisputably that the human soul is transcendently different in nature from the soul of the brute, and no evolutionist holds that evolution can create

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<sup>1</sup> i.e., Science has not yet proved the physical possibility of the passage. Professor Burke’s experiments demand further investigation before they can be accepted as final.

anything. Evolution modifies things already existing. The human soul is something wholly new, wholly different from all other things. It was not, therefore, evolved.

Secondly, we deny that the three facts mentioned *prove* the evolution of the human body. Because the human act of conception resembles the animal act of conception, are we to conclude to a common, primitive parentage? Is it not at least an equally probable hypothesis that God—if He exists, a point to be discussed later on—was pleased to have it so?

Again, ontogenesis is the brief and rapid recapitulation of phylogenesis. Father Gerard, S.J., asks somewhere: 'Is it a proof of a theory to translate its terms into Greek?' And with regard to this so-called law, Carl Vogt is cited by Quatrefages, and with approval, as saying<sup>1</sup>:—

This law, which I have long held as well founded, is absolutely and radically false. Attentive study of embryology shows us, in fact, that embryos have their own conditions suitable to themselves, very different from those of adults.

In other words, the human being as well as the other animals, pass through certain embryonic phases, wholly and solely because these forms are the best suited for the purposes of existence at each respective stage. Again, embryology tells other tales that Mr. Mallock has conveniently forgotten. Some frogs are never tadpoles, and some newts breed as tadpoles! Are these latter climbing down their genealogical trees? Plants, too, do not climb their genealogical trees; and yet they, too, are subject to evolution, if evolution be a fact. Is there not, therefore, some other reason for the fact that animals do climb their genealogical trees? Further, as 'each cell or embryo is determined to be one sort of animal and no other, and can live at all only on condition of developing towards the prescribed form,' it follows that even if 'the development of the individual is an epitome of that of the species, the latter must, like the former, be due to the action of definite innate laws unconsciously carrying out definite preordained

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<sup>1</sup> *The Old Riddle and the Newest Answer*, p. 194.



ends and purposes. Thus whatever evidence the embryonic forms may be supposed to afford in support of Evolution, 'they are one evident disproof of the possibility of evolutionary monistic theories.'

Let us follow Quatrefages in his development of the chief argument against the evolution of man's body—its revelations will bring to light some of those lacunæ, which, for Mr. Mallock, are wholly minimised by the three facts just discussed. The distinguished naturalist accepts for the moment the evolutionistic data, and proves that on evolutionistic principles the human organism cannot have come from the animal.<sup>1</sup>

Evolution is based on two principles: (1) Ontogenesis is the brief and rapid recapitulation of phylogenesis; (2) the law of permanent Characterization, which means that if an organism is once modified in a definite direction, it retains the mark of this modification during further stages.

Now, the human embryo follows the development of the other animals up to the point where the marsupials enter on the scene: afterwards, the human embryo follows a mode of development peculiar to itself. According, therefore, to the first principle, man is sprung not from the monkey, but from the marsupials.

According to the second principle, two distinct organic types can spring from a common ancestor, but one cannot come from the other. Man and monkey are two such distinct organic types. They possess the same organs, but they have these organs arranged after plans completely different. Man is a walker, monkey a climber. And this principle leads us to connect man with the didelphys of the kangaroo family.

Haeckel does not accept these logical conclusions; he holds that the actual man is sprung from the pithecoïd man, and that the pithecoïd man, as well as the catarrhiniens sans queue, is sprung from the group of catarrhieniens à queue. Thus, while Quatrefages postulates at

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<sup>1</sup> De Quatrefages, *L'Espece Humaine*, c. xi.

least four intermediary types between man and the known animals, Haeckel postulates only one.

Where are these intermediary types—these missing links—be they one or many, to be found? Why have they disappeared in the struggle for existence, whereas the ancestors of the anthropomorphic apes have survived? Were our ancestors less fitted to survive than those of the monkey family? Haeckel can only reply that though pithecoïd man exists no longer, he must have existed sometime. If he did exist, and if, though our ancestor, he was less worthy of existence than the ancestor of the dumb apes about us, and therefore went down in the struggle for existence, surely we must find some traces of him in the geological records. If our ancestor, he was not made of salt, and must, therefore, have left some traces of himself in the earth like all other animals. The transformation of a species is admittedly a slow process, and therefore the missing links must have lived a long time on the earth, and must have been exceedingly numerous. Yet, all efforts to discover the missing links of this particular chain have been fruitless. The bowels of the earth have been torn open, and many wondrous things of the past brought to light. Not a trace, however, of our so-called ancestor or ancestors! We have men and monkeys, the ancestors and the posterity of monkeys, men and marsupials, and the ancestors and posterity of marsupials—in a word, all the data that can be desired to form a judgment, but the links that ought to hold together this evolutionistic chain are not to be found! Why? Common sense, and fair interpretation of the scientific facts, warrant us in replying: Because these particular links of the evolutionistic chain were never forged.<sup>1</sup>

As to Mr. Mallock's paragraph about the evolution of the human intellect from the primary substance, it does not contain a word of proof, and it is evident at this point that it is a delicious bit of monistic poesy deserving as much credence as Dante's Vision of Hell.

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<sup>1</sup> Though this argument shows that the arguments in favour of the evolution of the human body are less complete than Mr Mallock contends, it does not disprove all probability of that evolution.

The danger of arguments from gaps-in-evidence is as evident to the apologists as to their opponents. And certainly a science which has had its Bathythius and its Colorado Beetle cannot afford to throw stones.

With regard to the time of origin of the human soul, there are two opinions. St. Thomas maintained that 'during the early history of its existence the human foetus passes through a series of transitional stages in which it is successively informed by the vegetative, the sentient, and finally by the rational soul.' Others maintain that the rational soul 'is created and infused into the new being in the originating of life in conception.' Clearly, Mr. Mallock's objection cannot be formulated against St. Thomas's view. Nor for the same reason is it valid against the second view : no one holds that the human ovum and human spermatozoon, principles of conception, are dead. They are living when—in the second view—God, at the moment of conception, creates and infuses the human soul into the organism formed by the coalescence of the human ovum and the human spermatozoon : at the same moment the other vital principal disappears, and the rational soul exercises its functions. Not an instant intervenes between the disappearance of the one and the appearance of the other. All is simultaneous.

To repeat Mr. Mallock's words, if we look back over this aggregate of facts and arguments, one conclusion and only one leaps into light, that whilst man endures, the animal dies—dies as the roses die, never to bloom again ; and that the mystery of man's life, and the mystery of the pig's are—*not* one.

JOHN O'NEILL.



## THE BLOOD OF ST. JANUARIUS

IN one of the numerous references to miracles contained in the works of Cardinal Newman, he mentions the liquefaction of the blood of St. Januarius as one of the ecclesiastical, as distinguished from Gospel, miracles, in which he personally believed on account of the strong evidence adduced in its behalf.

It has occurred to us that it would serve a useful and edifying purpose if we laid before the readers of the I. E. RECORD, however briefly and imperfectly, some account of the miracle and the circumstances by which it is attended. We shall preface our remarks with a brief notice of the saint. He was Bishop of Benevento, and flourished towards the close of the third century after Christ. On the outbreak of the persecution by Diocletian and Maximian, he was taken to Nola, and brought before Timotheus, the Governor of Campania, on account of his profession of the Christian religion. After he had withstood various assaults on his constancy, he was at last sentenced to be cast into the fiery furnace, through which he passed wholly unharmed. On the following day, along with a number of fellow-martyrs, he was exposed to the fury of wild beasts, which, however, contrary to their nature, laid themselves down in tame submission at his feet. Timotheus, again pronouncing sentence of death, was struck with blindness, but immediately healed by the powerful intercession of the saint, a miracle which converted nearly five thousand men on the spot. The ungrateful judge, only roused to further fury by these occurrences, caused the execution of Januarius by the sword to be forthwith carried out. The body was ultimately removed by the inhabitants of Naples to that city, where the relic became very famous for its miracles, especially in counteracting the more dangerous eruptions of Vesuvius. His clotted blood, preserved in a glass phial,

even to this day is wont to liquefy and bubble up as if but recently shed whensoever it is placed within sight of the martyr's head. It is thus solemnly placed, May 1st, and September 19th, each year, and the recurrence of the miracle is observed by the Neapolitans with various festivities.

What a strange age we live in ! How full of inconsistencies ! On the one hand men are so credulous that any impostor who with loud and confident voice proclaims his pretensions to the public, however ridiculous and blasphemous they may be, never fails to find ready dupes to follow him and implicitly believe in him. Dowie in America is a striking instance. On the other hand, how obstinately incredulous men are ; miracles are asserted to take place, and yet they are so confident beforehand that miracles do not take place, or cannot take place that they will not be even at the pains to examine calmly and dispassionately into the evidence.

Here is a constantly recurring miracle which any one of common sense, and common observation can verify for himself. The blood liquefies. Of this there can be no possible doubt. A tradition which goes back very many centuries bears witness to it, and the illiterate and the learned, the man of the much maligned Middle Ages, and the most up-to-date man of science, are equally competent to ascertain the fact of liquefaction. The blood becomes liquid ; it is not a mere matter of more or less solid, but a perfect solid and a perfect liquid. When it is in the solid state, if you shake the phial, you can hear the solid matter beating against the glass, and thus both eyes and ears bear witness to its solidity. While at other times it is quite evident to any one who examines the phial that it is a pure liquid it contains. Formerly the phials were not kept in a safe (*custodia*) as at present, and history relates that when Charles VIII came to venerate the relics he was allowed to touch the hard substance with a small rod, and after liquefaction, touch it with the same rod, and withdraw it wet with blood. There are two phials ; but in the one there are only a few drops,

while in the other there is a considerable quantity ; the latter, of course, can be more easily observed, and, consequently, to it we shall confine our remarks.

The condition of the blood in its liquid state is not uniform ; it varies in its colour from dark brown to red and likewise in its density, at times being what we may call a thin liquid, at other times thick, so as to adhere lightly to the glass.

The liquefaction takes place ; the next question is, how it takes place. Needless to say, impiety and infidelity have devised various hypotheses to explain it away. These attempts serve one good purpose : they bear incontestable testimony to the reality of the fact. No one nowadays suggests the possibility of fraud, unless indeed some self-confident person, who has merely heard of the miracle, and gives expression to his own prejudices.

In the splendid chapel of the saint, behind the altar and under the bronze statue, are two niches or recesses of metal, in the one is the silver bust in which is preserved the saint's head ; in the other the monstrance with the reliquary containing the two phials. There are four keys for the doors of these recesses ; two in the hands of the Archbishop, and two in the hands of the municipal authorities. For the past four centuries a committee has existed, formed of twelve members chosen by election from the different wards of the city, whose duty and privilege it was to safeguard the relic and make all arrangements necessary and becoming for its *cultus*. Even at the present day, the chairman of this committee is the Mayor of Naples. It is utterly impossible to open the recess and remove the relics, or interfere with them in any way, unless both parties, ecclesiastical and civil, are present and use their keys.

Many solid bodies become liquid under the influence of heat. It is obvious, therefore, that heat should be adduced as an explanation of the phenomenon. But not all substances are thus affected by heat ; for instance, the contents of an egg are not dissolved but solidified by heat ; and this happens likewise in the case of blood. Once it is removed from its natural place in the veins and arteries of the human body, it solidifies more and more in pro-



portion to the intensity of the heat applied to it. Therefore, if it be really the martyr's blood that is in the phial, heat is not the explanation.

But is it really blood? Some sceptics have denied it; but is it reasonable, merely in order to support our opinions and without any serious grounds, to deny a fact supported by the tradition of ages. Let us, however, grant for a moment that it is not blood, and see if that will get us out of the difficulty. Let it be some other substance. Surely it is an elementary law of physics that the melting point of any given substance is fixed and invariable at a given pressure, and that its temperature will remain unaltered until the whole mass has melted. If phosphorus melts at  $44^{\circ}$  centigrade, then a substance that melts under the same pressure at  $43^{\circ}$  is not phosphorus, or at least is adulterated. If, then, the contents of the phial, whatever it be, be subject to the laws of nature, there will be a certain degree of heat at which it will uniformly liquefy. Now, on examination we find the exact opposite. Professor Fergola, of the University of Naples, has left on record that at the time of liquefaction, May 2nd, 1795, the thermometer placed beside the relics stood at  $24^{\circ}4$ ; May 4th, at  $26^{\circ}4$ ; 5th,  $23^{\circ}8$ ; 7th,  $25^{\circ}$ ; 9th,  $19^{\circ}4$ . In the observations taken by Professors Govi and De Luca, September, 1879, and published by Professor Punzo, on the 19th, the thermometer registered  $30^{\circ}$ ; 22nd,  $27^{\circ}$ ; 26th,  $25^{\circ}$ . In May, 1901, as verified by Signor Spirindeo, the temperature was  $18^{\circ}8$ . Anyone who takes the trouble to go to Naples and assist at the miracle at different times will be enabled, by his own experience, to confirm these statements.

Surely it is incomprehensible that a substance remaining in a sealed phial should liquefy one day at  $20^{\circ}$ , and yet remain solid the next day at  $29^{\circ}$ . Let it be observed, moreover, that it passes from the solid to the fluid state not by a slow process but quite rapidly. For hours it may show no sign whatever of softening, and then in a minute or two it is a perfect liquid. Not less mysterious is the difference of time before liquefaction takes place. Consulting, again, the records of Professor Fergola, we find it happened May 2nd, temp.  $24^{\circ}4$ , after a delay of 12 m.;

May 2nd, at precisely the same temperature, after 2 m. ; while May 3rd, temp. 25°, it delayed 41 m. ; on the 8th, temp. 26°6, it delayed 23 m. ; while on the 9th, temp. 19°4, it only took a quarter of an hour. Similar facts can be verified every year ; they are borne witness to by Humphrey Davy, Lavoisier, Waterton, Dumas, Kotzebue, and a thousand others : and we need not take up the time of our intelligent readers in showing how contrary they are to the known laws of nature. To deny, therefore, that the substance is really blood does not tend to make the question more easy of solution.

But, is it really blood ? Well, in the first place we have the evidence of our eyes. Let anyone take blood recently shed, attentively examine its colour and appearance, and he will be convinced it is really blood that is in the phial. Naturally, the guardians of the relic, out of reverence, will not suffer it to be subjected to chemical analysis ; but, fortunately, the progress of science has provided us with a method which we can employ without being wanting in reverence. On the evening of September 26th, 1902, Professor Raffaele Januario, of the Neapolitan University, accompanied by other professors and friends, was allowed to examine the relic by spectrum analysis. The experiment clearly proved it was blood, and the Professor exclaimed, ‘ The liquid undoubtedly is blood ; and its liquefaction, under such extraordinary and varied circumstances, is mysterious, so mysterious that I do not hesitate to assert it is supernatural.’

The liquefaction, then, is mysterious enough ; but it is attended by another circumstance which is perhaps still more mysterious. The blood increases and diminishes in volume during the various solemn expositions of the relic that take place in the course of the year, and this circumstance has been noticed from time immemorial. In fact, so full at times is the phial, that it is impossible to determine whether the blood is in a liquid or solid state, while on ordinary occasions the phial is but two-thirds full, or even less. Even if it were not blood, but some liquid which heat increased in volume, heat would not be an adequate explanation. If, while the exposition is going

on, the concourse of people raise the surrounding temperature a few degrees, this would not occasion so considerable an augmentation of volume ; besides, how then would it come to pass that if it happens to increase in May, yet in September, when the heat is more intense, it frequently diminishes. The same agent, under the same conditions, cannot produce diametrically opposite results.

The increase, moreover, is not merely in the apparent volume, but in the mass of blood itself. This results clearly from experiments conducted, since 1901, by Professor Spirindeo. He weighed the blood at various times, using a most delicate balance, and adopting every scientific precaution ; and he found that when the phial was full, it weighed, together with the reliquary in which it is enclosed, 1.015 chilogr. ; when half-full .987 chilogr. ; thus showing a difference of 28 grms., which would be about the weight of 24 or 25 cubic centimetres of blood, the amount which would about half fill the phial. The experiments have been repeated with similar results by others. September 19th, 1904, weight 1.015 chilogr. ; at 6 o'clock, p.m., 21st, 1.004 chilogr. ; the same hour, 22nd, 1.008 chilogr.

Considering all these facts, surely the reader will agree with us that if ever there was a miracle this is one. Facts are facts, however unacceptable the inferences may be to an incredulous mind. But those who believe in a God Who takes an intimate interest in all that happens here below, Who loves His children, the work of His hands, will not be surprised that He is pleased to make use of miracles to raise their minds and hearts to Him ; nay, they will be on the look-out for such manifestations, and will humbly and fervently thank Him for continuing this wondrous miracle in this so-called enlightened age, when infidelity is so rampant, and for affording this sensible and striking confirmation of the teaching of Holy Church with regard to the respect and veneration due to the relics of those who, we hold, are now, by their merits, exalted to a high place in the Kingdom of God.

RICHARD FLEMING, C.C.



## A SCHOLASTIC DISCUSSION

I PURPOSE, in these pages, to discuss a question to which a comparatively meagre space is allotted in our ordinary theological manuals: the Nature of Divine Hope. The scope of the inquiry is not, how are we to make an act of hope? but, rather, what it is that we do when we make an act of hope?—for neither the theologians nor the faithful, nor the teachers nor the taught, experience doubt or difficulty in the actual practice of the virtue. The subject, therefore, can scarcely be regarded as one of direct practical bearing upon the Christian life; but to every student of the sacred sciences who has sedulously endeavoured to acquaint himself with expert opinion upon it, and has tried to solve the problem for himself, it presents many serious difficulties. The effort to overcome such difficulties will always have attractions for the lover of theology, and this must be my apology for venturing to tread upon ground already strewn with conflicting theories and unlooked-for aspects of familiar truths.

At the outset of the discussion, it will be well to recall some preliminary truths bearing thereon: 1. Hope is a theological virtue having God for its primary material object and its formal object as well, but differing from faith and charity by reason of the precise aspect under which it regards Him; 2. The material object embraces everything for which we can hope,—hence God and His grace, our own good works, and even temporal blessings, in so far as they conduce to heaven; 3. The formal object or distinguishing motive—*actus enim et virtutes ex motivis specificantur*—is variously assigned by the different authorities. St. Thomas and his school arguing that it consists in nothing other than the right hand of God going out to help His creatures (*virtutis Dei auxiliatrix*); Suarez, and not a few besides, contending that in it lies the goodness of God to us, and St. Alphonsus combining the two theories into one.

The first thought that arises in our minds in connection with this subject is, what is the common-sense view of hope in general? What is the meaning given to the word in ordinary language and speech? Does it coincide with the desire of an absent good?

It will be evident, I think, on consideration, that hope is not synonymous with desire. It is at once the witness of experience and the verdict of sound philosophy that absence makes the heart grow fonder, even when there is very little prospect of satisfying our desire, and accordingly very little hope. We might yearn, for instance, with an insatiable longing for an absent friend, of whose return we had come to despair. Who has not known the tireless constancy with which a mother prays for the return of an exiled son,—even when her hope has all but vanished? Or, to put the matter in another light, who could fail to observe the depth of our country's desire for the redress of her grievances even in those very crises in her history when dissension was making her chances dwindle to vanishing point? A drowning man will grasp at a straw in his last extremity, showing that his desire of safety is greatest when his hope is faintest. Indeed it is a well-known fact that we long all the more for the desired object when we see it receding from our grasp.

From all this it is lawful to conclude that desire and hope must be specifically distinct. The same precise reason cannot make a man at once weak and strong in his love for a certain object. If his craving for it, as in the examples adduced, be so engrossing as to dominate all other wishes, and his hope at the same time but slight, it seems evident that the two emotions must be of different kinds, and accounted for by proportionately different motives. When the same object exercises altogether opposite though simultaneous influences on the will, it is clear that the explanation of the opposition must be sought in the diverse aspects towards which the will is drawn, or, to put it in scientific terms, in the different formal objects of its volitions.

Having endeavoured thus far to state what hope is

*not*, we must now proceed to state what it *is*. And here again we may take our stand on the commonly-accepted meaning of the word. If a man tells us that he has a strong hope of succeeding in a difficult enterprize, we take him to mean that he is *confident* of success. When we hear people say that all their hopes are centred in a great leader, a great general, a great hero, their language conveys but one meaning,—their *confidence* of victory is in their chosen standard-bearer. When a nation rightly struggling for freedom, declares that its hopes are placed in a great tribune for the realization of its aspirations, it indicates that it *trusts* in him for the accomplishment of its wishes. When we say that a ray of hope lights up a dark and difficult situation where there was nought but despair before, we intend to convey that faintheartedness has given way to *buoyancy* of *spirit* in the presence of a possible or probable solution of the difficulty. When relatives who had been in fear and trembling for the fate of their friends on the battle-field, are informed that the fortunes of war are becoming propitious, they avow that they hope more strongly than they had hitherto dared. Do they mean that they had grown more eager for their loved ones' return? No. Their desire remains the same, but their spirits are *cheered* and their hearts *elated* by the brightened prospects. Hope, then, in its varying degrees, is 'good heart,' trust, confidence.

This everyday use of the term is in perfect harmony with the explanation of St. Thomas. Here are the words of the Angelic Doctor :—

The object of hope must have four conditions; In the first place it must be good; for hope, properly speaking, can only have to do with good, differing in this from fear, which only has to do with evil. Secondly, it must be future, for we do not hope with regard to a thing already possessed, and herein it differs from joy, which relates to a present good. Thirdly, it must be something difficult of attainment; for nobody is said to hope for what is easily obtained, wherein it differs from desire or cupidity, which regard the absent, absolutely speaking. Fourthly, it must be possible of attainment; no one hopes for what he cannot reach, and in this it differs from despair.



A few pages further on he again points out that it is the contrary of despair, and shows that although an object be difficult of attainment, it can draw the appetite in so far as it is possible to reach it. That feature, he remarks, has an attracting force which draws us towards it. These and other passages of St. Thomas show that he places the essential element of hope, not in the love of an absent good, but rather in that special outgoing of the heart to the happy prospect of attaining that good. And as it is precisely because of this feature in the desired object that we are trustful, elated, confident, it is clear that the angel of the schools is at one with the ordinary man in his idea of hope.

‘A thing can be possible for us in two ways,’ St. Thomas continues, ‘by means of our own powers or by the help of others. In so far as we hope for what is made possible for us by the divine assistance, our hope touches God, on whose assistance it rests.’ Accordingly he places the essential element of divine hope in the fact that it springs from the motive of God’s unfailing help. The theological virtues, he goes on to declare, do not, as far as their proper objects are concerned, admit of that golden mean which is the test of virtue in general. Just as there is no limit to our assent of faith, resting on the divine authority, neither is there a limit to our hope, resting on the divine assistance. But, he reminds us, as in the case of faith there are many truths besides the primary—God Himself—to be believed in, so in hope there are many things to be expected besides the beatific vision, and with regard to these secondary material objects there is a mean to be observed. Having laid it down that the principal material object of the theological virtues is God, he distinguishes their formal objects thus: ‘By charity we adhere to God for His own sake; by faith inasmuch as He is for us the principle of, or the means of arriving at, truth; by hope inasmuch as He is the means by which we attain to good—our eternal happiness.’ All through his works, in fact, wherever he touches on the matter, he either expresses or implies that the ground-work, the ultimate reason, the

*formal* object of our hope is the right hand of Omnipotence stretched out to help us. At times, it is true, he speaks of the possession of God, the beatific vision, our last end, our eternal happiness, as the object of our hope. Not, however, without having over and over again pointed out that it is in the same way as the truths believed by faith are the object of that virtue.

Suarez maintains that the view which he himself holds,—the view, namely, to which I referred at the commencement of the paper—is the one which St. Thomas held, ‘whatever some may say.’ This very same expression, oddly enough, is made use of by Mazzella in quoting St. Thomas in favour of a different opinion. With all due respect for these great names, we cannot but wonder how any reader of St. Thomas’s writings,—especially of his *Disputed Questions*, one of which deals with hope—could depart from the interpretations which the theologians of his own Order have placed upon his word. To place the matter beyond doubt, let us quote another passage from his works :

The supreme good, which is eternal life, man cannot reach unless with the help of God, according to the text of Romans vi. 23 : ‘By the grace of God life eternal ;’ and therefore the hope of attaining eternal life has two objects, eternal life, namely, which one hopes for, and the divine assistance from which he hopes for it ; just as faith likewise has two objects, the truth, namely, which one believes, and the first truth, to which it corresponds. For faith is not a virtue unless in so far as it rests on the testimony of the First Truth, so as to believe what is manifested thereby according to the text of Genesis xv. 6 : ‘Abraham believed in God, and it was reputed to him unto justice.’ Hence hope also is a virtue from the very fact that one rests on the help of the divine power for the attainment of eternal life. . . . Just, therefore, as the formal object of faith is the first truth, by which, as by a kind of means, he assents to the things which are believed, which are the material object of faith ; so also the formal object of hope is the help of the divine power and piety on account of which the motive of hope tends towards the things hoped for, which are the material object of hope.

It may be useful to draw out somewhat further this

idea of virtue. Let us compare hope with faith. In the latter we have an (*a*) assent to a truth on the (*b*) authority of (*c*) God revealing. It agrees with all affirmative judgments on the first score. On the second head it differs from science, and agrees with every judgment formed on the authority of another. And it gets its ultimate specific determination from the fact that the testimony relied on is the testimony of God. Hope is a (*a*) gladness of heart, at the (*b*) prospect of reaching some desirable end by (*c*) means of God's assistance. Hence like faith it has something in common with the remaining acts of the general class to which it belongs,—it is an act of love. But it differs from ordinary love as being directed towards the possibility or likelihood of attaining the good desired. And finally, as faith is divine when the authority whose word we accept is divine, so hope is divine when the helper on whose assistance we rely is divine. An ignorant man who had never heard of the Supreme Being might believe in His existence on the mere word of a scientist, but his belief would be human faith, not divine. Similarly a Pelagian, as long as he remained in error, could never elicit an act of divine hope. He might long for heaven, as an absent, arduous, and yet realizable good; but as the source of his confidence to attain it would be his own natural powers, his reliance was not on God, and not divine. 'Accursed be the man who trusteth in man' (Jeremiah xvii.) His confidence, as St. Thomas points out, would be an inordinate human hope, directly opposed to the virtue of magnanimity. It would be what some theologians call Pelagian presumption.

It is pretty plain from this example that we cannot describe the formal object of theological hope as the Infinite Good, our reward, *absent*, *arduous*, yet *possible* of attainment. All these notes are to be found in the vicious human hope of a Pelagian. We must assign, in addition to these notes, the efficient cause that renders the attainment possible. To omit the efficient cause in treating of divine hope would leave as truncated a definition of the virtue as the omission of the source of the authority in the



case of faith. And it makes all the difference in our assent to know the worth of the authority that solicitates it. It may be of very little value and may therefore beget a very feeble faith; or it may be of infinite value, and thereby beget the highest certitude. So, too, the efficient cause that renders a desired object reachable may be of very limited powers, and incapable, on that account, of stirring up a strong vigorous hope (*erectio animi*); or it may be Omnipotence itself, and thus lift up the soul to an unbounded trust. The *possibility* of reaching the goal of one's ambition is the feature which marks off one's hope from mere desire and from despair, and thus far may be said to constitute the *differentia ultima* of hope. But if our hope is to be divine, and distinguished as such from all other kinds, it must be so in its distinctive elements. Hence no definition of this divine virtue can be adequate which does not mark it off by reason of the divine power which generates and sustains it.

This brings me to the theory of Suarez. He contends that the formal object of divine hope is God, as our supreme good. He excludes altogether from the motive the *virtus Dei auxiliatrix*, the unfailing help of God. He is driven by the exigencies of his theory to relegate the other notes mentioned in the last paragraph to the back-ground of pre-requisite conditions. Hope, he says truly, must be love. And therefore, he continues, the only element than can enter into the formal object is the goodness of the thing hoped for.

If one were to reply, 'Faith is an assent, and therefore the only thing that can enter into its formal object is the truth of the doctrine believed in,' it would be interesting to know how Suarez would endeavour to meet the difficulty. A transference of his reasoning to this parallel case would exclude the authority of God from the formal object of faith. Undoubtedly, faith is an assent to the truth of some proposition, but it does not follow that the only determinant of the nature of the intellectual act is the truth believed in. Might we not assent to the very same truth,—the existence of God, let us say—because of the

scientific evidence in its favour, or because of merely human testimony, or finally, on account of the authority of God revealing it? And will not any one of the three acts be specifically distinct from the others? Manifestly the way in which the truth is presented has to do with the nature of the resultant act. It gives it its ultimate differentiating characteristic, its formal object. (The doctrine assented to is only the generic or material object.) Hope, we agree with Suarez, is an act of love; but the only determinant of its formal object is not the goodness of the object hoped for. Otherwise it would not differ from despair, nor from mere desire. For both of these emotions centre round the goodness of an absent thing. I desire a thing because I consider it good for me; but that alone is not sufficient to make me hope for it. It underlies my hope, and may lead up to it. But the reason why I hope is the chance of success which I see before me. The force which moves the will in this case, as St. Thomas points out, is the possibility of reaching what we long for; and that it is which causes the different kind of act, and the need for a specifically distinct virtue. In fact, if one were to regard this feature as a mere condition of divine hope, the authority of God should be regarded as a mere condition of divine faith.

Underlying the theory we have advanced under the shadow of the great name of St. Thomas, is the supposition that the *ultima differentia*, and not the *genus*, constitutes the formal object. It may possibly be objected that the *genus* should not be excluded. But the answer is on the surface: the latter constitutes the *material* object, and cannot be otherwise regarded. When we look for the distinguishing features of acts or virtues, we do not look for those in which they agree with others, but rather those in which they differ. The theological virtues differ from one another in their formal objects, or *differentiae ultimae*. They agree with one another in regard to their primary material object or *genus*. And they differ from all other virtues in both respects,—both in *species* and *genus*.

The whole terminology was taken originally from the

Scholastic doctrine of matter and form. Seeing that the form, as Father Maher points out in his *Psychology*, is the last [compliment of reality, the final determination, it came to be considered analogous to the *ultima differentia*, while the germs and the matter were regarded as similarly related :—

Germes [says Father Clarke, in his work on *Logic*] expresses the *pars determinabilis essentiae*, or, as it is sometimes called, the material part, inasmuch as the matter of which anything is made has to have its shape or essential characteristic given to it by something that forms or informs it. It represents the wider class, but has somehow to be limited in order to reach the species or class, which is said to contain the whole essence. *Differentia* represents the *pars determinans essentiae*, or, as it is sometimes called, the formal part, inasmuch as it informs or gives the form to the matter, and gives to what may be regarded as an informed mass its distinguishing form or shape. It represents the limiting characteristic which has to be added to the wider class in order to limit the wider class as aforesaid.

Acts and virtues are classified as well as all other objects of knowledge, and the principle of classification is that laid down by Father Clarke. But as it is the elements in the object embraced that enable us to determine the intrinsic nature of the acts, the latter are said to be specified by their objects. To the *genus* and *differentia* of the intrinsic constituents correspond the generic or *material* and specific or *formal* objects.<sup>1</sup>

To return once more to the theory of Suarez. Besides the reasons which we have already dwelt upon, there is another very striking difficulty against it. If this theory be true, we must enumerate at least four theological virtues,—contrary to the universally accepted teaching. If we hold that the goodness of God to us enters, wholly or partially, into the constitution of the formal object of hope, this awkward consequence follows logically from the line of argument we pursued a few pages back. We laid it down as certain, that mere desire and hope are different *kinds* of love. Therefore, if the mere desire,

<sup>1</sup> Mazzella, in his *Grace Tract* (pp. 30 and 31) quotes Maurus and Cajetan in illustration of this usage of the terminology.



apart from the hope, of our supreme good, be possible, there must be another theological virtue to elicit it.

This difficulty against the views of Suarez might be met in either of two ways. First, by denying the possibility of mere desire of heaven, apart from hope of the same. This solution of the difficulty was evidently not the one chosen by the great Jesuit himself, for he admitted the possibility of an inefficacious desire of heaven, which is not hope. Such an inefficacious desire would be really an act of the same virtue as an efficacious desire, just as inefficacious love of God is still an act of divine charity. But apart from Suarez' admission on the point, we cannot see how the possibility of such a longing can be denied. It is surely not necessary that we should always have the possibility of reaching heaven before our minds? We can abstract from many thoughts in our meditations on a subject, and why not from this? If one might be allowed to appeal to experience in this matter, do not people, in moments of worry and exhaustion, often wish for heaven without actually hoping for it? The other solution of the difficulty would make hope and desire belong to the same virtue. It is a consistent view of the case, and hence it commended itself to Suarez. He decided that the possibility of satisfying our desire was a mere condition necessary to be known before we could have hope. Then he concluded, as he was bound to do, that the two acts were the offspring of one and the same virtue. Perhaps it did not strike him that the very same reasoning should lead him to infer that hope and despair are also the offspring of the same virtue—the desire of heaven! Nor could he have remembered that St. Thomas, whose exponent and follower Suarez professed to be in this matter, emphatically declared hope and desire *specifically* distinct.<sup>1</sup>

Another consideration that should weigh with us in

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<sup>1</sup> Laymann and others, who felt the force of the objections to this portion of Suarez' teaching, contemplated the possibility of different *kinds* of acts emanating from the same virtue. This view is so utterly inconsistent with a scientific treatment of the question, and so opposed to all our conceptions of the virtues, that I think it does not merit serious attention.

estimating the value of Suarez' theory, is the fact that if the goodness of God to us were the distinguishing motive of hope, there would be no valid reason why this virtue should not remain in heaven. Faith, we know, will be swallowed up in vision ; charity will remain substantially the same as on earth ; hope, too,—if Suarez be correct in his view,—should remain substantially the same. It is easy to see how the authority of God will no longer be a motive of assent when all things will be seen by a light from whose presence we cannot abstract. It is easy to see that we shall no longer hope in God's omnipotence to bring us to Himself, seeing that we enjoy ensured fruition. But God will always be our supreme good, and as such must be loved. It avails not, against this conclusion, to point out that He will no longer be loved as possible of attainment, for the theory in question makes that note a mere condition. When the material object of a virtue and the formal object, are present, and the latter actully affects or clothes the former, all the requisites of the virtue are at hand, and no condition has any further function to discharge. God shall always be before our eyes in heaven, and His goodness to us can never be shut out from our sight. We shall, therefore, always love Him as the source of our happiness. Hence it follows that if we depart from the teaching of the Angelic Doctor, which lays down the future prospect of eternal life as the source of our hope here below, we are driven to admit that we shall carry that earthly virtue into the bliss of the heavenly court.

It might possibly be urged against the opinion we have advocated, that *trust* or *confidence* is an act of the intellect, rather than of the will. But against any such assumption we are met by the full force of theological authority. St. Thomas, for instance, more than once refers trust to the will. St. Bonaventure ascribes to hope a confidence in the person on whom we rely, and an expectation of the object hoped for. Suarez, in distinguishing faith from hope, ascribes trust and confidence to the latter, and points out that faith and despair can co-exist. Mazzella refutes the Reformation notion of faith by proving that trust is an

act of the will. And for that matter all our theologians who have written since the sixteenth century use this very same argument against the so-called faith of the Protestants.

The question naturally arises, if St. Thomas's view of hope be the correct one, to what virtue are we to ascribe the love of concupiscence, the desire for God because He is good to us? Both reason and authority unite in ascribing it to love of self in the laudable sense. 'Hope,' says the angel of the schools, 'presupposes the love of that which we hope to attain, which is the love of concupiscence, by which love he who desires a good loves himself more than anything else.' With him, then, this kind of love is charity towards oneself. It makes us love ourselves for our own sake, and others because of ourselves. Just as by divine charity I love God in myself, by this I love myself in God. The same high authority deals further with this subject when commenting on the Lord's Prayer. He states that we desire God, our last end, by a twofold tendency—the longing for His glory, and the longing to enjoy that glory. The former he calls the love of God in Himself, the latter the love of ourselves in God. Cajetan, when expounding the teaching of his angelic master, says, that in one sense every love is friendship,—towards others, if things are loved for their own sake; towards ourselves, if the things be loved as *our* good. Mazzella calls concupiscence a love of God which does not rest in Him, but wishes good to ourselves from Him. St. Francis de Sales describes it as tending to our own utility, pleasure, or satisfaction, as returning to ourselves. St. Bernard distinguishes charity from inferior love of God, by the fact that the former is an affection for Him, not as good to us, but as good in Himself,—for His own sake, not for ours. Even Suarez explicitly calls concupiscence self-love. And when Bolgeni, towards the close of the eighteenth century, started the theory that concupiscence and charity were identical, Muzzarelli, by quotations from the Fathers and Doctors of the Church, showed beyond the shadow of a doubt that the traditional view identified concupiscence and self-love.



In this connexion it is interesting to recall that Luther, Calvin, Baius, and their followers condemned the love of concupiscence as sinful self-love that sought one's own benefit not God's, and opposed the apostle's teaching, 'charity seeketh not her own.' And to this objection Ripalda replied in language that has been adopted by all our theologians :—

In this love of concupiscence, by which a man loves himself, turpitude has no place ; both because it is not identical with every love of self (*non fertur in seipsum utcumque*), but it is a love of oneself as blessed and just. To love oneself, however, as blessed and just, is not forbidden but rather commanded, and because the love is not the source of evil-doing of any kind but of every kind of good. But love which is the source of every kind of well-doing is not bad, for the good tree bringeth forth good fruit, but the bad tree evil fruit. Therefore there can be a love of self which is good and not bad.

Here, then, is a decisive argument against the theory of Suarez. His view of divine hope would put it outside the list of the theological virtues altogether. It would identify hope and concupiscence, and therefore make our own selves, and not God, the ultimate term and formal object of that virtue.<sup>1</sup> The love of God as our good would be not merely a necessary antecedent, underlying and, as it were, leading up to hope, but it would be the very essence of the virtue. The moving power which makes the will rejoice and be glad would not be the thought of God's strengthening assistance, but one's own use and benefit.

A careful perusal of the Sacred Scripture will wonderfully bear out the teaching of St. Thomas :—

Have mercy on me, O God, have mercy on me, for my soul *trusteth* in Thee ; and in the shadow of Thy wings will I *hope* (Ps. lxvi.) My God is my Helper, and in Him will I put my *trust* (Ps. xvii.) In this will I be confident ; be thou my Helper (Ps. xxvi.) In Thee, O Lord have I hoped. . . . I have hoped in the Lord. . . . I have put my *trust* in the Lord (Ps. xxx.) None of them that *trust* in Him will offend (Ps. xxxiii.) In God have I put my trust . . . in God

<sup>1</sup> The love of concupiscence is sometimes called the love of hope, but the meaning is that the former must always underlie the latter.

have I hoped (Ps. lv.) Thou shalt have confidence, hope being set before thee (Job xi.) Macchabaeus ever trusted with all hope that God would help him (2 Mach. vii.) We should not trust in ourselves but in God (1 Corinthians i. 8).

We might quote at far greater length from the sacred volume, but we hasten to deal with a theory which has found credence with rather a large number of latter-day theologians. St. Alphonsus, Laymann, and Mazzella contend that as hope is love it must include in its formal object the love of God to us; but that as it is more than mere ordinary love we must also admit the mercy, omnipotence, and fidelity of God. They agree with Suarez in regard to the first element, and largely because of the reasons he assigns, they agree with St. Thomas regarding the omnipotence of God, for the reasons which he put forward. And just as Suarez is very dogmatic in claiming the authority of St. Thomas for his view, these are likewise positive in asserting that their view may be gleaned from the writings of the Angelic Doctor. We may quote the words of Mazzella in elucidation of their view :—

That must be the formal object of hope into which the act of hope is resolved in its ultimate analysis. To the question, why do you desire God? we reply, because He is good to us; to the question, why do you hope to attain to God? we reply, because God, who is omnipotent, merciful, and faithful, promised it.

Hence they admit that hope implies in its very conception, the reliance on the person whose assistance makes the desired object possible. Nevertheless it cannot be accepted any more than the theory of Suarez. It leaves the door open for the admission of a fourth theological virtue, divine concupiscence. Again, it is altogether unscientific: in the whole range of moral science, no such combination of motives is set down as the formal object of any one virtue, as each motive is of itself sufficient to constitute a virtue. It mixes up the act of desire and the act of hope, the material and the formal objects. Hence it cannot be admitted as the true solution of the difficulty.

A few theologians have taken the mercy of God alone

as the distinguishing motive of hope, others again, such as Juenin, took the fidelity of God to His promises. We have throughout understood St. Thomas to include but one attribute of God in the phrase which he uses to designate his opinion, and that attribute is the divine omnipotence. The exercise of the latter attribute presupposes an act of mercy on the part of God, and likewise a fidelity to His promises ; but we regard this exercise of clemency and faithfulness as preliminaries to the bestowal of help and grace. And in like manner we are led by the consideration of His boundless mercy and unfailing adherence to His word to place all our hope and reliance on the limitless resources of His power. Hence I conclude this weary paper by holding that the sole constituent of the formal object of hope is the omnipotence of God.

EDWARD NAGLE.



## LORD RANDOLPH CHURCHILL

**H**IS many friends and admirers will be consoled to know that the late Lord Randolph Churchill has left behind him a son who has already proved himself worthy of his father. Mr. Winston Churchill had impressed the public imagination with his pluck and daring before he took to literature—his latest work, the life of his father, is an acknowledged masterpiece in the department of letters, his election honours are now thick upon him, and all the indications go to foretell for him a career more complete and not less brilliant than that of his father. It was one of the soft traits of this father's character that he revered his own father, the seventh Duke of Marlborough, and it will not be his gifted son's least glory that he spent three and a half years in compiling the present work, than which no more fitting or enduring monument could be erected to the memory of Lord Randolph Churchill.

It is a book that appeals to all classes of readers. A consistent, graphic, and at times thrilling narrative of a chequered and tragic life; it is at the same time a lucid summary of ten years' political history (1880-90) told for the most part in original documents, many of these the private letters of one cabinet minister to another, and written at times when burning questions and sharp controversies agitated all classes of society in the United Kingdom. Lord Randolph, it appears, had a habit of keeping all his letters, and the writer had access to all his father's papers which filled 'eleven considerable tin boxes.' Where memoranda and chatty letters do not speak, the story loses nothing in the hands of the author who had mastered his subject, who has inherited his father's courage and sympathies, and who has the power, in a high degree, of translating his thoughts and impressions into flowing, musical, and unencumbered prose. One

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<sup>1</sup> *Lord Randolph Churchill.* By Winston Spencer Churchill, M.P.

impression, above all others, which the reader will carry away from the perusal of these two volumes is that with all his waywardness, and all his violence, Lord Randolph Churchill possessed qualities of character which should protect his name from oblivion, viz., sympathy with the oppressed, courage to trample on the prejudices of his class, courage to speak his mind, political sagacity and steadfastness in unselfish friendships. He was the exact opposite of the prudent politician. He could on an occasion look out for an 'ace of trumps' in the game of politics, but the reader of these volumes cannot fail to be convinced that ill-starred as was his political career, his politics were, on the whole,<sup>1</sup> consistent and sincere, and deserved a better fate.

## I.

In English political history, Lord Randolph Churchill will be associated more than any other of his contemporaries with the conception and propaganda of Tory democracy. How a 'proud sprig of the nobility' came to sympathise with the masses may, to some extent, be explained by the following passage :—

But in the year 1876, an event happened which altered, darkened, and strengthened his whole life and character. Engaging in his brother's quarrels, with fierce and reckless partisanship, Lord Randolph incurred the deep displeasure of a great personage. The fashionable world no longer smiled. Powerful enemies were anxious to humiliate him. His own sensitiveness and pride magnified every coldness into an affront. London became odious to him. The breach was not repaired for more than eight years, and in the interval, a nature originally genial and gay, contracted a stern and bitter quality, a harsh contempt for what is called 'society,' and an abiding antagonism to rank and authority. If this misfortune produced in Lord Randolph characteristics which afterwards hindered or injured his public work, it was also his spur. Without it he might have wasted a dozen years in the frivolous and expensive pursuits of the silly world of fashion; without it he would probably never have developed popular sympathies or the courage to champion democratic causes.<sup>1</sup>

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<sup>1</sup> Vol. i., p. 74.

When this event happened he was twenty-seven years of age. He had passed through Eton without distinction, had got his degree in Oxford in 1870 with second class honours, was M.P. for Woodstock since 1874, which was also the year of his marriage. 'But for the recurring ailments to which his delicate constitution was subject, and the want of money which so often teases a young married couple, his horizon had been without a cloud, his career without a care,' until the event of 1876. His residence in Ireland during the next four years, where his father was Lord Lieutenant, was, perhaps, the next factor in nurturing his democratic sympathies.

Before Lord Randolph had been many months in Ireland, he began to form strong opinions of his own on Irish questions, and to take a keen interest in politics . . . At Howth, and in Fitzgibbon's company, he met all that was best in the Dublin world. . . . He became very friendly with Mr. Butt, who, with Father Healy, often dined at the little lodge, and laboured genially to convert Lady Randolph to Home Rule. Indeed he saw a great deal more of Nationalist politicians than his elders thought prudent or proper.<sup>1</sup>

He was [writes Fitzgibbon] always on the move. He had the reputation of an *Enfant terrible*. Before long he had been in Donegal, in Connemara, and all over the place, 'Hail fellow, well met' with everybody, except the aristocrats and the old Tories; for he showed symptoms of independence of view, and of likings for the company of 'the boys,' which led to some friction with the staunch Conservatives and strong Protestants who regarded themselves as the salt of the earth.<sup>2</sup>

The popular trend of his sympathies was expressed for the first time at Woodstock in 1877, in a speech which gave great scandal to the Tories, and for which his father could allege no excuse except that Randolph 'must either be mad or have been singularly affected with local champagne or claret.'

I have no hesitation [he said on that occasion] in saying that it is inattention to Irish legislation that has produced obstruction. . . . England had years of wrong, years of crime, years of tyranny, years of oppression, years of general misgovernment to make amends for in Ireland. The Act of

<sup>1</sup> Vol. i., p. 82.

<sup>2</sup> Vol. i., p. 79.



Union was passed, and in the passing of it all the arsenal of political corruption and chicanery was exhausted, to inaugurate a series of remedial and healing measures ; and if that Act had not been productive of these effects, it would be entitled to be unequivocally condemned by history, and would, perhaps, be repealed by posterity.<sup>1</sup>

The man who held these and kindred views, and had the courage to express them, was bound to come into collision with the old school of Toryism. And except this man had rare power of character, he would simply be brushed aside or driven into the opposite camp. Well, Lord Randolph Churchill was not the man to be brushed aside or to be driven to anything. With magnificent courage he stuck to his views. He was as free from reverence for his elders as he was from fear of their frowns. Around him grew the famous Fourth Party, making four in all who sat below the gangway in Parliament in the early Eighties, and were as much a source of irritation to the opposition as they were to the Government. The man 'with the fierce moustache and note of interrogation head' soon became a power in Parliament and in the country. He developed the faculty of speech—direct, cutting, clear, epigrammatic speech. He spared no man in his political wrath. Age, reputation, position, blood had no glamour for him. He became so popular with the masses that his party were obliged to come to terms with him, and in 1885 he entered Lord Salisbury's Cabinet as Secretary for India. His one bond with the Conservative party, besides the tie of sentiment, was his opposition to Home Rule. It is hard to understand how a man who sympathized with Arabi Pasha, with the Boers, and with the Hellenic nationalities, could refuse political independence to one of the oldest nationalities in Europe ; but with this exception, and in particular, that of his Ulster campaign against Home Rule, there are few things in his political career which do not hang together as a logical, consistent, and enlightened course of action. By his fearless advocacy of liberal doctrines—local govern-

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<sup>1</sup> Vol. i., p. 91.

ment, parliamentary reform, peace and economy—he won for the Conservative Party that democratic support without which it was bound to drift out of existence. His programme was to rally the masses (under the banner of Tory democracy) around the Throne, the Church, and the Conservative Party. Time has justified the wisdom of his policy. It is not, I think, too much to say, that his untimely disappearance from the arena of English politics was a national disaster, for had he remained there since, it is likely that England would have been spared the humiliation of the Boer War, and that the Conservative Party would have added to the Statute Book a more liberal English Education Act, and also a satisfactory measure dealing with the Irish University question.

## II.

His political career, however, was in sad contrast with the amplitude and consistency of his political programme :—

How men may for a time prosper continually, whatever they do, and then for a time fail continually whatever they do, is a theme in support of which history and romance supply innumerable examples. This chapter marks such a change in the character of the story I have to tell. Hitherto the life of Lord Randolph Churchill has been attended by almost unvarying success. His most powerful enemies had become his friends. His instinct when to strike and when to stay was unerring. Fortune seemed to shape circumstances to his moods. The forces which should have controlled him became obedient to his service. The frames of age and authority melted at his advance, and rebuke and envy pursued him idly. All this was now to be changed. During the rest of his public life, he encountered nothing but disappointment and failure. First, while his health lasted, the political situation was so unfavourable, that, although his talents shone all the brighter, he could effect nothing. Then when circumstances offered again a promising aspect, the physical apparatus broke down. When he had the strength, he had not the opportunity. When opportunity returned, strength had fled. So that at first, by sensible gradations, his political influence steadily diminished; and afterwards, by a more rapid progress, he declined to disease and death.<sup>1</sup>

This passage traces graphically the comet-like pall

<sup>1</sup> Vol. ii., p. 296.

of his political fortune. He entered Parliament in '74. He made the Woodstock speech in '77. In 1881 the *Times* and the *Morning Post* were reporting his speeches verbatim, while Ministers and ex-Ministers had to be content with reading mutilated outlines of their utterances. In 1882, he had become the most popular speaker on the Opposition side of the House of Commons. When Lord Salisbury formed 'the Ministry of Caretakers' in 1885, he entered the Cabinet as Secretary for India, and when the same Prime Minister returned to power in 1886, Lord Randolph Churchill became Chancellor of the Exchequer and Leader of the House of Commons. Now begins the backward course. 'He was a Chancellor of the Exchequer without a budget, a Leader of the House of Commons but for a single session, a victor without the spoils.' It would seem that they were the same forces which directed his forward and backward course. 'He contained in his nature and in his policy all the elements necessary to ruin and success.' Lord Randolph was possessed of a 'stormy and rebellious nature.' When Secretary for India he tendered his resignation because the Queen communicated privately with the Viceroy of India on a matter in which he thought he should have been consulted; but the affair about which the communication was made was settled to his satisfaction, and there the matter ended. Feeling his obligation now as Chancellor of the Exchequer to be true to the programme of policy enunciated in his published speeches, he set about insisting in the Cabinet on a reduction in the proposed estimates for the Army and Navy. The Cabinet, however, held out against him, and on the morning of 23rd December, 1886, the public were 'startled to read in the *Times* the announcement that Lord Randolph Churchill had resigned the offices of Chancellor of the Exchequer and Leader of the House of Commons, and had retired altogether from the Government.'

A fraction of the common-stock political prudence would have induced Lord Randolph to give way on what was in itself a small point. In that case he might long continue



to exercise a potent influence in the chief council of the empire, and would, perhaps, trace out for himself an orbit as wide and symmetrical as that of Gladstone ; but prudence was no part of his composition. He was in the habit of calling one of his prudent colleagues 'old tutissimus.' It was by what the world would call imprudence that he attained one of the most coveted prizes that can fall to the lot of a politician, and now by what the same world would acclaim an act of imprudence, he allowed it to slip from his fingers. Was it not merely a question of reducing millions by some thousands? But it was not, it seems, altogether an inability on his part to be accommodating. Behind the small issue in which he refused to yield, there was, we are told, radical divergence of view from his chief in matters of general policy.

The action of Lord Randolph in resigning the office he held in such a manner, and on such an occasion, has two aspects—a smaller and a larger. Both are partly true : neither by itself is comprehensive. The smaller aspect is that of a proud, sincere, over-strained man, conceiving himself bound to fight certain issues, at whatever cost to himself—believing at each moment that victory would be won, and drawn by every movement further into a position from which he could not or would not retreat. The larger aspect deserves somewhat longer consideration. The differences between the Chancellor of the Exchequer and his colleagues were matters of detail. . . . The difference between the Leader of the House of Commons and the Prime Minister was fundamental. . . . It was a difference of belief of character, of aspiration—and by nothing could it ever have been adjusted. There were many considerations and influences which worked powerfully for their agreement. . . . But the gulf which separated the fiery leader of Tory democracy—with his bold plans of reform and dreams of change . . . from the old-fashioned conservative statesman, the head of a High Church and high Tory family, versed in diplomacy . . . was a gulf, no mutual needs, no common interests, no personal likings could permanently bridge. They represented schools of political philosophy. . . . Sooner or later the breach must here come.<sup>1</sup>

Whether he was wise or not in resigning it is anyhow

his son's view, that having resigned he did the wrong thing in not fighting 'on the large ground of the unsatisfied aspirations of Tory democracy':—

Two courses therefore presented themselves at the outset : either to fight on the large ground of the unsatisfied aspirations of Tory democracy . . . or on the smaller ground of the Estimates. The first involved a downright assault upon the Conservative Government, an irreparable breach with its leaders. . . . The second whittled the difference down to a question of not very important figures. . . . The one promised a chance of successful strife, the other offered a prospect of reconciliation. . . . But in all respects save one, the first was the path of courage, of consistency and perhaps of prudence also. It suited his nature. It freed his hands. It justified and explained his action in a manner which the people could easily understand. 'I fondly hoped to make the Conservative party the instrument of Tory democracy. It was a idle, an idle schoolboy's dream. I must look elsewhere.' No doubt that was the road to tread. It might have ended in Liberalism ; but from that he would not at a later date have shrunk.<sup>1</sup>

Had he joined the Liberals he would only have done what Gladstone before him did, and clearly in this direction lay the star of his political hope. Had he done so, and had he been blessed with the usual span of life, it is not difficult to imagine what might now be his place in public life. But remaining as he did a Conservative, he could not but feel keenly the loss of place and influence which were the co-natural term of his hitherto brilliant career. Such a sacrifice without a compensating reward was more than even his strangely rugged nature could well bear, and though he worked on, and worked effectively within the party when he was not travelling abroad, the opportunity of asserting his natural position did not return until his health was completely shattered. He died on January 24th, 1894, at the early age of forty-five, only too well illustrating the motto of his house, *Fiel pero Desdichado*.

### III.

Irishmen will find very much to interest them in these two volumes. Reference has already been made to Lord

<sup>1</sup> Vol. ii., p. 279.

Randolph's attitude towards Home Rule. It would seem that at least one of the grounds of his objection to repeal of the Union was the loss the House of Commons would sustain by the absence of the Irish members :—

He could not vote for Home Rule [he said in the Woodstock speech of '77] because without the Irish members more than one-third of the life and soul of the House of Commons would be lost. 'Who is it but the Irish whose eloquence so often commands our admiration, whose irresistible humour compels our laughter, whose fiery outbursts provoke our passions. Banish them and the House of Commons composed only of Englishmen and Scotchmen would sink to the condition of a vestry.'<sup>1</sup>

If he remained in a Coercion Cabinet, Coercion was certainly not agreeable to him, and if he played what he calls the 'ace of trumps' in exciting Ulster to fight against Home Rule, he did much otherwise to atone for what was certainly a grave fault. When the Reform Bill was going through Committee in 1884, Mr. Brodrick moved to omit Ireland from the scope of the new franchise, and in supporting this motion, recourse was had to an argument first advanced by Mr. W. H. Smith, member for Westminster, who had asked if Irish peasants who lived in mud cabins should be entrusted with a vote. Lord Randolph begged Mr. Brodrick to withdraw his amendment, and in the course of his speech replied to the 'mud-cabin' argument so effectively, that it was never heard of afterwards. He was friendly towards Irish members when it was the fashion to scowl at them as rebels. It was through his active co-operation with Lord Justice Fitzgibbon, Mr. Sexton, and Mr. Healy that the Irish Educational Endowments Bill was rushed through Parliament in the last week of its term in 1885.

He was a consistent, generous, and zealous advocate of the claims of Ireland to a Catholic University, not altogether it appears from love of Ireland, but also because it was good English policy. Here is a plan of 'University

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<sup>1</sup> Vol. i., p. 90.



(Ireland) Education ' which he submitted to Lord Salisbury as part of the Tory programme for the Parliament '86 :—

1. The transference of Cork College to a Catholic Board of Management.
2. The endowment of the Catholic University College in Dublin.
3. The establishment of a Catholic College in Armagh.
4. The transference of the Belfast College to a Presbyterian Board of Management.

On November 21st, 1887, he wrote to Lord Justice Fitzgibbon : ' I will assent to and assume parliamentary responsibility for any scheme which you and the Archbishop can agree upon,' and on July 14th, 1888, he writes to him again : ' I wish very much we could meet the Archbishop's views.' Had he remained in the Cabinet he might have been instrumental in remedying a crying and calamitous grievance which still remains unredressed. but as it was, his views and sympathies were without tangible issue. He must be also credited with a desire to do justice to the Christian Brothers. As late as November, 1892, he wrote to Lord Justice Fitzgibbon :—

I hope John Morley will make a final adjustment of the grievances of those poor Christian Brothers. If I can usefully make any representations to him, instruct me. We have always been very good friends.

His speech during the debate in the House of Commons in March, 1890, on the report of the Parnell Commission, was one of the many sensations of the time. It is graphically described here even to the incident of the glass of water :—

At length he began to speak louder. ' The procedure which we are called upon to stamp to night is a procedure which would undoubtedly have been gladly resorted to by the Tudors and their judges. It is a procedure of an arbitrary and tyrannical character, used against individuals who are political opponents of the Government of the day, procedure such as Parliament has for generations struggled against and resisted. . . . It is a procedure such as would have startled even Lord Eldon ; it is a procedure such as Lords Lyndhurst and Brougham would have protested against. . . . But a Nemesis awaits a Government that adopts unconstitutional methods. What,'

he asked, 'has been the result of this uprootal of constitutional practice? What has been the one result?' Then in a fierce whisper, hissing through the House, 'Pigott!'—then in an outburst of uncontrollable passion and disgust—'a man, a thing, a reptile, a monster—Pigott!'—then again, with a pause at which the house shuddered, 'Pigott! Pigott! Pigott!'<sup>1</sup>

No wonder that after this passionate outburst he was denounced by the Conservative Press once more—perhaps now for the twentieth time—as a traitor; so that the contention of the author may be admitted, that notwithstanding his attitude towards Gladstonian Home Rule, 'Ireland was a loser by his downfall.'

#### IV.

Great as is the political interest attaching to this brilliant work, the portraiture of the man is perhaps its most fascinating feature. Lord Randolph was a unique and picturesque character. Reserved and haughty with strangers, particularly with snobs, he was 'merry, frank, and cheerful' with his friends. If he called eminent personages hard names in political warfare, he could atone for this fault by the 'old-fashioned courtliness of his manners' in society.

'He was the most courtly man I ever met,' observed Mr. Gladstone in later years to Mr. Morley. At one dinner at Brook House, Mr. Gladstone had talked with great vivacity and freedom, and held everyone breathless. 'And that,' said Lord Randolph to a Liberal Unionist friend as they walked out of the room together, 'that is the man you have left? How could you have done it?'<sup>2</sup>

A wit himself and brilliant conversationalist, he was most at home in the society of clever unconventional people. When exhausted one time from his labours, he wrote to his friend Lord Justice Fitzgibbon: 'Many thanks for your letter and telegram. My complete physical restoration depends on an evening with Father James Healy.' He was capable of forming sudden, strong, and enduring friendships. One of these was with Viscount Landaff, then Mr. Mathews, a Catholic barrister whom he got appointed

<sup>1</sup> Vol. ii., p. 416.

<sup>2</sup> Vol. ii., p. 433.

Home Secretary in 1886. Such an unusual appointment called forth a strong protest 'against the elevation of Roman Catholics to positions of power,' on the grounds of danger to the State, from the Scottish Protestant Alliance. This was the Chancellor of the Exchequer's immediate reply to the Secretary of the Association :—

TREASURY CHAMBERS,  
WHITEHALL, *September 9.*

SIR,

I beg to acknowledge the receipt of your letter enclosing a copy of a resolution passed by the Directors of the Scottish Protestant Alliance, and, in reply, to remark that I observe with astonishment and regret, that in this age of enlightenment and general toleration, persons professing to be educated and intelligent can arrive at conclusions so senseless and irrational as these which are set forth in the aforesaid resolution.

I am, Sir,

Yours faithfully,  
RANDOLPH S. CHURCHILL.

He was unaffected, reckless, and brilliant in his private letters as he was in his conversation. In fact his freedom and piquancy of speech were nowhere so unrestrained, so much so, that the author found himself obliged to make a selection for the present publication.

His letters from abroad contain graphic and humorous descriptions of his experiences and impressions. He travelled in India, Egypt, South Africa, Russia, Germany, France, Norway, and descriptions of his interviews and feastings with such men as the Czar of Russia and Bismarck are written in the same free off-hand way as are his accounts of tiger hunts in India, and lion hunts in South Africa. But his private life was not all enjoyment. Nervous irritability, fits of despondency, disgust with politics, above all the shadow of approaching death supply the sombre tints. Altogether he was a man whom his enemies must forgive for his noble qualities, and whose claim to a cherished place in the memory of his generation no one will dispute.

T. P. GILMARTIN.



## GENERAL NOTES

## ‘THE DUBLIN REVIEW’

THE *Dublin Review* has got a new editor, and put on a new suit. I do not very much admire the cut and make up of the latter; but I do admire the work of the editor. Mr. Wilfrid Ward is one of the ablest and most judicious of Catholic apologists at the present day, and his accession to the editorship of the *Dublin Review* will be warmly welcomed in all English-speaking countries. Conservative without being reactionary, progressive without being disloyal, he is a man in whom Catholics can have the fullest confidence, and readily acknowledge as one of their spokesmen. Of course the Church gives *carte blanche* to nobody, lay or cleric; but in anything that Mr. Ward has written, even in those directions in which he has gone farthest in concession, there is a singular absence of that disposition to indulge in fads, novelties, harsh criticism, and proofs of independence which make much of the work, otherwise in many respects valuable, of some of his Catholic countrymen, so disagreeable.

In the present number I suppose the unsigned articles on ‘St. Thomas Aquinas,’ on ‘The Destroyed Letters,’ and on ‘The Functions of Prejudice,’ may be attributed to the editor. They are all valuable. The opening article is a good commentary on Father Rickaby’s recent translation, and is an implied declaration of policy to which anyone might subscribe. The article on the ‘Destroyed Letters’ contains a very welcome announcement, and vindicates Cardinal Manning from some of the ugliest aspersions cast upon him by Mr. Gladstone and Mr. Purcell. Lord Llandaff describes his election for Dungarvan in 1868, and shows a much more kindly feeling towards Ireland and Irishmen than his attitude towards them when he was in power in the Tory Government would lead one to suspect.

I should not fail to welcome the valuable contribution of Professor Phillimore on ‘Leonidas of Tarentum.’ I trust the Editor will cultivate this contributor and others like him. One such article is worth a dozen treatises on generalities. Most attractive and readable also is Dom Gasquet’s paper on his

'Impressions of America.' Father Thurston's archæological paper on the 'Praetorium' is valuable for Scriptural students; whilst the article on 'The Letters of St. Catherine of Siena' cannot fail to stimulate interest in a subject of which more is sure to be heard. Altogether I can congratulate the readers of the *Dublin Review*, as well as its new Editor.

#### STATISTICS OF MARRIAGE

*Kurschner's Jahrbuch* for 1906 gives an interesting table showing the proportion of married men and women per 1,000 of the population, in various European countries. Only those above fifteen years of age are reckoned.

				MEN	WOMEN
Germany	..	..	..	547	519
Austria	..	..	..	535	510
Italy	..	..	..	548	548
France	..	..	..	551	537
Belgium	..	..	..	507	494
Holland	..	..	..	516	493
Switzerland	..	..	..	487	459
England and Wales	..	..	..	536	496
Scotland	..	..	..	477	442
Ireland	..	..	..	382	370

Ireland has the lowest proportion per thousand of married men and women, of all the countries given, and although she has a fair proportion of widows and widowers (58 men and 132 women) still she has by far the highest proportion of *unmarried* adults, viz., 559.3 men and 496.6 women.

#### THE CLERGY IN PARLIAMENT

IN the same German Official Directory, I find that in the Imperial Parliament of the German Empire—the Reichstag—which is composed of 397 members, there are no less than twenty-one Catholic priests, the most prominent of whom are Dr. Hitze, Professor at the University of Münster; Father Dasbach, of Treves; Provost von Jadsweski, of Schroda in Prussian Poland; Archpriest Frank, of Ratibor; Father Delsor, of Alsace; Dean Schaedler, of Bamberg; Canon Pischler, of Passau; Mgr. Lender of Baden; Father Leser, of Ravensburg, etc., etc.

In the Upper Chamber of the Kingdom of Prussia there are

two Bishops, Cardinal Kopp and Mgr. Jacobi, Bishop of Hildesheim; and in the Lower Chamber there are twelve priests. In the Grand Duchy of Baden the Archbishop of Freiburg is *ex officio* member of the Upper Chamber. In the Grand Duchy of Hesse the Bishop of Mayence and in the Kingdom of Saxony the Vicar Apostolic of Dresden enjoy a similar privilege. In Bavaria, the Archbishops of Munich and Bamberg and the Bishop of Passau have seats in the Upper House, and nine priests are members of the Lower House.

In Wurtemberg there is a peculiar constitution. The Upper House consisting of 31 territorial magnates. The Lower House is made up of 93 members, 63 of whom are elected, and 20 nominated by the Crown, or hold their position *ex officio*. Amongst the latter the Bishop of Rotenburg and two other dignitaries of the Catholic Church are always included; but there are other priests elected in Wurtemberg.

In Austria, there are in the Upper Chamber, 'Herrnhaus,' at Vienna, six Cardinals, six Archbishops, six Prince-Bishops, and several Abbots. In the Upper House of Hungary, the 'House of Magnates,' as it is called, there are ten or twelve Bishops, and several abbots and prelates.

In Ireland, a priest, bishop, or even Cardinal, could not be a member of a District Council. Quite recently a great demonstration took place at Armagh, because the local clergy were allowed to vote at municipal and parliamentary elections. And yet Ireland is a priest-ridden country, and we live under the most liberal and well-disposed government in the world! And when anything has to be done to improve the condition of the people, the question is asked, 'Why don't the priests do it?'

#### DIPLOMATIC RELATIONS WITH THE VATICAN

MR. HERBERT PAUL, who has recently been returned again to Parliament, describes in the first volume of his *History of Modern England* the efforts made by Lord Palmerston, in 1848, to establish diplomatic relations with the Vatican:—

'On the 17th of Februray, 1848, nine months earlier than the flight of the Pope, Lord Lansdowne moved in the House of Lords the second reading of a Bill for authorizing diplomatic relations with the Court of Rome. This was really Palmerston's Bill, and indeed the whole of his foreign policy was played, as



he himself put it, off his own bat. The Bill was the direct result of Lord Minto's singular mission to Italy in 1847, and on principle it was difficult to oppose. The Pope was a temporal sovereign, and five-sixths of the Irish people owned him as their spiritual head. Some lawyers thought that the Queen might, without statutory authority, appoint an envoy to Rome, and receive an ambassador from the Pope. But the balance of opinion was the other way, and it was considered safer to proceed by legislation. The principle of the measure was supported by Lord Stanley, the Duke of Wellington, and Bishop Thirlwall. Its only prominent antagonist was Bishop Philpotts of Exeter, a militant churchman of the fiercest type, who inspired awe without inspiring esteem. No worse charge was ever made against "Harry of Exeter" than that he had supported Catholic Emancipation to get a bishopric from the Duke. But in controversy he did not always display a Christian temper, and he seemed to be rather orthodox than pious. Bishop Thirlwall's philosophic intellect almost always took a statesmanlike view of political questions, and Lord Stanley, having been Chief Secretary for Ireland, knew the value of a good understanding with the Vatican. Although the Bill was read a second time by the Peers without a division, a curious mishap befell it in committee, which ultimately rendered it useless for all practical purposes. Lord Eglinton, whose name is known in fields more attractive than politics, carried by a majority of three votes an amendment providing that the Papal representative at the Court of St. James should not be a priest. The Bill was read a second time in the House of Commons, on the 17th, by a majority of 79, and Mr. Gladstone spoke in support of it. But the Pope declined to send a layman to represent him, and it became a dead letter. Mr. Disraeli, who was perhaps the best Leader of the Opposition the House of Commons has ever seen, took the opportunity of commenting on Lord Minto's roving errand "to teach politics in the country in which Machiavelli was born" (Vol. i., pp. 102-103).

Lord Edmund Fitzmaurice, in his *Life of Lord Granville* (Vol. ii., pp. 281-282), gives the following historical account of the same project:—

'The attempt to enter into diplomatic relations with Rome has had a chequered history. The memories associated with the Earl of Castlemaine's embassy to Rome in 1687 were still profoundly cherished by every Irish Protestant—the mission which Bishop Burnet had denounced as "high treason by law" and had even made Lord Chancellor Jeffreys "uneasy." It had ended in the Earl of Castlemaine being tried on the capital

charge "for going as an ambassador to Rome," and he was sent to the Tower, although he pleaded that "he did not go to Rome for any religious purpose, but only to show courtesy to a temporal prince and for a secular purpose." From that time nothing more was heard of embassies to Rome till 1848, when it was thought that a more open procedure might be safest to follow after all.

'In that year a Bill was introduced in the House of Lords to enable Her Majesty to open and carry on diplomatic relations 'with the Court of Rome,' and this Bill ultimately became law, but subject to an alteration which, curiously enough, eventually proved fatal to it. On the motion of the Bishop of Winchester, in the House of Lords, the words "Sovereign of the Roman States" were substituted in the Bill for the words just quoted, and in consequence when, in October, 1870, the Bishop of Rome ceased to be "Sovereign of the Roman States," the Statute Law Revision Committee considered themselves justified in proposing the repeal of the Act as obsolete, and succeeded in the attempt.

'The Act was enabling only, and while it was on the Statute Book from which it was so soon to disappear, no public appointment was made under its terms; but the practice grew up of allowing a Secretary of Legation, nominally appointed to the Grand Ducal Court of Tuscany, to reside at Rome, where he was regarded as *de facto* Minister to the Vatican, but was always prepared to assert that, like the Earl of Castlemaine, he was there for secular purposes only; and even this arrangement came to an end when Mr. Jervoise was withdrawn from Rome by Lord Derby, and no other appointment made.'

#### MONSIGNOR CAPEL.

SOME months ago I received the following post card:—

' ARNO, CALIFORNIA,  
' July 15th.

' REV. AND DEAR FATHER,

' I take the liberty to send you a copy of Father Wyman's *Certainty in Religion*. You may deem it worthy of being called to the attention of the readers of the IRISH ECCLESIASTICAL RECORD.

' Very respectfully yours,  
' T. J. CAPEL.'

This is the well-known Mgr. Capel, whom Disraeli introduced as Mgr. Catesby into his famous novel *Lothair*. In the same work, Cardinal Manning appeared as Cardinal Grandison. Both were indefatigable, according to the old politician, in their

efforts to propagate Catholicism in society as well as in the intellectual world. Irish priests will be glad to hear that Mgr. Capel is still flourishing under the favourable sky of California.

The author of the little volume about which Mgr. Capel writes, is a convert; and that indicates that the zeal of the 'Apostle of the genteel,' as he used to be called, is not yet dead. Father Wyman is a Paulist and, like all the members of the New York Community, a learned and zealous man. There is nothing new in his book (New York : Columbus Press), but old arguments are presented in a new and fascinating style. This is particularly the case in the part of the book that deals with the theory of knowledge, and with the prophecies and their fulfilment.

#### 'THE IRISH THEOLOGICAL QUARTERLY'

THE great awakening in the intellectual life of Ireland finds its latest expression in the *Irish Theological Quarterly*, the success of which has already surpassed the most sanguine expectations of its promoters. For many years I have found it difficult to accommodate as speedily and as fully as I could wish the numerous contributors who sought a share of the space at my disposal, and I am heartily glad that they have found another and most valuable outlet for their activity; the more so, as I have every reason to believe that the I. E. RECORD will not in any way be deprived of the co-operation of those who have undertaken this new enterprise.

The principle underlying Dr. McDonald's opening article is one with which I have always had much sympathy, that men must be taken as they are, in their concrete, and the truths of religion brought home to them in such form as is most likely to reach them and influence them. This by no means implies a rejection of the old arguments, or an admission of their invalidity. It is, in many respects, rather an application of old arguments and of what is older and better than all arguments, reason itself, to the difficulties and troubles of those who are seeking to solve the riddle of their lives. If Mr. Mallock, and people who think with him, refuse to find any help in the origin of life, or in the moral argument, or in the dissipation of energy, it is no harm at least to try the effect upon them of a closer study of the origin of Free Will and of Universal Ideas. Whether the result will be more satisfactory who can tell?



In his paper on 'Socialism' there seems to me to be great force in what he says about the 'accumulated stores' that are the common heritage of all men, and for which all men have a perfect right to exact the fair and full value. On the other hand it is a source of satisfaction to see him remind his readers of democratic sympathies that, as it is 'unwise to put limits to the march of a nation,' it is equally impolitic to put chains on individual endeavour and weight it down with impossible impediments.

Wealth confers benefits second only to those of labour itself.

'If it offends some [says M. Thiers<sup>1</sup>], it excites others, encourages, animates, sustains them; and society finds in it so many advantages for the generality of its members that it ignores the grumbling and discontent of the few. After all, manual labour is not the only kind of labour. You must also have men to apply the compass to paper, to study the movements of the stars, to teach us how to cross the seas. You must have men to study the annals and the efforts of other nations, to discover the cause of the prosperity and decay of empires, and to teach us how to rule. It is not the man who from day to day remains bent over his machine, or over the soil, who will have leisure for such pursuits. You may indeed find a peasant who will one day turn out to be the great Sforza, or a compositor in a printing-house to become Benjamin Franklin. But these exceptions are rare. It is rather the sons of the toiler, raised above their condition by a laborious father, who will mount the steps of the social ladder and reach the sublime heights of thought.

'The father was a peasant, a workman, a sailor. The son will be a farmer, a manufacturer, the captain of a ship. The grandson will be a banker, a surgeon, a barrister, perhaps one day head of the State. . . . Thus the human vegetation operates, and little by little is formed the wealthy class of society, which is called idle but is not so; for the work of the mind is value for that of the hands, and must ever succeed it if society is not to return to barbarism. I recognize that amongst these rich people there will be some, unworthy sons of wise fathers, who will spend their days at the gaming-table and their nights at pleasure, who will become stupid with drink, dissipating in idleness and debauchery their youth, their health, and their fortune. That is all true. But they will soon enough be punished. Their career blighted before its time, their fortune lost, they will wander sad, disfigured, and poor, before those palaces which their fathers had built and which now must pass into

<sup>1</sup> *La Propriété*, p. 66.

the possession of wiser and better men. In a generation you see labour rewarded in the father and idleness punished in the son. O Envy, implacable envy, art thou not satisfied ?

‘But are all the children of the rich of this description ? It is true that they do not dig, nor spin, nor wield the hammer in the forge. But, do they not read, study, teach, discover, govern ? If it is not the rich man who always makes the discoveries that contribute to our welfare, it is he sometimes. It is he who encourages them. It is he who contributes to form the learned public for whom the modest *savant* labours. It is he who has large libraries, who reads Sophocles, Virgil, Dante, Galileo, Descartes, Bossuet, Molière, Racine, Montesquieu. If it is not he, it is at his house, around him, near him, that they are read, criticized, appreciated, and that you find that enlightened, polished society, with fine taste and trained judgment, for which genius writes, sings, and paints. Sometimes he will not be satisfied with admiring the works of eminent minds ; he will produce some of his own. He will be the rich Sallust, the rich Seneca, the rich Montaigne, the rich Buffon, the rich Lavoisier, the rich De Medici, founders of that republic which was most fruitful in riches and in art, which gave to the world Dante, Petrarch, Boccaccio, Machiavelli, Galileo, Ghiberti, Brunelleschi, Donatello, Poggio, Politiano, Leonardo da Vinci, and Michelangelo.’

These are certainly considerations which must not be left out of calculation in endeavouring to fix the boundaries of social rights. If the natural incentive to work is removed, the work is sure to fail.

The most important part of Dr. MacRory’s paper is that in which he deals with the theory of the ‘ crude scientific notions of the age,’ and ‘ loose historical methods ’ which have been supported by such a large number of writers on Biblical subjects in recent times. This is a question which we hope will be dealt with more fully ; for just as our curiosity was keenly aroused we saw that space limits would compel us to restrain it for three months more.

Dr. Harty contributes an article on ‘ Fetal Life,’ which is useful both from the theoretical and practical point of view. Father MacCaffrey is laying the foundation of a most valuable work in his paper on ‘ Rome and Ireland.’ It is critical and argumentative from beginning to end. His introduction on ‘ Pre-Patrician Christianity,’ and his discussion of Zimmer’s theory about Palladius and St. Patrick, are the most hopeful things of their kind that have appeared in our time. Some

people may prefer fine writing and a florid style, but Father MacCaffrey has adopted the style which is most effective in these days of facts and analysis. It is the style which has been adopted by the most successful of German ecclesiastical historians, amongst others Rettberg, Hauck, Friederich, Bellesheim.

I welcome, with particular pleasure, Dr. Toner's paper on the 'Kenotic Theory' of Dr. Gore, or 'Depotentiation of the Logos.' This opens up a vast field of utility for a young professor, already learned and well trained, who may be trusted to give a good account of himself in anything that he undertakes. It is only natural that in the Anglican Church there should be 'variations' now as there have always been. This latest 'variation' in doctrine is clearly explained and put to the test of the 'Rule of Faith,' and will be put to a further test in the next number.

The size, form, and production of the *Quarterly* excite my envy as well as my admiration. The new ship has been launched under an able captain. It has made its first voyage safely and pleasantly. May it have many others equally safe and pleasant.

J. F. HOGAN, D.D.



# Notes and Queries

## LITURGY

### DECREE CONCERNING CONFRATERNITY OF MOUNT CARMEL

WE would call the attention of our readers to an important Decree of the Congregation of Indulgences which was published in the last issue of the I. E. RECORD. The Decree has been issued at the instance of the General of the Discalced Carmelites (who have this Confraternity under their special protection and patronage), and has for its purpose the *reinvalidation* of all the receptions into the Society which might possibly happen to be invalid from non-compliance with any of the essential conditions for securing membership. Priests, therefore, who may have reason to be scrupulous lest, owing to the omission of any of the necessary formalities for a valid reception—such as the inscription of names, etc.—persons so received might be deprived of the advantages, privileges, and favours attached to the Confraternity, will be pleased to know that possible defects of the kind have been made good up to 28th June, 1905, the date of the Decree, and that all persons received up to this date will not be deprived of their Indulgences owing to the non-fulfilment of any technical requirement.

### MASS TO BE SAID IN CERTAIN CHURCH

REV. DEAR SIR,—An answer to the two following dubia will much oblige :—

A pastor has charge of two churches in the united parishes of B. Michael and St. Colman. He lives beside the church of B. Michael ; but as St. Colman's feast (29th October) has been kept from time immemorial as a parish holiday in the church and parish bearing his name, the pastor, rightly, as he hopes,

considers St. Colman the *titularis ecclesiæ*, and recites his Office Ut duplex 1 cl. cum Oct.

Now, the doubt occurred in connection with the celebration of Mass on the octave day of St. Colman, during the past year, in the church of B. Michael. The pastor had to say Mass on the occasion not in St. Colman's church, but in B. Michael's; and as this church and parish had no connection with St. Colman he felt doubtful as to whether he should say the Mass of the Oct. of St. Colman or the Mass in the general Ordo for the day—that is, the Mass of the Maternity of the B.V.M. Please say which Mass ought to have been said in the circumstances.

The pastor in question does his duty correctly in celebrating the feast of the Titular, St. Colman. He is bound to celebrate the feasts of the Titulars of the two churches which are committed to his charge, for all the necessary conditions, making their celebration obligatory, appear to be present. The due celebration includes, of course, the saying of the office and Mass on the feast-day, and on all the days *inf. oct.* on which they may be said in accordance with the Rubrics. On the octave day of St. Colman's Feast, the pastor, we assume, recites the office of the octave. If he were saying Mass in the church of the Saint, he should also say it in conformity with his office. He has to celebrate, however, for some reason, not in the church of St. Colman, but in that of Blessed Michael, and he hesitates about the Mass he should select. What is the right thing for him to do? In other words, is he to arrange the Mass in harmony with the office he recites, or, rather, in harmony with that of the church in which he celebrates, that is, with the office of the General Calendar? The principle governing the solution of the case has been laid down by the general Decree of the Congregation of Rites, *Urbis et orbis*, dated 9th July, 1895, which directs that the selection of the Mass *in aliena Ecclesia* is to be determined not by the Calendar of the celebrant, but by that of the church in which the Mass is said. In the contingency contemplated, therefore, he should celebrate the Mass of the Maternity of the B.V.M.

We need not add that the making provision for these particular offices, such as the Titulars of churches and Patrons of places will introduce a certain dislocation in the offices of the general Calendar, but, at the same time, it is a most laudable, as well as an obligatory, work to carry out these celebrations in the spirit of the Liturgy. In some cases the Titulars or Patrons will be Divine Persons or Mysteries, whose feasts enjoy all the rank and dignity that the Church can bestow on them; in others they may be the same as the cathedral, or diocesan patrons, whose offices are fully provided for in the diocese: and in all instances the titular or patron will be at least a Saint of such eminent standing that his feast-day will be assigned a place on the General, or, at least, on the Diocesan Calendar, so that the only thing necessary will be to celebrate it as a double of the first class within an octave. This will involve more than making suitable provision for the *octave* day.

‘BENEDICTIO MENSÆ’

REV. DEAR SIR,—In some religious communities, which have no special rite, the custom prevails of omitting the *Benedicite* at the beginning of the grace before meals on certain feasts, for which a change of Versicle is prescribed in the Breviary, as *e.g.*, Christmas, Epiphany, and Easter. It seems to me that there is no authority for this in the rubrics of the Breviary. Can the omission be justified *aliunde*?—I am, yours faithfully,  
SACERDOS.

We quite agree with our correspondent that there is no justification for omitting the *Benedicite* at the beginning of the form of blessing before meals. So far from sanctioning the omission the Rubric in the Roman Breviary implies that this appropriate preamble should always be said. For, having given the *formulae* suitable to the various meals—before each of which the *Benedicite* is distinctly introduced—it states in an explicit Rubric that the changes to be made on special occasions affect only the Versicle and Psalms. ‘*Praedictus modus benedicendi mensam*



et agendi gratias servatur omni tempore . . . praeterquam diebus infrascriptis quibus V.V. et Psalmi *tantum* variantur.' The Rubricists who notice the *Benedictio Mensae*, similarly insinuate that the initial *Benedicite* is always to be retained, and that the changes rendered necessary by special feasts and at certain seasons of the year occur only in the places already mentioned. Thus Appeltern: 'Adsunt nonnulla tempora in quibus benedictio et gratiarum actio sunt quidem ut in communi formula, sed variantur Versiculi et Psalmi.'<sup>1</sup>

P. MORRISROE.

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<sup>1</sup> *Manuale Liturgicum*, vol. ii., p. 250.

## DOCUMENTS

THE USE OF MUSICAL INSTRUMENTS AT SACRED  
FUNCTIONSE SACRA CONGREGATIONE RITUUM  
COMPOSTELLANACIRCA USUM MUSICORUM INSTRUMENTORUM IN SACRIS  
FUNCTIONIBUS

Emus. et Rmus. Dnus. Cardinalis Iosephus M. de Herrera y de la Iglesia, Archiepiscopus Compostellanus, ad Sacram Rituum Congregationem mittens elenchum tum festorum, quae in sua ecclesia Cathedrali solemniter celebrantur cum musica vocali et instrumentali, vulgo *orquesta* ; tum instrumentorum, quibus musici utuntur in iisdem solemnitatibus : atque insuper interpretationem authenticam habere desiderans super iis, quae Sanctissimus Dominus Noster Pius Papa X in *Motu proprio* super musica sacra statuit, nempe : “ Aliquoties, servatis servandis, admitti possunt alia musica instrumenta, sed annuente Episcopo, ut Caeremoniale Episcoporum praecipit, eidem Sacrae Congregationi sequentia dubia enodanda reverenter proposuit, videlicet :

I. An, et in quibus festis permitti possit usus instrumentorum quae (vulgo *violines, violas, violoncello, contrabajo, flauta, clarinetes, fagots, trompas*) in elencho recensentur ?

II. An permitti possit usus instrumentorum in Officio et Missa defunctorum ?

III. An proscribendus sit in ecclesiis parochialibus et conventualibus usus organi dicti *harmonium* in Officio et Missa defunctorum ?

Sacra porro rituum Congregatio ad relationem subscripti Secretarii, exquisito voto Commissionis super Musica et Cantu sacro rescribendum censuit :

Ad I. Ad primam partem *Affirmative* ; an secundam partem, in illis functionibus et temporibus, in quibus sonus organi aliorumque instrumentorum non prohibetur a Caeremoniali Episcoporum, a praedicto *Motu proprio* et a Deretis S.R.C. uti in *Pisana* 20 Martii 1903, et in *Compostellana* 8 Ianuarii 1904, super Triduo Maioris Hebdomadae ; verum iuxta prudens Ordinarii arbitrium in singulis casibus cum dispensations a lege

et praxi communi adhibendi in sacris functionibus cantum gregorianum vel musicam polyphonicam aut aliam probatam.

Ad II. In Officio *Negative* ; in Missa et Absolutione post Missam, prouti in responso ad I et servatis servandis, ita ut sonus organi aliorumque instrumentorum tantum ad sustinendas voces adhibeatur, et sileant instrumenta cum silet cantus, iuxta Caeremoniale Episcoporum, lib, I, cap. 28, n. 13.

Ad III. Provisum in praecedenti.

Atque ita rescripsit, die 15 Aprilis 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. ✠ S.

D. PANICI, Archiep. Laodicen., *Secretarius.*

# INDULGENCES FOR SATURDAY DEVOTION TO THE IMMACULATE VIRGIN

E SACRA CONGREGATIONE INDULGENTIARUM

DECRETUM URBIS ET ORBIS

INDULG. CONCEDUNTUR PRO PIO EXERCITIO IN OBSEQUIUM DEIPARAE IMMACULATAE PRIMIS CUIUSQUE MENSIS SABBATIS

Rmus. P. Dominicus Reuter, Minister Generalis Ordinis FF. Min. Conventualium, nuper exposuit, se anno quinquagesimo mox expleto, ex quo dogma de Immaculato Bmae. Virginis Conceptu proclamatum est, veterem praxim, fere oblivioni datam, revocasse, exhibendi nimirum peculiarem cultum Virgini Deiparae singulis primis cuiusque mensis sabbatis, in obsequium tam singularis privilegii intuitu meritorum Christi eidem Virgini collati ; quam piam praxim f. r. Clemens XIV litteris aplicis d. d. 10 Iunii 1774 indulgentia biscentum dierum iam ditavit, acquirenda a christifidelibus, qui memoratis sabbatis praefati Ordinis ecclesias adivissent.

Porro quum tam laudabile exercitium, nunc denuo propositum, vehementissimo cordis affectu christifideles sint prosequuti, ne huiusmodi tepescat pietas, sed imo ferventior in posterum evadat, idem Minister Generalis humillimas preces SSmo. Dno. Nro. Pio PP. X. admovit, ut christifidelibus, qui singulis primis sabbatis, vel etiam dominicis, haud interruptis, infra spatium duodecim mensium sacramentali poenitentia rite expiati sacraque mensa refecti, sive precibus, sive quoque meditationibus ad honorem Virginis absque originali macula concepta aliquamdiu vacaverint, simulque ad mentum Sancti-



tatis Suae oraverint, plenariam indulgentiam, defunctis quoque applicabilem, memoratis sabbatis vel dominicis lucranda, tribuere dignaretur.

Sanctitas vero Sua, votis Rmi. P. Ministri Generalis obsecundare exoptans, ut erga Dei Matrem magis foveatur fidelium religio, in omnibus pro gratia iuxta preces benigne annuere dignata est. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria Sacra Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 1 Julii 1905.

A. Card. TRIPEPI, *Praef.*

L. ✙ S.

✙ D. PANICI, Archiep. Laodicen., *Secret.*

#### PRIVILEGE OF THE WAY OF THE CROSS IN NEWLY-ERECTED CHURCHES

E SACRA CONGREGATIONE INDULGENTIARUM  
IN CASU ECCLESIAE REAEDIFICATAE FERE IN EODEM LOCO ET  
SUB EODEM TITULO, PRIVILEGIUM VIAE CRUCIS TRANSFERTUR  
SINE NOVA ERECTIONE

Fr. Bonaventura Marrani, Ordinis FF. Minorum Procurator Generalis, ab hac S. Congregatione Indulgentiarum sequentis dubii solutionem humiliter expostulat :

Ex Decreto huius S.C. in una *Leodien*, d. d. 9 Augusti 1843 indulgentiae non cessant, si, destructa veteri Ecclesia, nova aedificetur fere in eo loco, ubi vetus existebat, et sub eodem titulo. Quaeritur :

Utrum praefata resolutio applicetur etiam Stationibus S. Viae Crucis legitime erectis, ita ut in casu Ecclesiae ex toto reaedificatae fere in eodem loco et sub eodem titulo praeexistens privilegium S. Viae Crucis non cesset, si S. Via Crucis, quae in veteri Ecclesia destructa legitime erecta extabat, salva substantia, ast sine nova erectione in Ecclesiam reaedificatam, prout dictum est, transferatur ?

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, audito Consultorum voto, proposito dubio respondendum mandavit : *Affirmative.*

Datum Romae ex Secretaria eiusdem S.C., die 7 Iunii 1905.

A. Card. TRIPEPI, *Praef.*

L. ✙ S.

✙ DIOMEDES PANICI, Archiep. Laodicen., *Secret.*

IOSEPHUS M. Cancus. COSELLI, *Subst.*

## REMOVAL OF A PARISH PRIEST

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM

PONENTE EMO. AC RMO

CARDINALI ANDREA STEINHUBER

DIE 13 MAII 1904

BAMBERGEN—TRANSLATIONIS

Confirmatur remotio oeconomica cuiusdam parochi inamovibilis, ob illius gravissima dissidia cum magistratibus civilibus, necnon et populi scandalum, illiusque translatio ad aliud beneficium simplex.

In dioecesi Herbipolensi, Ioannes N.... a. 1897 renuntiatus est parochus cuiusdam loci, sed anno insequentium auctoritativus civilibus gravia habere coepit dissidia, quae in dies magis excreverunt hac etiam de causa, quod, iuxta eges Bavariae, parochiali muneri officium est adnexum regendi et inspiciendi publicas scholas Gubernii nomine et mandato. Res itaque eo processerunt ut Ordinarius dioecesanus postquam pluries parochum graviter admonuerit, tandem decreto praesertim 29 Febr. 1901 renuntiationem paroeciae et optionem ad simplex beneficium imposuit. Sed quum parochus parum curaret de episcopali decreto, graviioresque dissensiones cum civili potestate imprudenter foveret, Episcopus iterum decreto 15 Martii 1901 praescriptam translationem illi intra tres dies sub poena remotionis a paroecia implendam iussit; addita insuper prima monitione canonica ob neglectum praeceptum petendi aliud beneficium simplex.

Parochus Ioannes N.... ad Archiepiscopum Bambergensem ab hoc decreto appellavit, qui tamen die 31 Octobris 1901 sententiam Episcopi Herbipolensis plene confirmavit. Tunc parochus, posthabito iure provocandi in tertia instantia apud tertium Bavariae Episcopum a Nuntio Apostolico eligendum vigore privilegii a Pio IX per Breve *Nemo ignorat* concessi, maluit supremo Sedis Apostolicae iudicio sistere.

Ad sustinenda iura sua, praedictus parochus Ioannes N. contendit iniuste canonicam monitionem ab Ordinario sibi fuisse inflictam. In decreto enim 29 Febr. 1901 nullum praeceptum continebatur, sed merum Episcopi desiderium quoad paroeciae renuntiationem. Hinc, quum nemo teneatur propriis iuribus valedicere ad votum superioris implendum, parochiali beneficio non valedixit; eo vel magis quod in Episcopi decreto nulla suae

decisionis ratio afferebatur. Insuper addit contra canonicas sanctiones et praecipue contra Conc. Trid. (Sess. 21, c. 6 *de Reform.*) militare impositam sibi a paroecia amotionem; utpote quod Episcopus veram rerum cognitionem nec habuit, nec habere voluit, quum et testes audire et inquisitionem peragere neglexisset. De caetero dissidium cum laica auctoritate, de quo ipsa tantum est iudex competens, non est ratio sufficiens ut Episcopus parochum inamovibilem destituere possit.

At ex adverso, Archiepiscopus Bambergensis animadvertit Episcopum Herbipolensem, nec in procedendo, nec in iudicando minime errasse. Non erravit in procedendo: tum quia Episcopus est incompetens in iudicandis dissidiis exortis parochum tamquamInspectorem scholasticum inter et civiles magistratus, quod ad Gubernium pertinet; tum quia accusationes adversus parochum prolatae et per ipsius rei confessionem et per publicam notorietatem satis in propatulo erant, quin opus esset testes audiendi atque inquisitionem instituendi canonicam. Sed neque Episcopus erravit in iudicando: tum quia parochus in morali impossibilitate versabatur absque gravi fidelium scandalo, fungendi munere parochiali ob notissima dissidia, tum quia in potestate Ordinarii est ut decreta vim rei iudicatae habentia monitione canonica urgeat, et tandem executioni tradat. Hinc ad

#### DUBIUM

*An et quomodo sit confirmandum decretum Rmi. Archiepiscopi Bambergen. in casu?*

Responsum fuit: *Decretum esse confirmandum.*

#### INDULT GRANTING PERMISSION TO SECULAR PRIESTS OF THE THIRD ORDER OF ST. FRANCIS TO SAY A VOTIVE MASS OF THE IMMACULATE CONCEPTION ON SATURDAYS

##### ET SACRA CONGREGATIONE RITUUM

INDULTUM PRO SACERDOTIBUS SAECULARIBUS III, ORD. S. FR.  
DICENDI MISSAM VOTIVAM DE IMM. SINGULIS SABBATIS

Cupiens Reverendissimus Pater Frater Bonaventura Marrani, Procurator Generalis Ordinis Minorum, ut cultus erga Imm. Deiparae Virginis Conceptionem magis magisque augeatur, atque omnis controversia tollatur circa Missam votivam de eadem Imm. Conc. ex Apostolicae Sedis Indulto concessam Franciscalibus Familiis, a Sanctissimo Domino Nostro Pio Papa X humillimis precibus flagitavit:



I. Ut Sacerdotes etiam saeculares, Tertio Ordini Sancti Francisci adscripti, qui Kalendario Romano-Seraphico utuntur, quoties vel in privato Oratorio vel in Ecclesiis trium Ordinum Sancti Francisci Sacrum faciant, singulis per annum Sabbatis Missam votivam de Immaculata Beatae Mariae Virginis Conceptione legere valeant, prouti Alumnis vel Cappellanis trium Ordinum Regularium permittitur; quemadmodum nempe Sacerdotibus Tertii Ordinis Praedicatorum conceditur FERIA IV et Sabbato per annum, etiam Festo duplici minori ac maiori impeditis, Missam Sanctissimi Rosarii '*Salve radix*' iisdem in casibus celebrare.<sup>1</sup>

II. Ut Sacerdotes e primo ac Tertio Ordine Regulari Sancti Francisci Sacrum facturi in Oratoriis privatis extra Coenobium positis, sicuti Kalendarium Romano-Seraphicum possunt ac debent adhibere, ita valeant Missam votivam de Immaculata Beatae Mariae Virginis Conceptione celebrare, prouti in Ecclesiis ipsius Ordinis conceditur; ne secus, ac praesertim Religiosi extra Coenobium rem divinam oblaturi eodem uti privilegio impediuntur, ipsis admodum salutari.

Sanctitas porro Sua, referente infrascripto Cardinali Sacrorum Rituum Congregationi Pro-Praefecto, benigne annuere dignata est pro gratia iuxta preces: servatis Rubricis. Contrariis non obstantibus quibuscumque.

Die 22 Martii 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

#### APPOINTMENT OF CONFESSORS OF NUNS

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM  
CIRCA DESIGNATIONEM CONFESSARII PRO MONASTERIIS MONIALIUM  
ET SORORUM

Petrus Gonzales et Estrada Episcopus S. Christophori de Habana, omne illicitum vitare cupiens, a Sacra Episcoporum et Regularium Congregatione sequentium dubiorum solutionem humillime postulat; nimirum:

I. An Episcopus licite valeat confessarium ordinarium monia-

<sup>1</sup> Indultum praesens valet etiam de Ecclesiis ad Tertium Ordinem *saecularem* Sancti Patris Nostri Francisci reapse pertinentibus, si in eis Kalendarium Romano-Seraphicum observetur, etiamque vim habet pro Vigilia proque integra Octava Immaculae Conceptionis.

lium unius Monasterii pro alius Monasterii monialium ordinario confessario designare?—Et quatenus *negative*,

II. An Episcopus confessarium ordinarium monialium unius Monasterii ad munus ordinarii confessarii sororum votorum simplicium eligere queat?—Et quatenus *negative*,

III. Utrum Episcopus unum confessarium ordinarium pro duabus Communitatibus Sororum possit licite deputare?

IV. An prohibitum sit Regularibus confessarios ordinarios sororum votorum simplicium esse, sicut pro monialibus eis vetitum est?

Et Sacra Congregatio Erum. ac Rrum. S. R. E. Cardinalium Negotiis et Consultationibus Episcoporum et Regularium praepositae, omnibus sedulo perpensis, respondendum esse censuit, prout respondet :

Ad I. *Affirmative*.

Ad II et III. Provisum in primo.

Ad IV. *Affirmative*.

Romae, die 1 Septembris 1905.

D. Card. FERRATA, *Praef.*

L. ✠ S.

PHILIPPUS GIUSTINI, *Secretarius*.

#### POPE PIUS X AND THE GERMAN CATHOLICS

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM  
PIUS X CEMMENDAT CATHOLICORUM GERMANORUM LII CONVENTUM,  
MOX ARGENTORATI COGENDUM

*Dilecto Filio Burguburn, ac Praesidi coetus Conventui LII  
Catholicorum Germaniae apparando, Argentoratum.*

*Dilecte Fili, salutem et Apostolicam benedictionem.*

Habiti quotannis coetus catholicorum Germaniae in eam Nos opinionem adduci quotidie magis iusserunt, congressiones easdem, quo plures numero de successione recensentur, eo etiam digniores et prae se ferre apparatus et edere fructus. Huius sane solatium rei communes nunc confirmavere litterae, Nobis a te datae atque a praesidibus caeteris, quum proximo adorando coetui studeretis : vestrarum enim curarum ea potissima fuit, aperire ex ordine omnia quaecumque erunt disceptanda congressui, sensusque declarare simul, quorum ductu convenietis. Neque modica ista est Nobis gaudendi, et gratulandi opportunitas : quid enim quam fecundam Germanorum alacritatem expetere possimus amplius ad inserendam propagandamque

religionem ? Causae equidem in disputatione versabuntur graves salubresque, atque eadem admultiplicem christianae vitae necessitatem peridoneae. Nam quibus maxime, pro conditione temporum expediat viis fidei nostrae et Apostolicae Sedis cultum provehere, proximorum sententias, catholica praelucente doctrina, humane ac rite vereri, expeditiones adiuvere sacras, integritati morum prospicere, tenuium fortunam sublevare, locupletum alere inopumque amicam conspirationem, sacri denique civilisque principatus concordiae consulere, in hisce, quemadmodum nunciasti, maximi momenti rebus vestra debet se prudentia probare. Quod autem decretum vobis sit accedere ad disserendum eo animo, ut hinc Nostra Decessorisque Nostri Leonis XIII fel. rec. prae oculis documenta habeatis, inde hortamenta Pauli deducatis ad usum, qui spiritu actus ac repletus Dei, *omnia* nostra iussit *in charitate* fieri, vehementis haec Nobis origo voluptatis est ; compertum namque et exploratum habemus quam multum emolumenti consueverint qui haec sequi lumina et praecepta studeant, e collatis consiliis percipere. Nec minus oblecta coire vos in civitatem nobilem, antiquam et piam ; cui gloriae est in Episcopatu Romano Pontificem dedisse insignem, et coelo Sanctissimam peperisse sobolem, et artibus monumenta illustria suppeditasse. Spem ideo firmam fovemus, auspiciis Praesulis Argentinensis vestraeque diligentia prosperam apparando felicemque celebrando coetui debere operam impendi. Quoniam vero a summae clementiae Deo, quippe ipse est consilii boni largitor, implorandam censetis in primis opem, eius in vos atque in labores vestros devocamus ardentem gratiam, testemque votorum animi Nostri Apostolicam benedictionem tum vobis praesidibus, tum singulis e conventu sodalibus peramanter in Domino impertimus.

Datum Romae, die 14 Augusti 1905.

PIUS PP. X.



## NOTICES OF BOOKS

THE LIFE OF GRANVILLE GEORGE LEVESON GOWER. Second Earl of Granville, K.G. 1815-1891. By Lord Edmond Fitzmaurice. Longmans, Green & Co. 1905. 2 vols. 8vo. 30s. net.

THE *Life of Lord Granville* has been pronounced by English reviewers one of the most important that has appeared in recent times on account of the letters and *memoranda* of Queen Victoria which it makes public for the first time. It is, no doubt, very interesting to notice the vigorous style in which her late Majesty knocked some of her Ministers on the knuckles, and the almost unmeasured language in which she denounced others, expressing a hope that some means would be found of letting them know what she thought of them.

But for Irish readers there are chapters of this work, that have nothing to do with the Queen, still more interesting and important. The most prominent is the chapter on 'Ireland' in the second volume, and the chapter on 'Home Rule.'

In the former of these we get the whole story of the Errington mission to Rome in 1882, and a great insight into the intrigues and manœuvres by which it was surrounded. Letters from Lord Granville to Lord Emly, from Sir William Harcourt to Lord Granville, from Lord Granville to Lord Spencer, etc., throw a flood of light on the whole affair. The part played by Lord O'Hagan, Lady Herbert, Sir Augustus Paget, and others is referred to. The informal credentials given by Lord Granville to Mr. Errington are set forth. The following passage in a letter from Lord Granville to Mr. Gladstone will give an idea of the interest of the chapter:—

'I have received a letter from Errington complaining that his nose was out of joint in consequence of the attitude Manning was taking, strongly criticising the Pope's Irish policy, which the Cardinal said was alienating the Catholic population, and advising the Pope to send a letter of thanks to Archbishop Croke.'

Anyone who wishes to present to the public a faithful account

of the events of those days, or to learn them accurately for himself, must read this book. It cannot be done without. Lord Granville was the Minister of Foreign Affairs during that time. He had his hand at the helm, and in all foreign negotiations it was he who set the machinery going.

History is now being made on all this period. The biographies of Mr. W. H. Forster, of Mr. Gladstone, Lord Granville, Lord Randolph Churchill, on the one hand, and the recently published works of Mr. Davitt<sup>1</sup> and Mr. O'Brien<sup>2</sup> on the other, are forming public opinion on these events. Several of them make opposite charges against the clergy of Ireland. The English writers accuse them of complicity in revolution and injustice, Mr. Davitt of subservient and slavish cowardice and incompetence. The clergy require a champion. *Exoriare aliquis !*

The chapter on 'Home Rule' is sad reading for Irishmen ; for when the idea of self-government first began to be entertained, the interests of Ireland were like a game of chance in the hands of British statesmen. It was a toss up with many of them, as we clearly see from the evidence of this biography, as to whether Ireland was to have Home Rule or Coercion or, nothing at all.

Altogether we commend the perusal of this work to our readers. It will help them to form a juster estimate of past events, and to shape their future conduct by enlightened experience.

J. F. H.

A SHORT GRAMMAR OF CLASSICAL GREEK. By Adolf Kaegi. Translated from the German by Rev. J. A. Kleist, S.J. St. Louis, Mo.: B. Herder, 17 South Broadway.

ACCORDING to the prevailing English standard, proficiency in the classics is measured by one's ability to solve what may be termed the equation of idiom. A piece of English prose, thoroughly reflective, in all its finer shades, of the English mind, is selected as a test of scholarship for translation into Greek or Latin. Each sentence is carefully examined and is found, as a rule, to draw its strength mainly from its use of

<sup>1</sup> *The Fall of Feudalism in Ireland*, by Michael Davitt.

<sup>2</sup> *Recollections of William O'Brien*, M.P.

prepositions, its beauty from the epithet or the literary reference or the half-formed metre, so often hidden from the author himself. The essence of the passage must be represented in the classical language, and an equivalent for each accident must be sought out, so that the version may produce upon its readers all the effects of the original. Such a version is accepted as a proof of a thorough understanding of the classical and the modern mind.

In Germany, less time is devoted to composition and more to reading, with the result that the German boy in an advanced class reads Homer or Thucydides with much greater ease than an English-trained boy of the same age and ability. Composition is not looked on as an end, but as a means. This explains at once the scope and object of Kaegi's Short Greek Grammar. It contains the essentials of grammar for school purposes. All else is suppressed or relegated to small print. Thus, within the compass of two hundred pages, the young scholar finds all the forms and laws which he should know before attempting an author.

The book is well printed and thoroughly up to date. In the latter respect, it is more reliable than Goodwin. This, however, may not be regarded by some teachers as an advantage. It seems strange that many, through a spirit of conservatism, adhere jealously to forms and derivations which often enough have been rejected by the very men on whose authority they depend. The chief defect in the book is the use of spaced instead of large leaded type in the declensions. The price is not stated.

The translator refers in his preface to the Exercises which accompany Kaegi's Grammar. We should be glad of an opportunity of noticing them. If he has translated them as carefully as he has translated the Grammar, they should be very useful.

M. S.

A HISTORY OF MODERN ENGLAND. By Herbert Paul.  
Vol. iv. 8vo. 8s. 6d. London : Macmillan & Co.

THE fourth volume of Mr. Herbert Paul's history brings us from 1875 to 1885. The most interesting chapters in it for Irish readers are those on 'The Irish Revolution' and 'Lord Spencer's Task.' Mr. Paul is, in many respects, friendly to Ireland ; but his superior and absurdly arrogant method



of pronouncing dogmatic judgments is trying to the patience. With the substance of his homilies we have but little fault to find. It is the form that is irritating. Apart from this uniform defect, this volume is marked by the same brilliant qualities as the proceeding ones. When the fifth and last volume appears Mr. Herbert Paul will have accomplished a great work, and will deserve to rank amongst the first historians of his time.

J. F. H.

KYRIALE SEU ORDINARIUM MISSAE cum Cantu Gregoriano ad exemplar editionis Vaticanae concinnatum et rhythmicis signis a Solesmensibus Monachis diligenter ornatum. No. 636. Rome et Tournai : Desclée, Lefebvre et Cie.

KYRIALE SEU ORDINARIUM MISSAE juxta editionem Vaticanam SS. PP. Pio X., evulgatam. Ratisbon : Pustet.

KYRIALE SIVE ORDINARIUM MISSAE conforme editioni Vaticanae a SS. D. N. Pio PP. X., evulgatae. Editio Schwann. A. Duesseldorf : L. Schwann.

THERE are quite a number of publications containing the reprint of the Vatican *Kyriale*. It seems that the publishers have come to an agreement as to the price, for what may be called their normal edition costs in each case, bound, one shilling. We have before us three of these editions, Pustet's, Schwann's, and Desclée's. Desclée's, however, is not their normal edition, but a smaller one—in the size of the *Liber Usualis*. Moreover, it has the rhythmical signs employed in the last-named book, namely, the prolongation dot and the Episema. In addition, we find a new sign for the Strophicus, imitating the comma-like shape of the sign in the earlier MSS. We think this is a decided improvement, as evidently the Strophicus has a special significance in the neumatic notation. For the rest, this new edition has the same pleasing and quiet forms as the earlier editions of Messrs. Desclée.

Pustet has notes of a different shape. They are slightly convex both above and below, which makes the angles very sharp, and gives a very lively appearance to the page. The print shows the usual clearness of Pustet's publications. Schwann seems to have the largest type of all. In shape it is like

Desclée's, but the curvature is a little more pronounced. The page looks rather black, and would probably be improved, if the margin was left a little wider. His paper is very good, and the ornaments are in excellent style.

H. B.

THE LIFE OF SIR JOHN T. GILBERT. By his Wife, Rosa Mulholland Gilbert. Longmans, Green & Co., 1905.

FEW men of the last generation have deserved better of the Irish people than the subject of this volume—Sir John Gilbert. By his researches on the Irish Records he led the way in a work that up to his time had been almost entirely neglected and his publications gave a new impulse to the investigation of Irish History. A glance at the bibliography of his works in Appendix XV of the present volume will serve to give some idea of the work which he accomplished, but only a thorough study of the volumes themselves can lead to an understanding of the amount of labour which their publication must have involved.

His *History of the City of Dublin*, *A Contemporary History of Affairs in Ireland from 1641-1652*, *The History of the Irish Confederates*, are already well known to the general reader, but these represent only a small portion of his notable contributions to the history of Ireland.

The gifted authoress has done her work well. She gives a fine sketch of the life of her late husband; and, what is better still, she includes his correspondence with the leading men of his time. Many of the letters contain much information of an out-of-the-way character, and all of them are exceedingly interesting.

The book has already received a warm welcome not only from the Irish public, but in every quarter where the name of Sir John Gilbert was known. It deserves such a welcome, and we can confidently recommend it to our readers as a book well worth careful perusal.

J. MACC.

L'HISTOIRE DU CONCORDAT DE 1801. Par L'Abbé Em. Sévestre. Paris: Libraire de P. Lethielleux.

At the present time when the separation of Church and State in France has been decreed, this volume of M. l'Abbé

Sévestre is very opportune. Chapters I and II deal with the negotiation and ratification of the Concordat in Rome and in Paris. Chapters III and IV give a detailed account of its application under the different governments from the year 1802 to the fall of the Second Empire, 1870. The sixth chapter deals with the Third Republic and the Concordat. The seventh chapter gives a good account of the actual debates on the denunciation of the Concordat from 1900 to 1905.

The second part of the volume deals with the text of the Concordat, and is one of the best commentaries on this famous document with which we are acquainted. It compares the French Concordat with similar agreements between Rome and other countries; and also with the Organic articles, showing how these latter restricted the guaranteed liberty of the Church. The third part deals with the relations which should exist between the Church and the State, and gives a splendid account of the opinions of those opposed to the Concordat. In an Appendix all the documents upon which the author relies are given in full.

At the present time, when the Church in France is the subject of such discussions, we know of no book which we could more heartily recommend.

J. MACC.

DIRECTOIRE CANONIQUE A L'USAGE DES CONGREGATIONS A VŒUX SIMPLES. Dom Pierre Bastien, O.S.B. Maredsous 1904.

THERE has been in recent times a wonderful multiplication and development of these Congregations. A century ago only a few were in existence, now they are remarkably numerous. But more impressive even than the sight of so many religious institutions is the magnitude and the variety of the works which these Congregations perform. The result is, that their respective vocations have created the need of large additions to Canon Law. Year after year important decrees regarding religious with simple vows have been issued. People behold the Congregations spreading in all directions and doing good everywhere, while all the time Rome has been indicating the ways and means by which this success has been attained. To anyone, however, who is not a specialist in ecclesiastical legislation, it would have been almost impossible to know all those

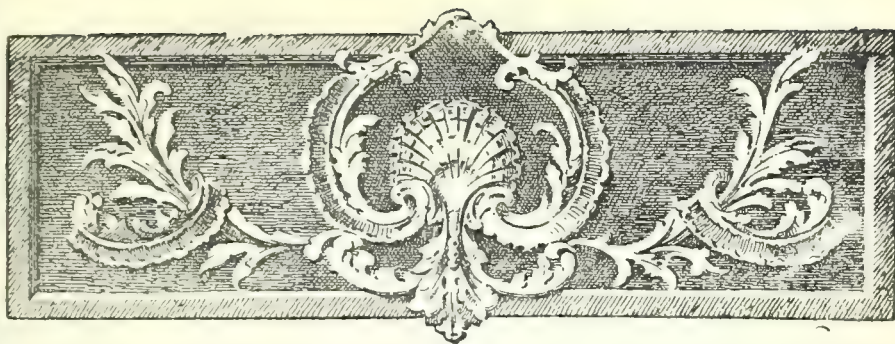


decrees and constitutions. The work of Dom Bastien explains them in a most satisfactory manner. Of course particular attention has been paid to the far-reaching Constitution of Leo XIII, *Conditae a Christo*, and to the *Normae*, published by the Sacred Congregation of Bishops and Regulars. The decree *Quemadmodum* regarding frequent Communion, etc., and the commentary written on the decree by Cardinal Gennari, one of the ablest canonists in Rome, will also be of great use to confessors of religious communities. Priests and nuns that desire to get reliable information about the laws regarding novitiates, the nature and obligation of vows, the power of superiors, the authority of bishops, etc., will find it in this admirable *Directoire Canonique*, which has been honoured with a letter of approval by the Cardinal Prefect of the Congregation of Bishops and Regulars.

J. C.

#### CATHOLIC TRUTH SOCIETY PUBLICATIONS

THE English 'Catholic Truth Society' continues its good work with unabated zeal. We congratulate Mr. Britten and his colleagues on the recent additions to their valuable store of books. Amongst these the more important are two volumes, entitled *Paying the Price and other Stories*, by Father David Bearne, S.J. ; *The Education Question*, by His Grace the Archbishop of Westminster, Dr. Windle, and others ; *Thoughts for Creedless Women*, by Emily Hickey ; *St. Hildegarde the Prophetess* ; *St. Ethelburga* ; *Catholic Answers to Protestant Charges*, by G. Elliot Anstruther ; *To Have and to Hold*, by M. S. Dalton ; *Spiritual Counsels from the Letters of Fénelon*, by Lady Amabel Ker ; *Simple Meditations on the Life of Our Lord*, by Rt. Rev. Joseph Oswald Smith, Abbot of Ampleforth, etc.



## THOUGHTS ON PHILOSOPHY AND RELIGION <sup>1</sup>

**P**HILOSOPHY is, I fear, not quite a popular study in our Colleges and Universities in recent years. The Physical Sciences, with their wonderful discoveries and captivating theories, hold out greater attractions to the youthful mind, while the traditional method of teaching Philosophy has rendered it anything but attractive to the unfortunate beginner. Its real attractions have been hidden away under a hard and repulsive-looking crust of half-Latin, half-English terminology, beyond which few have the perseverance to penetrate, and which none appear to have the courage to modify, or, mayhap, to demolish.

Perhaps as a consequence of this, Philosophy has been very much misunderstood and very much discredited, even by those who, in other circumstances, would have been the first to appreciate it. No other science has suffered from so many misconceptions; and that in the minds of Catholics no less than in the minds of non-Catholics. Many a smile is still provoked at the mention of the word 'Metaphysics'; and those smiles are directed at the thing that the word is popularly supposed to mean, namely: 'a wild dance of unintelligible speculations in the air.'<sup>2</sup> A Scotchman is said to have

<sup>1</sup> Being in substance a Paper read before the Students' Literary Society, Maynooth College.

<sup>2</sup> Rickaby's *General Metaphysics* (Stonyhurst Series), preface, p. iv.

defined Metaphysics in the following way : 'When the lad that's listnin' doesn't understand what the lad that's talkin' is sayin', and the lad that's talkin' doesn't understand what he's sayin' himself : that's Metaphysics.' The rebuke, with its grim humour, is not wholly undeserved. Something like that is what certainly does often pass for Metaphysics. Only the rebuke falls not upon Philosophy itself, but upon the heads of those, in all ages, who have claimed to be its guardians and exponents.

In English-speaking countries the cultivation of that vague department of human speculation called 'Modern Philosophy' is the pursuit of the comparative few : to the vast majority it is practically unmeaning, if not indeed positively distasteful. The speculative philosophers are a class apart,—select if you will, but dilettante,—without any apparent point of contact with the lives and hopes of the people, without any message of joy, or any voice of sympathy for the sufferings of the masses. I speak now of non-Catholic Modern Philosophy ; and what I have just said applies to Continental, and especially to German, as well as to English Modern Philosophy.

Now, why has all this Modern Philosophy gone so much adrift, escaping the grasp of 'the people' ? Why has it become the monopoly of 'the few' and grown so barren of useful fruit for the hungering minds of men ? Have its disciples made good its fair promises of wisdom that they should not be called to account ? I fear they have not, and I think the reasons are not far to seek. These are many and various, no doubt ; but they can be fairly summed up in the formula that Philosophy, in modern hands, has become very *unreal*. Now Reality is Truth, and in so far forth as Philosophy breaks with Reality it breaks with Truth. It becomes hollow and vain and unintelligible : it ceases to have a meaning or a message for the human mind and heart, and becomes a mere empty formalism.

Abstraction is often the *ignis fatuus* of the speculative philosopher, and *Unreality* is the morass into which it lures him. Rightly used, abstraction is the philosopher's



guiding light ; for Philosophy is the interpretation of things by thought, and thought is abstract. But then, too, if thought is abstract things are concrete ; and this is just what the philosopher is in danger of forgetting. Unconsciously almost, owing to his familiarity with abstract thought, he proceeds to substitute thoughts for things, and drifts complacently away into a dreamland of unintelligibilities. It was a scholastic, and one of the great scholastics,—Cardinal Cajetan<sup>1</sup>—who warned philosophers in his day not to talk in the air, but to aim at acquiring a knowledge of the real things of the Universe, themselves of course included ; and it was Descartes, the father of Modern Philosophy, who dreamt the delusive dream that he could unlock the mysteries of Concrete Nature by the keys of Abstract Mathematics. His attempt to replace Philosophy by a ‘*Mathematique Universelle*’ was doomed beforehand to failure. And all the subsequent efforts of German and other idealists to weave a Philosophy of Nature out of their own inner consciousnesses, were not any more successful. It is not without some reason that the well known trilogy of German names—Fichte, Schelling, Hegel—is given as a reminder of the unintelligible depths that human thought is sometimes capable of sounding.

No, Philosophy is not true unless it sails close to Reality ; and as long as it keeps there, it will at all events avoid outrageous opposition to sound common sense. By Reality of course I mean not merely all *material* things. I include more than what the *senses* become aware of : I mean all that the whole *mind* can see and know. And by sound common sense I do not mean ordinary superficial observation, but that more judicious—and perhaps, therefore, less common—use of one’s natural intelligence. Those are reservations I make ; and another is as follows : when I insist that Philosophy ought to be real, and ought to cling to the facts of life, and that therefore it should not become unintelligible, I do not thereby imply that it cannot be difficult, but must be simple and easy. On the contrary,

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<sup>1</sup> In *II. Post Analyt.*, cap. 13.

being, as it is, the highest, fullest and deepest human interpretation of the totality of things, it naturally demands the most careful and earnest application of our best reasoning powers. In the preface of a small volume on Philosophy,<sup>1</sup> I recently read the following sentence: 'No one can be a philosopher who is not willing to think, and to think hard, on his own account; no book or teacher can perform the operation for him.' That is perfectly true. The book or teacher may indeed *help* him to think for himself. They can never do much more. Indeed they often do less; and are sometimes even not so much an aid as an obstacle to straightforward, logical thought.

Now, the very invitation to think for himself, should, I imagine, attract rather than repel the student. And no doubt it does attract him; for Philosophy is the natural outcome of man's innate curiosity to know. It is that questioning sort of wonder at the unexplained, that *admiratio* of which the ancients speak, that develops the philosophical thirst for knowledge: a craving that finds expression in the poet's line:—

Felix qui potuit rerum cognoscere causas.

The opening mind of youth feels itself borne onwards by this natural impulse to search and explain the unknown. In knowledge it recognizes its own power; and by progress in knowledge it realizes its own nobility in the scale of created things. Passing from the study of external Nature to the study of man himself, the student follows the selfsame mental march as all individuals and races have followed since Socrates told his strolling disciples to learn to know themselves. And when he has made some headway in this latter study he will begin to appreciate the force of the aphorism that 'Tis not the height nor yet the might but the mind that makes the man; if he does not even go so far as to say with Sir William Hamilton that 'in the world there is nothing great but man, and in man there is nothing great but mind'!

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<sup>1</sup> *A Brief Introduction to Modern Philosophy*, by Arthur Kenyon Rogers, Ph.D. New York: Macmillan, 1901.

Philosophy, then, has its own natural fascination for us in spite of—or is it because of?—its own inherent difficulties. That there are obscurities in Philosophy—or mysteries if you prefer the word—is only another way of saying that our little minds are limited. Now, it may seem quite superfluous to observe that those minds of ours are not the measure of the truth of things. And yet I would set down—after its unreality—as the second great cause of the mistiness and vagueness of Modern Philosophy, the failure to realize, or the unwillingness to admit, this obvious limitation, this palpable inadequacy of the human mind, face to face with Reality. Man would fain know all things; that was the first inordinate craving born of human pride. And pride will seek to satisfy that craving, even by feeding it on delusions. Pride will peer beyond the veil; and, by trying to know the *unknowable*, only confuse what man *can know*. But sound human Philosophy has no such wild pretensions. Its aim is not to lead man to a knowledge of all things, but to make him know *well* the little he can know. It warns its disciples, as St. Paul did the Romans: ‘Not to be more wise than it behoveth to be wise, but to be wise unto sobriety.’ But some men do not like to have to admit that there is a Reality above them which they cannot understand; nor do they care to confess that Nature itself beneath them and around them abounds in enigmas which may never, perhaps, be solved. Hence the spectacle of modern philosophers who discard the mysteries of revealed religion on the one hand, and on the other hand proclaim the whole reality of the world to be simply the unconscious-product of the evolution of mind!

The old world of four hundred years ago witnessed a strange rebellion. It was a revolt of man against mystery imposed on him by authority from without. He would adopt a new attitude towards the content of Revelation, and apply new principles to interpret the meaning of Faith. No more external authority for him—he would be judge and teacher himself. By his own private interpretation of Revealed Truth he would *rationalize* his belief,



and he soon explained away all he could not understand ! Traditional Christianity ceased to have any meaning for him as a Philosophy of Life. He soon lost all hold on the supernatural ; and now unenlightened, unaided and alone, he commenced the dreary, hopeless task of rearing a stable edifice on the ever-shifting quicksands of individual reason. The eternal questions came up and clamoured for a solution : Whence and Whither and Why ? What is the meaning of life ? What is man's place in the Universe ? What is it ? and what is he ? and whither are they drifting ? But reason alone is slow to build up, and painful ; and it often selects, as materials, fancies instead of realities. Then, too, it is quick to demolish, and in that it is aided by passion. I think Newman speaks somewhere of the all-corrosive influence of the mere reasoning faculty in the domain of Religion and Morals. No wonder ; for unbridled human reason, consciously or unconsciously accelerated by the impetus of passion and prejudice, will run riot through the most sacred human beliefs, until it brings the cold blight of embittered doubt and indifference on all who allow it an undue licence.

These things it *has* done in non-Catholic Modern Philosophy. Wherever this latter does not rest in despondent doubt and denial, wherever it has anything positive to offer us as an interpretation of things, it tries to satisfy us with some sort or other of a dreamy, elusive pantheism. And that simply because it has dethroned God and deified Nature. It is thus, in very truth, that human thought is emancipated by Modern Philosophy ! Well may it sing of itself in Tennyson's words :—

I take possession of man's mind and deed,  
I heed not what the sects may brawl,  
I sit as God, holding no form of creed  
But contemplating all.

But there are sects in Philosophy too ; and in Modern Philosophy a veritable Babel of them. Where is the modern philosopher who is not a believer in some sect—either in his own or somebody else's ? People call them schools ; and many a modern philosopher's ambition seems to be to

anchor himself in some school for a while, and sooner or later,—often sooner,—to start a school of his own. ‘What system of Philosophy do you teach?’—a German University student asked a youthful *privatdozent*. ‘Is it Kant, or Hegel, or Schopenhauer, or Hartmann, you follow?’ ‘None of them now,’ answered the other, ‘I am teaching my own system’! And though their name is legion—those systems—they are all preoccupied more or less with the same few great, fundamental questions that bear on Religion, natural and revealed. Nor is this to be wondered at, for, in the world in which they move, Philosophy has taken the place of Faith. But it is a little surprising that although Philosophy has usurped the place of religious belief it seems still to be cultivated more as a speculative and academic pursuit than as something intensely practical in itself and fraught with momentous meaning for their lives and destinies.

To us believers it is also not a little saddening to see those revered and sacred truths of human Liberty and Immortality, of God’s Existence and man’s Destiny, so lightly doubted, and so easily denied or perverted by men who have never known what it is to believe. Multitudes of those men are excellent men morally, but their intellectual attitude is not a little puzzling. *La Morale laïque*,—Morality without Religion,—is of course the great fetish, the universal fashion, the accepted watchword of the infidel of the present day. Yet it is hardly necessary to remark that without the sanctions and restraints of religion the masses of humanity would make short work of ‘Philosophical Morality’ in their onward and downward rush towards the *bonum delectabile*. It might be all very well for Nietzsche’s Uebermensch in Spencer’s millennium of ‘absolute ethics;’ but for the merely human crowds who struggle for existence and for pleasure on this planet of ours it would soon bring society to a crisis. The most, I think, that can be said for the *morale laïque* is this, that it may furnish the more enlightened and well-meaning few with considerations of personal dignity and social justice, strong enough to secure for them pure and up-

right lives. Though even these, if they were men of thought, and if they addressed themselves to the three fundamental questions of God's Existence, and man's Liberty, and Immortality, would not be likely to settle down in comfortable unbelief.

But then, you see, many of these,—educated and otherwise enlightened men,—either are not men of thought, or, if they are, it is not about *these* matters they think : and so, many *do* remain in the profession of unbelief. And those who *do think* about fundamental problems,—the professional philosophers,—are inclined towards infidelity and prevented from believing by the very influences of the spirit of the age itself. Outside the Catholic Church it is, I fear, the prevalent impression that Philosophy is incompatible with Faith, that it is necessarily allied to universal criticism and universal doubt, that the philosopher must be free, independent of all the sects and above them all ; and that he is compromised by the profession of any intellectual assent of Faith. He may have his private beliefs and opinions and feelings, of course, in the matter of Religion. But then, he must be cautious and modest about importing these into the speculative and practical system he offers to the world as a Philosophy of Life. In other words, he is expected to give a critical appreciation of the phenomenon of Religion, as of all other phenomena. And the view that perhaps meets most favour just now is, that Religion is a peculiar psychological phenomenon, manifested in the evolution of the individual and of the race ; varying, moreover, in its manifestations both in individuals and in races ; and to be regarded, accordingly, rather as an outcome of sentiment, and a sort of variable private asset, than as being something fixed and objective, claiming intellectual assent ; rather as a purely personal and subjective curiosity that may be speculated on with due philosophical calm, than as a thing of such enormous concern that the philosopher should get troubled or excited about it : above all, he must not violate good taste, nor ruffle the slumbering indifference of his fellows, by arousing the *odium theologicum* of the dark and uncivilized Middle Ages !



Now, it appears to me that such an attitude as that is as great an insult to Philosophy as it is to Religion, and to Reason as it is to Faith. For if it is a necessity of human nature to bow to the unexplained, to assent to the unseen, then Faith is natural and reasonable, and to reject it is to do violence to Reason. And if Philosophy is the sum-total of what we accept and believe to be the meaning and explanation of the world and of man, and according to which we are to regulate our lives, then, as Natural Religion of some sort is a necessity of our nature, and is included in that Philosophy, to make light of the former is to be disloyal to the latter. And will any philosopher maintain that his life is not full of real assents to much that he cannot explain? or that the religion which he calls his 'Philosophy of Life' is a system free from mystery? No, for no matter who he may be who sets out to solve the enigma of Life, he soon stumbles up against one hard fact,—whether he may resent it or regard it as an unpleasant thing, will depend, I suppose, upon his temperament, but pleasant or unpleasant it is a fact, and it is this: that he *cannot* avoid mystery, that his explanation of things to himself and for himself will never be final or complete or satisfactory. Nor will he ever encounter any other individual in the flesh whose efforts to escape mystery will have been a success. Nor in the whole range of human history will he ever hear of a man for whom there was no mystery,—with the exception of just One, and He was more than man. Happy, too, will our philosopher be if he learns wisdom from that One. But he may not have heard of Him and may not know Him; or, hearing about Him, he may, alas! choose not to believe in Him. He may prefer to insist that human reason is able to find out for itself all it needs to know; that it cannot and ought not accept what it does not understand; that the revealing of mysteries to man by God would be useless, unmeaning, impossible, even supposing it certain that there is a God. Our philosopher may follow some such line of thought as that, or some other of the innumerable mazes and caprices of human speculation:

much of his system will always depend upon the surroundings and atmosphere in which his mind develops. But one thing is certain, let him turn where he will, think how he may, he will not avoid mystery. He may fly from the mysteries of Revealed Religion, but by rejecting them, he is only embracing other mysteries perhaps deeper and more difficult still. He may scoff at religious beliefs, and ridicule Christian dogmas as absurd and unmeaning. From the intellectual height of his Rationalism he may regard, with patronizing pity, the 'bondage' and 'superstition' of the faithful. But let him try to *build up for himself a Philosophy without Religion, a Morality without God*, and I promise you that he will soon get reason to pause, and to modify his hasty prejudices against religious belief. Whether he likes it or not, he will soon find himself involved in a veritable maze of mysteries: the glimmer of his own feeble rush-light will only make the darkness more obscure. And if he ignore all guidance and persist in being self-taught, he will in all probability render to real phantoms and fancies the homage he refused to apparent ones, when he judged the mysteries of Revealed Religion to be phantoms and nothing more.

The Babel of Modern Philosophy bears far more eloquent testimony than the Christian Religion itself to the widespread reign of mystery both in Nature and above it. The very extravagance of many modern systems shows that when Reason proudly rebels against mysteries imposed from without, it is often rightly punished by bowing itself in the end to self-imposed absurdities.

When Philosophy is interpreted in that full sense of a 'Philosophy of Life,'—a *Lebensphilosophie*,—it is easy for us, Catholics, to realize the weight of eternal consequences with which it is necessarily laden. For, in that larger and truer meaning of the word, it is an adequate interpretation of life, arrived at by man using his natural reason upon *all* available *data*, and accepted by him as in harmony with his nature and its needs. It is the *Sapientia* of the Latins: the solution of the Riddle of Life: the answer to our deepest questionings on our Origin,

Nature and Destiny. Thought and Action, Truth and Belief, are all regulated by its supreme dictates. All-embracing in its aim and scope, it harmonizes Reason and Faith, Knowledge and Mystery, and aims at establishing within us an abiding city of God.

It tells us that we are not sufficient for ourselves. Reason itself tells us that reason itself is limited. But then, we, Catholics, have been brought up in the Faith ; and before we knew we believed ; and we have never had experience of what unaided reason is like. Faith went before, and gave us possession of precious truths that grew into our souls and became, as it were, a part of our nature. That God exists ; that we were created by Him and for Him, immortal and free, but weak and finite ; that He has enlightened our minds by His Truth and strengthened our wills by His Grace ; that at first He raised us up beyond our natural state, and that He redeemed us when we fell ; that He is still our last end, and that the meaning of life is to serve Him : all these things we believed before we dreamt of asking could we ever have known them had we been left to ourselves. It was only later on we began to reflect and examine. And then we thought it so reasonable, nay almost natural, that God should have spoken to men ; and that, having once spoken to them, He should also provide them with a sure and abiding means of interpreting His message.

And as regards the contents of that message, we are but poorly able to judge how far it actually aids our reason, or what our natural powers, if left to themselves, could achieve. It is true that even at this very point—in determining the limits of the natural light of reason—the infallible guardian of that message comes to our assistance. For it tells us on the one hand, that there is in man the power of convincing himself with certainty that there is a Supreme God whose creature he is, immortal, and free, and responsible ; on the other hand, that men in general would never have avoided the darkest errors in theory, and the grossest corruption in conduct, without a message from on High. These, however, are but



guiding principles that define the extreme limits of a large domain still open to rational speculation : and the fact remains that when we, Catholics, begin to study Philosophy we are in the peculiar position of having our minds already permeated with the highest and noblest truths,—the Catholic child learns more Philosophy from the penny catechism than many a pagan philosopher learns in a life-time,—so that it is by no means easy for us to distinguish and separate from our whole mental treasure, the truths which we can arrive at by our own unaided reason ; and to build *these* up into the rational system which we understand by *Philosophy in its narrowest and strictest sense*.<sup>1</sup>

And that it is of great importance to make such a distinction, and to make it accurately, is very easily shown. For, firstly, in dealing with non-Catholics, we ought to be very careful not to present to them *in the merely rational part* of our system, any elements or any truths which, though appearing demonstrable to our receptive minds, are in reality borrowed from Revelation either in whole or in part. And secondly, it is no less important that we, Catholics, should have *a purely rational philosophical system*, as complete as human reason can make it, to set up against modern erroneous systems, and to have it so evidently superior to all others that it will attract all impartial inquirers.

One of the greatest tests of such superiority at the present day is the all round harmony and conformity of the system in question with the findings of the various natural sciences. Hence our Philosophy must not only be in harmony with Faith, but in harmony with Science as well. Not only so, but it must be based and built on the sciences, and be a positive continuation of them, arrived at by the application of the selfsame principles of natural reason and experience as have built up the sciences themselves. And if I have been emphasizing in these pages the larger view of Philosophy as including Faith, and the relations of

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<sup>1</sup> Cf. Laberthonnière, *Essais de philosophie religieuse*, pp. xxiii. and 201 ; Turinaz, *Une très-grave Question*, p. 38.

Philosophy in the narrower sense to Religion and to the Supernatural, I am not to be understood as implying that this Rational Philosophy, built upon the sciences, and carried as far as human reason will bring it, is of a secondary importance in itself, or that the Catholic need not cultivate it for its own sake. On the contrary,<sup>1</sup> I consider that one of the greatest services we can render to the Faith, and one of the surest ways of winning the attention and respect of our adversaries, is by basing our Philosophy on the sciences, cultivating it *for its own sake*, and thus showing that the Philosophy to which the sciences naturally lead is precisely that Traditional Philosophy of the Schools which has always been in harmony with Supernatural Truth.

That is the avowed object of the new Scholastic Movement.

P. COFFEY, D.Ph.

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<sup>1</sup> Cf. Articles in the I. E. RECORD (Jan., Feb., May and June, 1905), on 'Philosophy and the Sciences in Louvain.'

## CATECHISM

### AN HISTORICAL SKETCH OF LEGISLATION, TEXTS, AND METHODS <sup>1</sup>

THE mission of the Church is to teach mankind. That mission she fulfils by preaching. Preaching produces little fruit unless it is adapted to the capacity of the audience. No science can be effectually taught unless the teacher begins by instruction in its first principles. Those who have not mastered these principles are incapable of profiting by higher instruction. Instruction in the science of faith and morals is no exception to this rule. Hence, the Council of Trent laid on all pastors of souls, the obligation of preaching and of catechizing. Hence, too, the Pope, who now so wisely rules the Church, has reminded pastors of this two-fold obligation, and in particular of the obligation of catechizing. To ignorance of the elementary truths of religion, the Holy Father attributes the spirit of indifference and of irreligion to-day so widespread. Therefore, he regards instruction in Christian Doctrine as one of the most important duties of pastors, and as one of the most pressing needs of the Church. It may, then, be of interest at the present time to study the history of catechism, and to examine, first, what has been the legislation of the Church on the subject of instruction in Christian Doctrine; secondly, what texts have been made use of at various periods, in imparting that instruc-

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<sup>1</sup> Sources:—*Histoire du Catechisme depuis la Naissance de l'Eglise jusqu'à nos jours*, par M. l'Abbé Hezard. Paris: Retaux, 1900.—Hefelé, *Histoire des Conciles*.—Duchesne, *Origines du Culte Chrétien*. 3 edit. Paris, 1903.—*Acta et Decreta S. Concilii Vaticani, Collectio Lacensis*, vol. vii.—Wilkins, *Concilia Magnae Britanniae et Hiberniae*.—*Histoire des livres populaires, ou de la littérature de Colportage*, par Charles Nisard. Paris, 1854.—Migne, *Patres Latini*, vols. 98 and 101.—Dom Gasquet, 'Religious Instruction in England in the Fourteenth and Fifteenth Centuries,' *Dublin Review*, October, 1893.—'How our Fathers were taught in Catholic days,' *Dublin Review*, April, 1897.—Mgr. Dupanloup, *Entretiens sur la prédication populaire*. Paris, 1866.—*Compendio della dottrina cristiana prescritto d SS. Papa Pio X.* Roma, 1905.



tion ; and, thirdly, what methods have been followed for the efficient communication of religious knowledge.

## 1.

What has been the legislation of the Church with respect to instruction in Christian Doctrine ? The primitive Church had to convert a world which was pagan. The mode of dealing with converts was fixed by a custom which had the force of law. Aspirants to Baptism were obliged to pass through the catechumenate. Catechumens were admitted to be present at the instructions in the church. After a period of probation, they were enrolled amongst the candidates qualified for Baptism, and then they received a special course of religious instruction to prepare them for that sacrament. The law of the catechumenate continued in force until the seventh century. With the spread of religion a new order began to prevail. The Church had to deal no longer with converts, but with the children of the faithful baptized in infancy. What rules did she prescribe for the religious instruction of youth ? St. Bede is a witness to the practices of the eighth century.<sup>1</sup> ' Priests,' he says, in a letter to the Bishop of York, ' should be appointed in every village to instruct the people in the Lord's Prayer and the Creed.' The synod of Cloveshoe, in 747, decreed that the system of instruction recommended by St. Bede should be faithfully followed. The Capitularies of Charlemagne in the ninth century urge pastors to instruct their flocks, and remind parents of the duty of instructing their children in the truths of faith. A synod held in Dublin, in 1186, ordered that the children be assembled at the church door on Sundays to receive instruction.<sup>2</sup>

The synod of Beziers, in 1246, and that of Albi, in 1254, decreed that on all Sundays parish priests should explain the articles of the Creed in a clear and simple style. They decreed, moreover, that children from the age of seven should be brought to church on Sundays and festivals, to

<sup>1</sup> Migne, *Patres Latini*, vol. 98, col. 939.

<sup>2</sup> Hefelé, *Histoire des Conciles*, vol. vii., p. 523.

be taught the *Pater*, *Ave*, and *Credo*. In 1281, the synod of Lambeth commanded pastors to give instruction in Christian Doctrine, and to repeat the same four times a year.

We order [says the synod], that, every priest in charge of a flock, do four times a year, on one or more solemn festivals, either personally or by some one else, instruct the people in the vulgar tongue, simply and without any admixture of subtle distinctions, in the fourteen articles of the Creed, the Ten Commandments of the Decalogue, the two precepts of the Gospel that is of true charity, the Seven Deadly Sins with their offshoots the Seven Principal Virtues, and the Seven Sacraments.<sup>1</sup>

The synod of Ely, in 1364, ordered parish priests to preach frequently, and to explain the Ten Commandments in the vulgar tongue, and see that children were taught the Lord's Prayer, the Creed, the Hail Mary, and the Sign of the Cross.<sup>2</sup> In the early years of the fifteenth century the synod of Tortosa (1429), in Spain, directed that bishops should draw up abridgments of Christian Doctrine so arranged that the text might be explained in seven or eight lessons; and it commanded parish priests to explain the same to the people several times a year on Sundays and festivals. The synod of Toledo, in 1473, ordered that the Sundays from Septuagesima to Passiontide be devoted to the explanation of the text of the Catechism.

In the sixteenth century, the Council of Trent deemed the teaching of catechism worthy of its attention, and in its twenty-fourth session, 11th November, 1563, it decreed as follows:—

They (Bishops) shall also take care, that, at least on Sundays and other festivals, the children in every parish shall be diligently taught, by those to whom that duty belongs, the rudiments of faith, and obedience to God and to their parents, and, if need be, they shall enforce this obligation even by ecclesiastical censures.<sup>3</sup>

The legislation of the Council was obeyed. St. Charles

<sup>1</sup> Wilkins, *Concilia Magnae Britanniae*, vol. ii., p. 54.

<sup>2</sup> *Ibid.*, vol. iii., p. 59.

<sup>3</sup> *Canones et Decreta Conc. Trid.*, Sess. XXIV., cap. iv.

Borromeo, so zealous for every work of reform, set the example. He instituted confraternities to teach Christian Doctrine, and drew up wise rules for their guidance. The bishops in other countries were not slow to follow. In Ireland the days of persecution had already commenced, but in those sad days the importance of teaching Christian Doctrine was not allowed to be forgotten. A synod of the province of Tuam, in 1630, decreed that parish priests, obliged as they were to move about from place to place, and to depend on the hospitality of their people, should catechize the family of every house where they should spend the night.<sup>1</sup> A synod of the same province, held in 1632, exhorted priests to catechize on Sundays and festivals. A synod of the province of Armagh, in 1660,<sup>2</sup> decreed that all parish priests should preach or catechize on Sundays and holidays, under penalty of a fine of five shillings of English money for each omission, and privation of benefice *ipso facto* should the omission be continued for ten consecutive weeks. Another synod of the same province, held in 1687, enacted that pastors negligent in fulfilling the duty of giving instruction should be suspended; and, that a duly qualified assistant be given to incompetent pastors. A synod of the province of Cashel, in 1782, ordered that catechism be taught on Sundays and festivals either in the English or Irish tongue, according to the requirements of the congregation.

The zeal of bishops and of local synods was stimulated from time to time by the action of the Popes. Clement VII, in an Encyclical dated 15th July, 1598, urged the importance of teaching Christian Doctrine. Benedict XIV, in a letter dated 7th February, 1742, reminded all pastors of the necessity of instruction in catechism. Succeeding pontiffs were no less earnest. Pius IX spoke in the most emphatic terms of the necessity of catechetical instruction. In our own days Pius X, in an Encyclical dated 15th April, 1905, has renewed the precept imposed by the Council of

<sup>1</sup> Renehan's *Collection, Archbishops*, p. 491.

<sup>2</sup> Moran, *Memoirs of Primate Plunkett*, p. 386.



Trent. He commands—(1) That the children shall be instructed in Christian Doctrine for a full hour on all Sundays and holidays throughout the year ; (2) that they shall be prepared for Confession and for Confirmation by special discourses on several days ; (3) that children shall be prepared for First Communion by daily instruction during Lent, and, if need be, after Easter ; (4) that Confraternities of Christian Doctrine shall be established in every parish ; (5) that in cities where universities or higher schools exist, courses of higher religious instruction shall be established ; (6) that a course of catechetical instruction for adults be given in churches according to the plan marked out by the Catechism of the Council of Trent.<sup>1</sup>

## II.

Such, in outline, has been the legislation of the Church on the subject of catechetical instruction. Let us now pass on to examine what have been the texts or formulas on which that instruction has been based.

In the early Church the art of printing was unknown ; the art of writing and reading was an accomplishment possessed by relatively few. Instruction, therefore, was necessarily oral. And this is the true meaning of the word catechism. In recent times the term has been applied to books containing the elements of knowledge ; but in its primary sense, catechism is instruction given by word of mouth. But the matter of elementary oral instruction was not left to chance. The elements of religious knowledge were imparted according to a well defined plan. New converts aspiring to be admitted to the ranks of catechumens were first taught the existence of God, the fact of Revelation, the history of religion, the Incarnation, the establishment of the Church, and the doctrine of the Resurrection. They were forewarned of the temptations to which they might be exposed by scandals within and without the Church. When the time approached for the

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<sup>1</sup> For a modification of these rules to suit the condition of things in Ireland, see *I. E. RECORD*, December, 1905.

reception of Baptism they were instructed in the articles of the Creed and taught the Lord's Prayer. They were taught, too, the obligation of observing the divine law, and avoiding the vices which it condemns. After Baptism the doctrine of the Blessed Eucharist was explained to them: All this is manifest from the *Didache* or *Doctrine of the Twelve Apostles*, from the treatise of St. Augustine, *De Catechizandis Rudibus*, from the *Catacheses* of St. Cyril of Jerusalem, and from the seventh book of the Apostolic Constitution. Thus, from the earliest times, the Creed, the Lord's Prayer, the Commandments, and the prevalent vices opposed to them, together with the doctrine of the Sacraments, formed the text of catechetical instruction.

In course of time compendiums were made of a full course of catechism, as an aid to teachers and learners. Amongst such collections that attributed to Alcuin, and used in the school of the Palace in the reign of Charlemagne, holds a prominent place. Its title is *Disputatio puerorum per interrogationes et responsiones*.<sup>1</sup> It treats, under the form of question and answer, of the work of the six days of Creation, of the six ages of the world, of the Old and New Testaments, of the Church, with its hierarchy, and the doctrine of the Mass. The *Disputatio* long served as the type of a catechism for the instruction of youth. Two centuries later St. Bruno of Wurtzburg made it the basis of a catechism for his diocese. Nor was the *Disputatio* the only catechism of the period. That of Kero, a monk of St. Gall's, in the eighth century, no doubt an echo of the practice of Ireland, and that of Olfried, in the ninth century, are also deserving of mention.

In the twelfth century Honoratus of Autun wrote a summary of Christian Doctrine, in the form of question and answer, entitled *Elucidarium sive dialogus de Summa totius Christianae Theologiae*.<sup>2</sup> The *Elucidarium*, though open to criticism, was highly esteemed, and was translated into French and Italian. An early French edition,

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<sup>1</sup> Migne, *Patres Latini*, vol. 101, col. 1098-1144.

<sup>2</sup> *Ibid.*, vol. 174, col. 1109-1176.

published at Lyons in 1480, bears on the first page the following appreciation: 'Ung tres singulier et profitable livre appellé le Lucydaire; auquel sont declarées toutes les choses ou antedement humain peut douter touchant la foy Catholique. Et aussi y sont contenues les peines d'enfer,' in fol. goth. 37 ff, 2 col. 26.<sup>1</sup>

In the thirteenth century the taste for contrasts created by the works of Hugh of St. Victor, *De quinque septenis seu septenariis*, and by the *De septem septenariis* of John Salisbury, made itself felt in the form of catechetical instruction. All the catechisms of that period treat of the seven petitions of the *Pater*, the seven Sacraments, the seven deadly sins, the seven gifts of the Holy Ghost, and the seven principal virtues. The Creed was sometimes treated as consisting of two series of seven articles, seven relative to the Divinity, and seven to the Humanity, of Christ. A catechism published in France in 1279, and entitled *Somme-le-Roi* is arranged on this plan. Nor was this method confined to France. The decree of the synod of Lambeth, 1281, above quoted, directs pastors to teach the fourteen articles of the Creed, the Ten Commandments, the seven deadly sins, the seven Sacraments, and the seven principal virtues. One of the earliest books printed in England by Caxton, in 1484, was an edition of this catechism, with the title, *The Royal Book*.

In the fourteenth century the *Somme-le-Roi* was, to a certain extent, supplanted by a work of Guy de Montrocher, bearing the title, *Manipulus Curatorum*. The first and second part of this work treated of pastoral duties, the third of catechetical instruction. The points treated were the Lord's Prayer, the Commandments, the feasts of the Church, the works of mercy, and the Beatitudes.

In the fifteenth century, the celebrated Gerson, Chancellor of the University of Paris, published a short treatise which, to a large extent, eclipsed its predecessors. It bore the title, *Opusculum Tripartitum de praeceptis Decalogi, de Confessione et de Arte moriendi*. In the first part the

<sup>1</sup> Brunet, *Bibliographie*.



articles of the Creed were explained ; the second treated of the sins to be mentioned in confession ; the third part consisted of exhortations appropriate to the dying. In a short preface the author states that he composed this little treatise that pastors might have something solid and practical to read to their people on Sundays and festivals, to teach them for what end and by whom they were created, moreover, what they are bound by the divine law to believe, to do, or to avoid, and how to arise from sin. The catechism of Gerson was long held in esteem in France ; and the bishops had it inserted in their rituals and ordered the parish priests to read it for the people at Mass on Sundays and festivals.<sup>1</sup>

The spread of the art of printing gave a new impulse to the production and diffusion of catechetical literature. Popular books with illustrations were printed for the use of the rural population. One of the most celebrated of those popular catechisms was the *Compost et Kalendrier des bergiers*, or Shepherd's Almanack, published in 1492.<sup>2</sup> It was divided into three parts. The first part contained the calendar, with the changes of the moon, a list of festivals, and the like. The second part treated of the 'Arbre des vices et Miroir des pecheurs,' that is, an enumeration of the seven deadly sins, which are the trunks from which innumerable branches spring ; all united in one root, pride, and forming a tree. Then follows a description of the pains of hell, such as Lazarus was represented to have described to Simon the Pharisee. The third part treats of the science of salvation, namely the *Pater*, *Ave*, the Creed, and the Commandments of God and of the Church ; it also includes the garden of virtues, moral and theological, and points out how they may be practised. The text was throughout ornamented with plates illustrating its meaning. The book concluded with an enumeration of the symptoms of good and bad health, and the rules for bleeding. One can easily see how much

<sup>1</sup> Joannis Gersonis, *Opera Omnia*. Antwerp, 1706, vol. i., pp. 426-450.

<sup>2</sup> *Histoire des livres populaires, ou de la littérature de colportage depuis le XV<sup>e</sup> siècle*, 2 vols, par Charles Nisard. Paris, 1854, vol. i., pp. 108-150.

solid instruction was here presented in a popular and attractive form.

The fifteenth century was prolific in popular books of this class. Amongst them may be mentioned *Le Tresor des humains*, 1482 ; *L'Ordinaire des Chrestiens*, 1464 ; *L'Art de bien vivre, et de bien mourir*, 1492, the first part of which is a catechism arranged according to the plan of Septenaries. To this period belongs the *Speculum Christianorum*, composed by the monks of St. Victor. It treats of (1) what a Christian must do, and what he must avoid ; (2) the truths he must believe ; (3) of the seven petitions of the *Pater*, the seven prerogatives of the Blessed Virgin, the seven virtues, the seven gifts of the Holy Ghost, the seven Beatitudes ; (4) of the things on which a Christian should meditate, namely, the Passion, Sin, the Pains of Hell, and the Joys of Heaven.

At the same period appeared a book of like character in English, called *Dives et Pauper*, 'a compendious treatise or dialogue of Dives and Pauper, that is to say, the rich and poor, fructuously treating upon the Ten Commandments.'<sup>1</sup> This interesting work appeared in manuscript in the early part of the fifteenth century. Printed editions of it were published in 1493, 1496, and 1536. Pauper, or the poor man, acts the part of teacher in the dialogue, and gives to Dives, or the rich man, a full and practical explanation of the entire matter of the Decalogue.

The so-called reformers knew the value of popular books of instruction. Luther's catechism was published in 1520, that of Calvin in 1536. The Zurich catechism followed in 1639, and that of Heidelberg in 1563. To meet the danger arising from books of this class, the Council of Trent wisely legislated on the subject of catechetical instruction. Before that assembly had brought its labours to a close a celebrated German Jesuit, Blessed Peter Canisius, published in the Latin language at Vienna, in 1554, a catechism under the title, *Summa Doctrinae Christianae*. By

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<sup>1</sup> See an article in the *Dublin Review*, April, 1897, by the Right Rev. Abbot Gasquet : 'How our Fathers were taught in Catholic Days.'

order of Ferdinand I, King of the Romans, the catechism of Canisius was adopted as the text-book for religious instruction throughout Germany. The zealous and saintly author made two abbreviations of his *Summa*, to which he gave the name *Parvus Catechismus*. The first edition of this compendium appeared in 1556. Numerous editions followed. The little catechism was translated into many languages. St. Charles Borromeo made it a text-book in his seminary. English editions of the catechism of Canisius were published at Louvain, in 1567; at Paris, in 1588; London, 1590; Edinburgh, 1591; Cambridge, 1595; St. Omer's, 1622; London, 1623. A Welsh translation was printed in Paris, in 1609.<sup>1</sup> To the present day the catechism of Canisius is held in high esteem in Germany. The preservation of the faith in that country in the sixteenth century is largely due to the solid instruction it contains.

The Fathers of the Council of Trent, convinced of the importance of catechetical instruction, appointed a committee of the most learned and experienced ecclesiastics of the time, to draw up a catechism to serve as a guide to pastors in imparting religious instruction. The labours of the committee were embodied in the *Catechismus Romanus*, or Roman Catechism, which was approved and published by Pius V.

At the request of Clement VIII, the learned Cardinal Bellarmine made a compendium of the Roman catechism, which was published with the approval of that Pope, 15th July, 1598. Bellarmine's catechism was still further abridged, by the author, and quickly spread throughout Christendom. It was translated into fifty-six different languages. Editions of it in English were published at Douay, 1604; Rome, 1678; without press mark in 1680; and in London, 1839. An Irish translation of Bellarmine's catechism was issued by the Propaganda Press in 1628, and again in 1707. Father Theobald Stapelton published it in Latin and in Irish at Brussels, in 1639, the

<sup>1</sup> Sommervogel, *Bibliothèque de la Compagnie de Jésus*, arts. 'Canisius,' 'Bellarmine.'



Irish text being in Roman characters. A Welsh translation was printed at St. Omer's in 1618.

The catechism of Bellarmine, by its simplicity, its order, and its diffusion, marks an epoch in catechetical literature. It has served as the type of catechisms since his day. Zealous prelates in various kingdoms imitated the example of Bellarmine, and published catechisms for the instruction of their subjects. Amongst them Bossuet holds a prominent place. That great man, who could rise to the highest heights of eloquence, could also adapt himself to the simplest intelligence. For the instruction of his flock, he published a catechism in three parts. The first, or elementary catechism, was destined for children preparing for Confirmation. The second part was more developed, and was destined for the instruction of those about to receive First Communion. The third part contained an explanation of the festivals of the Church throughout the year. Bossuet encouraged other writers capable of promoting the instruction of youth, and to his advice and persuasion we are indebted for the historical catechism of Fleury.

Nor were Irish ecclesiastics less active than those of other countries, in rendering the text of the catechism accessible to their people. Besides the Irish translation of Bellarmine's catechism, above referred to, many other Irish catechisms were published since the sixteenth century.

First amongst them stands the Irish catechism composed by Primate Creagh while a prisoner in the Tower of London, in 1585. In 1608, Bonaventure O'Hussey, an Irish Franciscan, published at Louvain a catechism in Irish, which was reprinted at Antwerp, in 1611, and 1616, and at Rome in 1707. In 1612, Father O'Hussey published a poetical edition of his catechism in two hundred and forty verses. In 1660, an Irish priest, over the signature D. D., J. D., V.G., T.S.T.D., which has been interpreted, 'Dom D. Joannes Dowley, Vic.-Gen., Tuamensis, S. Theologiae Doctor,' published a catechism in prose and verse—the latter at least being that of O'Hussey—a work which was reprinted at Louvain, in 1728. Another Irish Franciscan, Francis O'Mulloy, published at Rome a catechism

in Irish with a Latin title, *Lucerna Fidelium*. When the editions of these catechisms were exhausted, Dr. Andrew Donlevy, Superior of the Junior Division of the Irish College in Paris, published in that city, in 1742, a catechism in Irish and English, remarkable for its fulness and clearness. Donlevy's catechism was reprinted in Dublin, in 1822, under editorship of Rev. John M'Encroe, subsequently Dean of Sydney ; and again by the firm of Duffy & Co., in 1848.

In 1749, the Most Rev. Michael O'Reilly, Bishop of Derry, and subsequently Primate of all Ireland, published a catechism in Irish and in English, which was generally adopted in Ulster, and the English edition of which was in general use in the province of Armagh until 1875. Dr. Nary, of Dublin, published a catechism in English for the use of his parish, in 1720. Dr. De Burgo, O.P., published an English catechism at Lisbon, in 1752. Towards the close of the eighteenth century, Dr. James Butler, Archbishop of Cashel, published a catechism in English. Of this catechism, Dr. Troy, in a letter dated 30th October, 1777, stated that he 'thought it peculiarly calculated to promote the Christian Doctrine among the lower classes of the people.'<sup>1</sup>

Butler's catechism was translated into Irish by his successor, Dr. Bray, for the use of those unacquainted with English. The English edition of Butler's catechism has practically superseded all others in Ireland. A new edition of it, with some modifications whereby the substance of each question is repeated in the answer, was published after the synod of Maynooth in 1875, and is now the catechism in general use throughout Ireland. Some other Irish prelates also published diocesan catechisms. Amongst them may be mentioned Dr. M'Kenna and Dr. Coppinger, of Cloyne and Ross. Dr. O'Reilly and Dr. MacHale of Tuam, whose Irish catechism is well known in the Western Province.

So many editions of the catechism in various countries

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<sup>1</sup> Renehan's *Archbishops*, p. 355.

are a proof of the zeal of the bishops. But the multiplication of texts was not without inconveniences. Differences of arrangement, and in form of expression, were inevitable. Some editors aimed at a theological exposition, where simplicity would have been more appropriate. Important points were occasionally omitted and unimportant questions introduced. Sometimes, too, an excess of rigour appeared in the statement of doctrine or of moral obligations. Moreover, the face of the world had been changing. More than in ancient times men pass in large numbers from one country to another. Finding the Christian Doctrine explained in their new abodes in a different order from that to which they had been accustomed emigrants were, to some extent, embarrassed. The clergy were no less perplexed in dealing with them. Gradually a desire sprang up in various quarters for the adoption of a universal catechism.

Provincial Councils discussed the subject. The synod of Vienna in 1858, of Prague in 1860, of Cologne in 1863, gave expression to the desire that a common text should be adopted. When the Vatican Council assembled in 1869, one of the subjects proposed for its consideration was the adoption of a universal catechism. A *schema* was submitted to the Fathers of the Council proposing for adoption the Latin text of Bellarmine's catechism: to be translated into the vernacular by the bishops of the various countries. The question was discussed in four General Congregations. The German bishops were reluctant to abandon the catechism of Canisius.<sup>1</sup> Mgr. Hefelé read a Memorandum by Cardinal Raucher, in which his Eminence pointed out the difficulties which a change of catechism might create in the Austro-Hungarian Empire, in consequence of the approval by the government of the catechism then in use. The Archbishop of Avignon, and some other French prelates, put forward similar objections to a change of catechism in France. At length in the fifty-first General Congregation an amended *schema*

<sup>1</sup> Emilie Ollivier, *L'église et l'état au Concile du Vatican*, vol. ii., p. 262.



was submitted for discussion. It proposed that the Pope should publish an universal catechism in Latin, based on that of Bellarmine and other approved catechisms; that the bishops in each country should publish a translation of the Papal catechism in the vulgar tongue; and that they should be free to add such explanation as they might deem necessary to refute local errors, provided the additions were made in such a way as not to be confounded with the text.

On 4th May, 1870, the amended scheme, which we give below, was submitted for discussion.<sup>1</sup> Five hundred and ninety-one Fathers were present. Of these 491 voted *Placet*, fifty-six *Non Placet*, and forty-four *Placet juxta modum*. By this vote the principle of a universal text was adopted. But the question of Papal Infallibility was pressing for decision, and before that of the catechism could be reached the Council was adjourned. But the idea of a universal text had not been allowed to perish. In 1875, the Bishops of Ireland adopted a common text for the whole country. The Bishops of the United States, assembled at Baltimore in 1884, recommended the use of a common text in America. The Council of Latin America,

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<sup>1</sup> SCHEMA CONSTITUTIONIS DE PARVO CATECHISMO JUXTA EMENDATIONES A GENERALI CONGREGATIONE ADMISSAS REFORMATUM.

Pius episcopus, servus servorum Dei, sacro approbante Concilio, ad perpetuam rei memoriam.

De confectione et usu unius parvi Catechismi pro Universa Ecclesia.

Pia Mater Ecclesia sponsi sui Salvatoris Nostri Jesu Christi monitis et exemplis edocta, praecipuum semper curam et sollicitudinem erga pueros impendit, ut lacte coelestis doctrinae enutriti; ad omnem pietatis rationem mature informarentur. Hinc sacrosancta Tridentina Synodus nedum episcopis mandavit ut pueros fidei rudimenta et obedientiam erga Deum et parentes diligenter doceri curarent, sed illud praeterea sibi faciendum censuit ut certam aliquam formulam et rationem traderet Christiani populi, ab ipsis fidei rudimentis, instituendi, quam in omnibus Ecclesiis illi sequerentur quibus legitimi pastoris et doctoris munus esset obeundum. Id vero cum ab ipsa sancta synodo perfici non potuerit, ex ejusdem voto, Apostolica haec Sedes ad optatum exitum, Catechismo ad Parochus in lucem edito, feliciter perduxit. Neque hic constitit; sed Tridentinorum Patrum menti cumulatius respondere cupiens, ut unus deinceps idemque in docendo et discendo Christianam doctrinam ab omnibus teneretur, parvum quoque pro pueris erudiendis Catechismum a venerabili Cardinali Bellarmino, ipsa jubente, exaratum approbavit, omnibusque Ordinariis, Parochis, aliisque ad quos spectat, enixe commendavit.

Cum autem hac nostra aetate ex ingenti in diversis Provinciis atque etiam dioecesibus parvorum Catechismorum numero, non levia oriri

held in Rome in 1900, adopted a similar resolution. Last of all, in a letter dated 15th July, 1905, addressed to the Cardinal Vicar, his Holiness Pope Pius X has ordered the adoption of a uniform text of catechism in Rome, and in the suburban dioceses, and has expressed a desire that the same text shall be adopted in the other dioceses throughout Italy. By the adoption of a common text, unity of doctrine is better preserved, emigrants from one country to another are more easily instructed, and the encroachments of error are more easily guarded against.

The catechism now published by order of the Holy Father deserves more than a passing notice. It bears the title *Compendio della dottrina cristiana*,<sup>1</sup> or Compendium of Christian Doctrine. It contains three parts. The first part, the child's catechism, extends over three chapters and nine pages. The second part, or short catechism, in sixty-five pages, contains five sections which treat of Faith, Prayer, the Commandments and Sins, the Sacraments, and the Theological Virtues. Then follows the larger catechism with a similar division. The first part treats of the articles of the Creed, and under the ninth article, six sections are devoted to the Church—(1) the

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incommoda compertum est; id circo Nos, sacro approbante Concilio ob oculos habitis imprimis praedicto Ven. Card. Bellarmini Catechismo, tum etiam aliis in Christiano populo magis pervulgatis catechismis, novum nostra auctoritate elucubrandum curabimus, quo omnes utantur, sublata in posterum parvorum catechismorum varietate.

Operam vero dabunt in singulis provinciis Patriarchae vel archiepiscopi, collatis prius concilio cum suis suffraganeis, deinde vero cum aliis archiepiscopis ejusdem regionis et idiomatis, ut illius textus in vulgarem linguam fideliter vertatur.

Integrum autem erit episcopis, ejusdem parvi catechismi usu pro prima fidelium institutione absque ullis additamentis jugiter retento, ad eos uberius excolendos, et contra errores, qui in suis forsitan regionibus grassantur, praemuniendos, ampliores catecheticas conficere institutiones; quas tamen, si cum textu praedicti catechismi et non seorsim edere voluerint, id ita fieri debere mandamus, ut textus ipse a Nobis praescriptus, ab hujusmodi institutionibus patenter distinctus appareat.

Denique cum parum sit catechismi formulas memoriae a fidelibus mandari, nisi ad illas pro cujusque captu intelligendas viva voce adducantur, et hac ipsa re maxime referat ut una sit tradendae fidei, et ad omnia pietatis officia populum christianam erudiendi communis regula atque munus impositum est, usum memorati catechismi ad Parochos, uti saepe alias Praedecessores Nostri, ita Nos denuo summopere commendamus. —*Acta et Decreta SS. Concil. Vaticani, Schema XII, Collectio Lacensis, vol. vii., Appendix, pp. 666, 667.*

<sup>1</sup> Roma, Tipografia Vaticana, 1905.

Church in general ; (2) the Catholic Church ; (3) the teaching Church and the Church taught ; (4) the Pope and the Bishops ; (5) the Communion of Saints ; (6) those without the Church. In the fourth part, which treats of the Sacraments, under Penance a section is devoted to explain the doctrine of Indulgences. Under Matrimony, the question of impediments, of civil marriage, and of divorce is treated. In the fifth part, which treats of the virtues, under Faith a section is devoted to the explanation of the meaning of Scripture and Tradition, and to the reading of the Bible. The gifts of the Holy Ghost and the Beatitudes are also explained. To the text of the catechism are added appendices. The first of these is a catechism of the festivals of the Church, explaining the meaning of the principal feasts of our Lord, of the Blessed Virgin, and of the saints. Next follows a succinct history of religion, as contained in the Old and New Testaments, and in the history of the Church up to the end of the general persecutions. Then follows a brief notice of the heresies and the general councils, together with suggestions how to study religion in the history of the Church. The little volume of 416 pages, 12mo, closes with formulas of night and morning prayers, prayers for confession and communion, and the manner of serving Mass. This admirable catechism is, perhaps, the presage of the universal text which, no doubt, will one day be adopted throughout the Church.

### III.

The history of legislation shows us the mind of the Church ; that of texts shows the efforts that have been made to adopt instruction to the intelligence of the young. But legislation and texts produce little fruit, unless instruction be imparted with method. We proceed, therefore, to study the history of the methods which have been employed in catechetical instruction. In the early Church the teaching of Christian Doctrine was carried on according to a well-defined system. Before admission to the rank of catechumen, converts were taught the principal mysteries of religion. After admission they were gradually



initiated in the doctrines and practices of Christianity, by assisting at the services and instructions in the Church. When their conduct gave reason to hope that they would loyally bear the yoke of Christ, they were permitted to have their names enrolled as candidates for Baptism. That Sacrament was solemnly administered at Easter and at Pentecost. At the beginning of Lent, a careful inquiry was made concerning the conduct of aspirants to Baptism. The names of those who were judged competent were then enrolled.

During the entire Lent they assembled daily in the church to receive instruction. Here they were fully instructed in the truths of religion. From time to time the exorcisms, which now form part of the ceremonies of Baptism, were performed. As Lent advanced the text of the Creed and the *Pater* was explained, and the candidates were required to commit it to memory. This was called the *traditio symboli*. After an interval of some days they were individually examined, and made to repeat those texts. This was called the *redditio symboli*. Then they were obliged to renounce Satan, and his pomps and works ; a ceremony full of meaning at a time when the attractions of the theatre, and the arena, and the circus exercised such fascination.

At length on Holy Saturday the history of religion was once more brought before them by the reading of the prophecies, which still form a part of the Office on that day. Then Baptism and Confirmation were administered, and the neophytes were admitted to Holy Communion. During the week which followed, their instruction in the doctrine of the Holy Eucharist was completed. Such, in substance, was the method of instruction, with but slight modification in detail, followed in the Eastern and Western Churches.

In the account of her pilgrimage to Jerusalem in the fourth century, given by Sylvia, a rich lady from the south of France, we have a graphic description of the manner in which religious instruction was imparted in the East. She speaks of the preliminary examination at the beginning of Lent into the conduct of aspirants to Baptism, of the

testimony of their sponsors, of the enrolment of their names. Then she describes their instruction by the bishop :—

Commencing with Genesis [she writes], he goes through the entire Scripture, explaining it, first literally, and then spiritually. He also explains during those days all that relates to the Resurrection, and to faith. Now this is called catechizing. When five weeks are completed from the commencement of the instruction they receive the symbol. And he gives the explanation of the symbol, first literally and then spiritually, by means of the Scriptures. In this way he expounds the symbol. And hence it comes that all the faithful in that locality understand the Scripture when it is read in the church, because they are taught it during those forty days from the first to the third hour, for the catechism lasts for three hours. . . . Then one by one, accompanied by their sponsors, they repeat the symbol.

When Easter comes Baptism is administered, then further instruction is given.

And as the bishop preaches and explains everything, the applause is so great as to be heard outside the church. And as in that country some of the people speak both Greek and Syriac, and some either Greek or Syriac only, hence as the bishop, though he should know Syriac, speaks only in Greek, and never in Syriac, a priest stands beside him, who interprets in Syriac what he says in Greek, so that all may understand. . . . And if there be Latins present who understand neither Greek nor Syrian, the bishop instructs them also, for there are brothers and sisters who know Greek and Latin, and who act as interpreters.<sup>1</sup>

The *Catechises* of St. Cyril of Jerusalem, of St. Chrysostom, of St. Augustine, St. Ambrose, and St. Cesarius of Arles, are types of the method of instruction practised in the early Church. As Fénelon justly remarks,<sup>1</sup> it was the greatest men that were employed to give those instructions, hence the fruit was marvellous and now seems to us almost incredible.

But besides the solemn religious instructions given as a preparation for Baptism, in certain great centres there

<sup>1</sup> *Perigrinatio Silviæ*, apud Duchesne, *Origines du Culte Chrétien*, 3rd edit., Appendix 3, pp. 520-21.

<sup>2</sup> 3 *Dialogue sur l'éloquence*.

were catechetical schools. The most remarkable of these was that of Alexandria, where Pantenus, and Clement, and Origen taught. The works of Clement show what the method of instruction was. His *Exhortatio* to the Gentiles, his *Pedagogue*, his *Stromata* or miscellaneous notes, are but a summary of his oral teaching.

Such was the method of catechetical instruction in use in the Church until the seventh century. The spread of the Gospel and the disappearance of paganism introduced a new order of things. Those now requiring instruction were no longer converts, but Christians baptized in infancy. For their instruction new methods were adopted. The discipline of the secret disappears. First of all, as we learn from St. Cesarius of Arles, parents were urged to instruct their children at home, in the dogmas and practices of religion. Sponsors were exhorted to teach their spiritual children by good example. But the duty of teaching Christian Doctrine was in a special manner urged upon the clergy. St. Bede in a letter above referred to, addressed to Egbert, Bishop of York, exhorts him to appoint a priest in every village to instruct the people in the articles of the Creed and in the Lord's Prayer. The Synod of Cloveshoe in 747, and of Calcut in 787, decreed that bishops should visit their dioceses annually; and that priests should instruct the faithful in the vulgar tongue in the Creed and the *Pater*. It is manifest from the Capitularies and letters of Charlemagne, that in the ninth century the clergy were obliged to instruct the people in Christian Doctrine, and to assure themselves that parents and sponsors at Baptism knew the text of the Creed and the Lord's Prayer. In the twelfth century, the custom was introduced, as we learn from a decree of a synod held in Dublin in 1186, of assembling the children for instruction at the church door on Sundays.

This usage appears to have been widespread. For the synod of Beziers, in 1246, and that of Albi, in 1254, command priests to explain the articles of the Creed in a clear and simple style, on Sundays and festivals. And they add, that the children shall be brought to church on Sundays



and festivals to be taught the *Pater, Ave*, and *Credo*. The decree of the synod of Lambeth, already referred to, imposed upon priests the obligation of instructing the people in a simple style in Christian Doctrine. Other synods repeat the same injunction ; and add that priests shall remind the people to instruct their children. Confessors were directed to inquire of parents in confession whether they had fulfilled that duty. From all these facts we gather that throughout the Middle Ages, from the eighth to the fifteenth century, the method of religious instruction in general use was this : children were taught the elements of religious knowledge at home ; as soon as they were sufficiently advanced in age they were instructed in the church on Sundays and festivals. Moreover, the general character of parochial instruction was catechetical. Formal sermons were rare. An instance of this is to be found in one of the earliest books published by Caxton in 1483. The book contained four discourses to be delivered to the people on Christian Doctrine. Now, the decree of Lambeth obliged the clergy to repeat those discourses four times a year. Hence we are justified in concluding that at least sixteen Sundays in each year were devoted to give to the people plain catechetical instruction. Such a method could not fail to render the faithful familiar with the dogmas and practices of religion.

The Council of Trent gave a fresh impulse to methods of religious instruction. Henceforward instruction in the schools and instruction in the church go hand in hand. The teaching of catechism in school became an established usage. But as poverty hindered many from attending school on week-days, the synod of Cambrai, 1565, decreed that school-masters should, on Sundays, after vespers, teach those unable to read ; and chaplains and clerics were required to aid in the good work. The dioceses of Namur, Tournay, Arras, and St. Omer's adopted the legislation of the synod of Cambrai, then their metropolis. The synod of Malines, in 1570, urges the establishment of Sunday-schools to teach the poor the catechism and the art of reading and writing. Thus two centuries before Robert

Raikes organized Protestant Sunday-schools in Gloucester, Catholic Sunday-schools were in existence. They can be traced back even to the twelfth century.

The better to carry on combined secular and religious instruction, confraternities and congregations were established to undertake the work of teaching. St. Charles Borromeo established throughout his diocese confraternities of Christian Doctrine. St. Joseph Calasantius founded an Order, named *Scolopi*, or Of the Pious Schools, to undertake the education of youth. Orders of women, like the Ursulines, were established for the same purpose. In France the Venerable Cesar du Bus founded the Order of Christian Doctrine, which devoted itself to education. The great Society of Jesus held aloft the banner of religion in middle and higher education. St. John Baptist de la Salle founded the Order of Brothers of the Christian Schools, to instruct the humbler classes. Learned men, like Canisius, and Bellarmine, and Bossuet, endeavoured to produce texts capable of being placed in the hands of children. Others, like Fleury, published text-books of the history of religion, or of the festivals of the year. Artists lent their aid, and illustrated editions of the catechism rendered the texts more interesting and instructive. In Rome an illustrated catechism was published in 1587, by Father John Baptist Romano, S.J. At Antwerp, in 1589, Christopher Plautus printed an illustrated edition of the catechism of Canisius. At Augsburg, in 1614, another edition of Canisius was published with one hundred and three woodcuts. At Antwerp another illustrated catechism, with fifty-two plates, was printed in 1652, and sold at the moderate price of two sous. In France, M. Bourdoise, parish priest of St. Nicholas de Chardonnet, made use of an illustrated catechism for the instruction of the young. Two French illustrated catechisms excelled others as works of art—one published in 1607 for the education of Louis XIII, and the other edited for the instruction of Louis XIV, and afterwards published in 1645 with the title of *Catechisme Royal*. In the eighteenth and nineteenth centuries the utility of illustrated catechisms has been

widely recognized. Many such catechisms have been published; amongst them the edition of the catechism of Bellarmine, with fifty engravings from the works of the great masters, published by Palmé of Paris in 1884, deserves mention.

But, excellent as is the method of teaching catechism in schools, it is not possible in all countries, and even where it is possible, it is imperfect unless completed by instruction in the church. Instruction in the school gives a knowledge of the text, instruction in the church is needed to impart an knowledge of the meaning of the catechism. In all countries catechetical instruction in the church is an object of solicitude. But in no country has it been so highly systematized as in France. In that country it is usual to divide catechetical instruction into three grades, namely, the elementary grade, for children between the age of seven and nine years; the first communion class for those between nine and eleven, and lastly, the catechism of perseverance for those above the age of eleven. The *Reglement des Catechismes*, prescribed by Mgr. Dupanloup, which is here summarized, will show the method adopted in France.

In the elementary grade the catechism class lasts an hour and a half. First the children are interrogated on the text of the catechism; in the second place they are examined on the subject of the discourse given by the priest at the previous class; next follows a discourse of about twenty minutes' duration by the priest in charge of the catechism explaining the text of the catechism, or giving a history of religion, dwelling on the history of the patriarchs and prophets, on the coming of Christ, the establishment of His Church and the institution of the Sacraments. After this the written notes of the previous discourse are examined. Then the presiding priest gives a short practical discourse on the method of making the Sign of the Cross, of saying morning and night prayers, of hearing Mass and preparing for confession. Lastly, the Gospel of the day is read, and a short explanation of its meaning brings the exercise to a close. In the intervals,



between the above mentioned exercises, hymns are sung or prayers recited.

In the first communion class a similar method is observed. The interrogations are made on the text of the larger catechism. When the date of the first communion is approaching the candidates are prepared by special instructions, extending over about two months. During that period the future communicants are assembled in the church at least twice a week. The exercise usually includes Mass, and lasts two hours. During Mass hymns are sung and prayers read aloud, then follows the instruction as above described. The whole catechism is gone over. Particular pains are taken to inculcate the duty of prayer, and to prepare the children for a general confession. After some weeks' instruction the children are examined, and a list of those qualified for admission to first communion is prepared. Special instructions are then given on Holy Mass and Holy Communion. The candidates are obliged to go to confession, at least every fifteen days, at this period. Finally, the preparation for first communion is brought to a close by a retreat of three days' duration.

The day of first communion is one of great solemnity, and on the day which follows, the first communicants assemble to assist at a Mass of thanksgiving. For eight days they continue to wear the white dresses or badges which they wore on the day of their first communion, a usage which is a reminiscence of the time when the catechumens were admitted to Holy Communion immediately after Baptism, and for eight days wore white garments, the emblem of innocence and joy.

After first communion the young are exhorted to frequent a higher course of catechism, called the catechism of perseverance. The same order of exercises is observed as in the catechism of first communion. In some places young people continue to attend the catechism of perseverance until their twentieth year.

The co-operation of several persons is necessary to conduct catechism in this way. Usually in large parishes

four catechists take part in it. One presides and gives the signal for the various exercises. A second sees that the children take their places in due order, and notes the absentees. A third directs the singing of hymns. A fourth keeps a register of the marks obtained by the children and of their certificates of confession. When the four catechists are priests, each gives the instruction in turn, but the admonitions are reserved to the chief catechist. Those who attend the catechism of perseverance are recommended to communicate every month.

It is manifest that children who have prepared for their first communion by a four years' course of instruction, and who then continue to attend for several years the catechism of perseverance, must possess a thorough knowledge of the doctrine and practices of religion.

In recent years religious instruction is being steadily banished from primary schools. Hence catechetical instruction in the church has become more necessary. But in large centres there are many children, such as errand boys, sweeps, circus children, who can hardly be reached by ordinary methods. Even these are provided for. Confraternities of catechists have been found to assist the clergy in instructing such children. In Paris alone, in 1900, the number of ladies who voluntarily gave their services to this good work amounted to 2,500, and the number of children instructed to over 26,500. In Paris, too, an ambulant school has been provided for the *forains*, or circus children, and in these they receive both secular and religious instruction.

Such is a summary of the methods which have been adopted at various periods in imparting religious instruction. It shows how zealously the Church has at all times enforced the duty of teaching Christian Doctrine. To carry on that work with success, many elements must be combined, parents at home, teachers in the schools, and the clergy must work together. The knowledge of the text of the catechism is not enough. The catechism must be known, it must be understood, it must be reduced to practice. Teachers in the schools can give a knowledge of the text

of the catechism. It is the office of the clergy to explain its meaning in such a way as to enlighten the intelligence of the young, and to move their hearts and wills to practice it.

This [says Pius X] is the office of the catechist, to treat some truth pertaining either to faith or Christian morality, and to illustrate it in every possible way ; and as the end of instruction ought to be an amendment of life, the catechist ought to draw a parallel between what God commands to be done, and what men actually do : then by means of carefully chosen examples, either from Sacred Scripture, or ecclesiastical history, or the Lives of the Saints, he should persuade his audience, and point out to them clearly a rule of conduct, and conclude by exhorting all present to dread and fly vice, and pursue virtue.<sup>1</sup>

To catechize with success requires greater diligence than any other kind of public speaking. It is easier, says the Holy Father, to find an eloquent preacher than a good catechist. Yet catechetical instruction is no less noble and far more necessary than preaching. It is the foundation on which the spiritual life of the people depends. Let us hope that the recent legislation of the Holy Father may stimulate the zeal of pastors, and elevate still more the standard of religious instruction.

PATRICK BOYLE, C.M.

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<sup>1</sup> *Encyclical on Christian Doctrine*, 15th April, 1905.



## DEVOTION TO THE SACRED HEART

### TRUE AND FALSE

**I**T had been my original intention to discuss, in one paper, the whole question of devotion to the Sacred Heart of our Blessed Lord, in its varied latter-day manifestations. But some things which have rather recently come within the limit of my experience insinuated the belief that I should discharge my duty of speaking with more satisfaction to myself, and with more profit to my readers, if I confined my attention, in this article, to the devotion in its daily and general aspects, reserving the devotion of the Nine Fridays for separate treatment.

I trust I shall be pardoned if I discuss, at a little length, a subject which I referred to very briefly in a former article, namely, the Catholic idea of devotion to images in its relation to Catholic practice. I have no intention of dealing with the question in the hope of arriving at certainty in detail—for I believe such hope a vain presumption. I would speak of it simply because I feel convinced that discussion of the matter, though it cannot lead to finality, may lead to salutary self-examination.

The Catholic idea in the matter of images—what is it? Solemn definition has not quite decided it in terms of ultimate analysis, but it has fixed its limits. The Seventh General Council of the Church, held at Nice in 787, to put a stop to the unholy war against image-worship begun by the Emperor Leo the Isaurian in 724, decreed that the sacred images of Christ, of the Blessed Virgin, and of the saints should be restored to their places of honour in the churches, oratories, and private dwellings. It declared, moreover, that it is lawful to honour all such images with a true and sacred respect and reverence; but it solemnly warns the faithful that no image is to be worshipped with absolute, supreme worship, for such worship it declares to be due to God alone.

The sacred Council of Trent, it is true, in words of grave admonition, reminds the bishops of the Christian world of the solemn obligation which is laid upon them to preserve the truth and purity of public worship. Yet, right in the teeth of the iconoclasm of the so-called reformers, it flings the sacred challenge of the Lord :—

The images of Christ, of His Virgin Mother, and of the other saints, are to be kept especially in the churches, and are to receive due honour and veneration ; not that we believe them to possess any divinity or virtue which could give them a claim on our devotion . . . but because the reverence shown to them is referred to the prototypes whom they represent ; so that through the images which we kiss, and in whose presence we uncover the head and bend the knee, we adore Christ, and reverence the saints whose image they bear.<sup>1</sup>

In my former article, of which I have already made mention,<sup>2</sup> I called the worship paid to images, relative. To prevent misconception, let me observe that I did not thereby mean to exclude, of necessity, direct reverence, that is, reverence paid directly and truly to the image itself. I simply wished to emphasize the declaration of the Seventh General Council, that to no image whatsoever, therefore to no image of Christ, our Lord, to no representation even of the Divinity, may we give the supreme worship of *latria*—as also to interpret shortly the evident sense of the Council of Trent, when it declares that, though we are to give to images the honour and veneration which is their due, this is not because they possess in themselves any divinity or virtue which could give them a title to our reverence, but because the honour paid to them is referred to the prototypes whom they represent.

This, at all events, is a something above the plane of dispute,—it is a dogma of faith,—namely, that the reverence due to images is a reverence sacred and real. But the question not unnaturally arises, and is worth considering a little—what is the precise character of this reverence, and how is its character determined ? In other words, is the reverence due to the images of Christ, His Virgin

<sup>1</sup> Sessio XXV., *De Sacris Imaginibus*.

<sup>2</sup> I. E. RECORD, Nov., 1904.

Mother, and the other saints, always of quite a subordinate character, no matter whom the images represent ; determined, therefore, at least in substance, by the fact that every image is a sacred symbol, and as such, worthy of our veneration ? Or must the nature of the reverence be definitely and wholly determined by the dignity of the person whom the image has been fashioned to represent ; the reverence due to the image being on precisely the same level as that given to the prototype, that is, co-ordinate though relative ?

I think it must be honestly admitted that a certain authoritative answer to these questions is a something still to be desired ; a fact which, considering the practical character of the matter at issue, seems to me to constitute a very mysterious phenomenon in the economy of Catholic definition and discipline. And certainly the mystery is not lessened when we turn and find ourselves face to face with such sharp conflict of opinion as this very question has given rise to in the domain of Scholastic theology.

St. Thomas, prince of the schoolmen, holds—and his opinion has been accepted by many of the greatest names amongst the earlier and later scholastics—that the reverence due to the image is precisely the same in character as the reverence due to the prototype ; that, by the one individual act, we reverence both the prototype and the image, giving to the former the fulness of homage which is its due and yet not excluding the latter.

Do we, therefore, suppose equality of dignity and identity of title ? The reply of course, is absolutely in the negative. For the homage, in as far as it is given to the original is absolute, while in so far as it extends to the original, it is purely relative ; it is paid to the original because of a dignity which is inherent, to the image because of a dignity which is entirely derivative. By an act of the mind, the sacred prototype is clothed with its image as with a garment, and being thus revered, the garment which it has assumed, that is, the image, becomes, as it were by accident, a sharer in the honour. The honour is, therefore, relative, because founded on, and the result of,



a relation which is extrinsic and of the purely intentional order.

Hence, according to St. Thomas, the images of the saints are to be revered with the reverence of *dulia*, those of our Blessed Lady with the reverence of *hyperdulia*, and those of the Divinity and of Christ our Lord with the reverence of *latria*.

The last portion of this statement seems, at first sight, to fly in the face of the Seventh General Council, which has declared that to no image whatsoever may we give the supreme worship of *latria*. That no such opposition really exists or was ever intended, can be inferred from the fact, which we are surely warranted in taking for granted, that the 'Angel of the Schools' was perfectly aware of the decree in which this prohibition is enunciated.

The ground of reconciliation I believe to be partly historical, and partly theological. It is historical, as supposing—which must be fairly evident—that the decree in question contemplates the existence amongst the faithful of a view of images which was either altogether superstitious, as giving to images a sacred dignity in their own exclusive right, or such a view as Cardinal Bellarmine holds to be the true one, as I shall explain a little further on. In either hypothesis, theology solves the difficulty in question; for, then, the reverence paid to images could never be the supreme reverence of *latria*, but of quite an inferior order, if paid at all. In St. Thomas's view of the office of images and of the proper mode of giving them reverence, the homage given to the images of our Lord, or of the Divinity, would be, not the absolute worship of *latria*, not *latria* by definition, not *latria* in virtue of inherent dignity, but the relative worship of *latria*, *latria*, as it were, by accident, *latria* founded on a borrowed, fleeting dignity, the outcome of the mind's endeavour.

Apart from the great and hallowed names which stand sponsor for this opinion, the manner of worship which it advocates does seem to be the ideal. While according to images their due meed of reverence and their true internal significance, it ever tends to keep us in touch with the

prototypes. In this view, images sweetly and silently introduce us to the court of heaven, but never intrude. They realize their office, and fulfil it faithfully; in their nature mere things of earth, they know their place and keep it.

It must be confessed, at the same time, that this attitude towards images, when reduced to practice, is not without its inconveniences; nay, for the uninstructed or unthinking, it has an element even of danger. Through inadvertence, or, it may be, through ignorance, it is very easy to confuse or even pervert the relation between the image and its prototype; to mistake the likeness for the original; to forget that the image is but a lifeless figure, having eyes which see not and ears which cannot hear; and, thus, to give to a soulless canvas or a senseless piece of sculptured stone or of clay the homage and reverence due only to God and to His saints. This is surely a *corruptio optimi*, a perversion which is necessarily tainted with the foul taint of superstition, and which may dip into the fouler pit of idolatry.

Still, the opinion advocated by St. Thomas seems to have held its ground, practically unchallenged, from his own day to the beginning of the sixteenth century, and after.

The sacred Council of Trent very significantly deals with the question of devotion to images under the heading, *De Reformatione* ('Reform'). It looked out upon a world of dire upheaval, a world in which so much mischief had been—and was still being—worked under the specious plea of 'reformation.' It was fully aware that the Catholic attitude towards images, and the abuses incidental to Catholic practice, had furnished one of the strongest pretexts for heretical attack. It speaks to the Christian world in solemn words of encouragement and in accents of solemn warning. And yet, on the question of the character of the reverence which we should pay to images, it has thought fit to speak in terms which, as we have seen, are strangely indecisive.

Not so the great Cardinal Bellarmine. Speaking

generally, it may be safely stated that, while preserving the doctrines of the Church intact, his aim seemed to be, when dealing with the heretics with whom in his time he came face to face, to explain and defend Christian dogma along the lines of least resistance. Not unnaturally, he considered the old Scholastic way of speaking in the matter of the reverence due to images, as very much open to misrepresentation; and he has very little hesitation about giving his thoughts expression, nor does he mince his words in the process.

Referring<sup>1</sup> to the opinion advocated by St. Thomas, Bellarmine says that such a way of speaking 'is fraught with danger'—a somewhat exaggerated presentation of the matter; nay, it 'is calculated to lead the faithful astray, inasmuch as it cannot be satisfactorily explained without a multitude of subtle distinctions, which the authors themselves do not understand'—surely the Cardinal's zeal in the cause of orthodoxy must have led his judgment captive here. Lastly, it 'gives heretics an opportunity of more freely blaspheming'—a conclusion drawn, we may presume, from his own observation and experience. With regard to this parting shot, I may remark that the Cardinal does not undertake to prove it; in fact it belongs to that class of statements which can be just as safely denied as affirmed, because equally incapable of being satisfactorily proved or disproved.

He quite admits that it is justifiable to reverence images with the reverence due to the original, provided it is given as it were by accident, and relatively. But he strongly asserts that such a way of showing reverence is neither feasible, nor is it ever, except very rarely, adopted by the faithful.<sup>2</sup>

His contention, therefore, is that we ought to regard images simply as sacred things, sacred symbols dedicated to sacred uses, and, as such, worthy of our respect and reverence; not, however, of such reverence as we would give to an intelligent being, for images have neither mind

<sup>1</sup> *De Imaginibus*, lib. 2, cap. xxii.

<sup>2</sup> *Ibid.*, cap. xxiii.



nor sense, nor life, but with a certain subordinate character of sacred reverence. The respect thus paid to images bears to the reverence due to the original a certain relation of analogy, and is quite incapable of being classed under the same immediate heading. The reverence given to the images of the saints the Cardinal would call not *dulia* properly so called, but *dulia secundum quid*, *dulia* only in a sense, a very imperfect imitation of the *dulia* given to the saints themselves, just as the image itself is an imperfect reproduction of the prototype. In a like sense the reverence given to images of our Blessed Lady would be *hyperdulia secundum quid*, and that paid to images of our Divine Lord, *latria secundum quid*.<sup>1</sup>

This view of Cardinal Bellarmine contrasted with the opinion of St. Thomas, would explain itself somewhat after the following fashion. An image fresh from the hands of the artificer, and made to resemble in some sense our Lady, Queen of Heaven, for example, by that very fact puts on a certain inferior kind of consecration and an abiding character of sacredness. It has a sacred office; it is, or is conceived to be, a representation of a sacred prototype, and, as such, is a lasting memento or reminder. This precisely is its function, namely, not so much to represent our Lady, as to help, to suggest, devotion to her. And from the character of its office follows the character of the veneration which is its due. It is a herald, not an ambassador. It has a certain dignity abiding in itself, though not of itself; such dignity must necessarily be of quite a subordinate character, and can, therefore, claim only a subordinate character of veneration.

If the purposes of controversy and dogmatic defence be alone considered, I do not think there is anyone who could wholly disagree with this contention of the great Cardinal. But if we look at the matter from the point of view of discipline and liturgy, one may hesitate a little before subscribing to his opinion.

It is quite evident indeed that, if the faithful regard images as Cardinal Bellarmine contends they ought and

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<sup>1</sup> *De Imaginibus*, lib. 2, cap. xxv.

almost invariably do, idolatry becomes so far an absolute impossibility. For, though I may forget the purpose of the statue which I venerate, though I may unduly regard it as having an excellence all its own, and consequently reverence it with a reverence which is quite unwarranted, because unfounded, still, since I look upon this excellence as something of a subordinate character, it follows that the reverence which I pay it, though not justifiable, is of a subordinate character as well. My reverence is misplaced and, therefore, superstitious, but cannot run into the enormity of idolatry.

But there is another view of the question which makes the opinion of Cardinal Bellarmine compare less favourably with that of the older schoolmen. For, the image is the thing which our eyes can see and our hands can handle. Therefore, to give the image an office and a dignity of its own, definitely distinct from the prototype whom it represents, is necessarily to bring the image well into the foreground of our thoughts and to keep the prototype somewhat in the background. At any rate, it may be fairly contended that, if the practice which the Cardinal so strongly advocates be the true one and the one of fact, devotion to images does not of necessity connote adequate, conscious devotion to Christ and His saints.

But perhaps we can, by one individual act of the mind, reverence the image with the lower reverence which is its due, and the original with a higher, becoming reverence? And again, is not reverence shown to the image, though of a lower order, ultimately resolvable into reverence shown to the saint?

The second question, I am quite prepared to answer in the affirmative—provided I am allowed to qualify my answer by another question: Will any saint be content with such devotion or reverence as the normal rule of our relations towards him?

With regard to the first question, if mere possibility be considered, there is only one answer, and that affirmative. But, *a posse ad esse non valet illatio*—possibility and fact are not convertible terms. Such composite

reverence is possible, but is it likely that it will ever become anything like a rule of life?

May I not reverence the original by a higher and independent act of reverence, at the same moment that I am paying lower homage to the image? Of course I may. But is there not some danger lest, with my eyes resting on the image, I may forget the higher and more fundamental duty? We all know how easily our senses lead us, and the knowledge is often a bitter awakening.

To the question—what is the actual attitude of the Catholic mind towards images? I honestly believe a definite answer utterly impossible. That Catholic devotion to images has always meant genuine devotion to Christ and His saints, it would be idle to affirm; that it has been often tinged with superstition, it would be just as idle to deny; to deny it would be to close our eyes against the clear light of history. That all Catholics, who give the images their due meed of reverence, look at them in the same way, or, that the same individual looks at them from the same point of view at all times and in all places, are propositions which I should feel very little hesitation in doubting or even denying.

It is now some years since I was witness to an exhibition of Catholic devotion which made an impression upon me beyond the power of years to destroy or weaken. It was in the afternoon of a bright harvest day. The slanting rays of a sweltering autumn sun were beating their golden light against the sheaves of yellow grain, which a score of men and women were busily engaged in saving. Suddenly, one of the harvesters called attention to something passing along the road hard by. It was only a statue of our Blessed Lady, which was being borne from one of the parish chapels to another. But it was uncovered; as it were, inviting reverence. All looked and saw—and to see was to fall upon their knees and pray. It was a sight not to be forgotten, a sight to treasure in one's memory. And truly, in these latter days of weak and calculating faith, it is only memory that can bring such sterling faith in cheering vision before us.



But, to my purpose. What view did these grand worshippers take of that statue passing by? Did they look upon it merely as a sacred symbol, a suggestion, an invitation to turn their thoughts towards her whose image it was supposed to bear? It may be that they really did. But to me they seemed—and still they seem—to look upon it as the mystic passing of their Queen.

I began this discussion by a confession that I did not open it with a view to saying the last word upon the matter. That confession I think I have amply justified. But, I premised as well that I trusted the discussion would not prove quite fruitless. I trust so still. For I think I have proved that this matter of devotion to images means a responsibility which cannot be shirked, neither in the catechism class, nor in the confessional, nor in the pulpit. Devotion to images is a most useful and a most salutary Catholic practice; but whatever view be taken of the office of images, this devotion can never be wholly free from danger. In the very nature of things, it must be so; that it has been so, more than one page of authentic Church history could furnish proof. The moral of the whole discussion is crystallized in the solemn command of the sacred Council of Trent, that, 'Everything superstitious in the invocation of saints, the veneration of relics, and the use of images be *removed*,' and that 'all bishops and others to whom is committed the office of teaching . . . should *diligently* instruct the faithful regarding the *legitimate* use of images.'<sup>1</sup>

So far I do not seem to have said much to justify the title of my article. To remove such an impression it will be sufficient to call attention to the fact that the image of the Sacred Heart in a church is the geographical centre round which rotate very many of the daily devotional practices in honour of the adorable Heart of our Divine Lord. It, therefore, becomes practically a question of specializing my criticism.

It is a dogma of Catholic faith that Christ as Man is to

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<sup>1</sup> Sess. XXV. The italics are mine.

be revered with the supreme worship of *latria*. The thesis which maintains that 'devotion to the Sacred Heart of our Blessed Lord, as practised by Catholics all over the world, is free from all taint of superstition,'—though not an article of faith, admits neither of doubt nor denial, inasmuch as it is the voice of the Catholic Church believing, and advocates a devotion which has the solemn approval of the Apostolic See. It is also certain that the material object of this devotion, that is, the Thing which we love and venerate, is the living Heart of Christ, our Lord.

It would fit in with my argument here to draw the attention of my readers to an interesting rubrical enactment, which shows very clearly the anxiety of Holy Church to guard this cherished devotion against all danger of superstitious taint. In the year 1857, the Sacred Congregation of Rites forbade the public exposition or veneration of representations of the Sacred Heart of our Blessed Lord apart from the full figure. The prohibition was not quite absolute, inasmuch as it left it within the discretion of the bishop to permit such representations, if he thought fit.

The meaning of the law is evident. It is not the dead Heart, but the living, beating Heart, that we are to adore and venerate.

But there is another reason which might well have justified such an enactment. Theologians discuss the question whether we may venerate the Sacred Heart of the God-Man with a reverence less than divine. To give an answer to such a question is not my concern here. I merely refer to it as leading up to the proposition on which all are necessarily agreed, namely, that we are bound to reverence the Sacred Heart of Christ, primarily and in the first instance at least—if not exclusively—with the reverence of absolute adoration. Not that the Sacred Heart has within Its physical composition anything which constitutes It by nature divine; but because, in virtue of the hypostatic union, it is the Heart of God, of the Second Person of the adorable Trinity made Man. It is not something linked

with Christ our Lord, by a physical bond which is merely accidental, as were the garments which He wore as He walked by the shore of the sea of Galilee. Nor is Its connection with our Divine Lord something merely intentional, merely a relation of contact made by the mind of the worshipper, as would be an image of the Sacred Heart. The union is much more than all this, of an order infinitely higher. It is real and physical, it is intimate, it is substantial, that is, personal; so supremely intimate that to understand Its nature is quite beyond the capacity of human comprehension—it forms one of the chief mysteries of our holy faith.

On the other hand, however, though there is union the most undying and the most profound, there is not, there cannot be, identity. The Sacred Heart is, and always will be, human.

Why, then, worship It as a thing divine? Because It is divine, as it were, by participation. Therefore, we worship It not quite for Its own sake, but because we cannot do less than worship Him whose very Heart It is. And when we pay It the tribute of our humble adoration, He is always before our minds as the ultimate governing reason of our reverence; and of a surety, we must believe Him God and worship Him accordingly.

It is just here that the prohibition of the Sacred Congregation of Rites comes in. For all true reverence to the Sacred Heart must ultimately resolve itself into reverence towards the person of Christ. What more helpful, then, or more salutary, than that the image of the Sacred Heart should always form part of a whole, which represents, as far as the limitations of human skill permit, the living person of Christ, our Lord.

Methinks I hear around me just now a subdued and halting chorus of question and expostulation from certain quarters of the Church Militant: 'What is the necessity for a statue of the Sacred Heart in a church at all, if the Blessed Sacrament be reserved in the tabernacle? Where does its usefulness come in? A statue of our Lady is good and helpful, no doubt, for it is a visible, constant reminder



of her who reigns Queen of Heaven. But it seems quite otherwise with a statue of the Sacred Heart placed within a few feet of the tabernacle. What need of a lifeless Heart to remind us of a Living One, when the Living Heart is right before us? And if we needed a reminder of the Real Presence, have we not got it, a sure and a safe and an unerring one, in the lamp which burns before the altar of the Living God?’

And the chorus seems to swell and grow insistent: ‘Are not the abuses which are the daily concomitant of this devotion, as practised in our churches, a sufficient and convincing proof, if proof were needed, that a statue of the Sacred Heart in a church where Christ the Living dwells, is rather a hindrance than a help? For what does our modern daily devotion to the Sacred Heart too often come to? Look and see—a kneeling figure, a lifeless statue, a fleeting prayer, a lighted candle,—behold its history.’

What answer shall I make to all these indictments? I do not find the task an easy one. As a personal confession, I may state that I always prefer to kneel before the living tabernacle. But that is not necessarily more than a manifestation of individual temperament. At the same time, I must confess that it would be folly to deny that the statements and charges just enunciated are altogether without foundation. For it is true that, in the daily exercises of devotion to the Sacred Heart, in churches where the Real Presence abides, a dead Heart is sometimes substituted for a living, a heart of stone for a Heart of flesh and blood, a something far less than human for a Something by assumption divine.

It is a repetition all the year round of what often happens at Christmas time when the Christmas crib is erected. Worshippers, old and young—and for the young the practise is more hurtful—come and pray before the little Babe in the manger, and, by some strange fatality, often leave the church without turning their thoughts, even for a moment, to the living Prisoner of the tabernacle. They seem to have forgotten that for us, the Church is the real stable, and the manger is the tabernacle.

Ought we, therefore, remove the crib from its quiet corner, and the statue of the Sacred Heart from its pedestal ?

We dare not answer in the affirmative ; and I would not though I dared. To begin with, ecclesiastical authority not only permits, but equivalently approves of, such helps to devotion. Moreover, if incidental abuses be taken as the test of the utility of sensible objects which are intended as helps to true devotion and reverence, we should, if we wish to be consistent, identify ourselves with the naked ritual of utter Protestantism, and refuse to have or to worship any sacred image whatsoever. Until it is proved that a statue of the Sacred Heart in a church is, on the whole, more harmful than helpful—and we have at hand no evidence sufficient to warrant us in coming to such a conclusion—every consideration, not merely of reverence but of common sense, bids us hold our hand and leave the statue rest in its place.

But I think I am not giving utterance to an opinion peculiar to myself, when I say that such a statue so placed may very easily become something perilously like a stumbling-block. For it is not as a statue of our Lady or of St. Anthony. It is not a reminder of somebody that is far away, but a help to bring us nearer still in thought and affection to One who is very near.

It, therefore, ought ever be as a sacred finger-post, across which is written, in characters which the eye of faith cannot mistake, the legend, 'To the Tabernacle.' Be it the Lord's ambassador, or His herald, or what you will, its significance must be full and clear, and its invitation imperative. And every light burning before it is an *ignis fatuus*, a veritable will-o'-the-wisp, if its rays do not glance off the statue and, like the star of Bethlehem, rest above the living Christ in His cradle on the altar, beckoning the faithful to follow and adore.

How far is such an ideal realized ? To give a practical answer to this question, one or two things must be borne in mind. The formal aim of a statue of the Sacred Heart is, of course, to promote devotion to the Sacred Heart. Now, whatever be the objective of devotion to the Sacred

Heart in theory, it is concreted and localized in devotion to the Blessed Sacrament. The test, therefore, and the measure of the success or failure of a statue of the Sacred Heart in a church is the measure in which it furthers devotion to our Blessed Lord in the tabernacle.

How far, then, is its aim realized? Perfect, or even approximately perfect, realization is necessarily out of the question in a spiritual effort into which the imperfect human element so largely enters. But is the realization even moderately satisfactory? Is it such as, all things considered and all allowances made, one might reasonably expect? That it is so in some cases, in many cases, I should be very loth to deny. But, speaking generally, I am afraid that only the blindest of blind optimism could afford to answer these questions in the affirmative. And even this statement does not exhaust the truth, as it seems to me. For there is something which is worse than failure—there is perversion. And it has sometimes happened, owing to darkest ignorance—the result, it may be, of even elementary instruction on the legitimate use of images—that a statue of the Sacred Heart, instead of being a positive help towards the realization of its purpose, has become a positive hindrance thereto, has become, in its own despite, a stumbling-block and a rock of scandal. I speak with the energetic conviction of an eye-witness; and in more than one church in Ireland have my eyes been witness to the evil.

By way of conclusion, and as indicating whither misdirection may lead in this region of Catholic devotion, I beg leave to submit a contrast. Firstly, I would ask my readers to cast their eyes on the teeming petitions with which the enshrined statues in our churches are constantly besieged, from day to day and from week to week, petitions clad in countless varying hues, but few of them, very few, even tinged with the purple red of Calvary, or with the azure blue of heaven. Then, I would bespeak their attention to the solemn uplifting voice of the holy Council of Trent :—

Let the Bishops diligently teach the faithful . . . that much fruit may be derived from all sacred images; not only because



the faithful are thereby reminded of the gifts and benefits purchased by Christ our Lord, but also because the salutary example of the saints and the miracles which God has worked through their instrumentality are brought before the eyes of the people—to the end, that, for all these things, they may render due thanks; that they may model their lives according to the example set before them; that they may be led to adore and love God in their hearts, and to lead godly lives.<sup>1</sup>

A crown of contrast and I have done. What I am about to state will, doubtless, be the signal for some of my readers to hold up their hands in horror and disbelief. I should like to be an unbeliever myself, but unfortunately I speak from open knowledge. And I speak of something which, in the opinion of not a few, is a natural variation of the modern phenomenon often called, and honestly mistaken for, devotion—though others would, I am sure, regard it as a very startling development. What, I ask, would the venerable Fathers of Trent have thought, in what terms would they have spoken, of the action of Catholics who, having developed a taste or a passion for betting, and having determined to gamble on a horse-race earnings which they can ill afford to mis-spend, enter the sacred temple of the Lord, light a candle at a shrine, and, on bended knee, dare to ask one of the saints of God—or even the Queen of Heaven herself—to direct their choice aright, or to crown their choosing with success?

I have inverted the usual order, and kept my text for the end. It is from Cardinal Newman: ‘Only this I know full well now . . . that the Catholic Church allows no image of any sort, material or immaterial, no dogmatic symbol, no rite, no sacrament, no saint, not even the Blessed Virgin herself, to come between the soul and its Creator.’<sup>2</sup>

D. DINNEEN.

<sup>1</sup> Sess. XXV.

<sup>2</sup> *Apologia*, chap. iv., § 2.

## THE DECISION OF THE COURT OF APPEAL AND SOME QUESTIONS ABOUT THE MASS

**I**T has been finally decided, by the important decision delivered in the Court of Appeal on Monday, February 5th, that bequests for Masses are valid charitable gifts in Ireland, though there be no direction that the Masses shall be celebrated in public. The judgments of the Judges not unnaturally differed somewhat in their conception and exposition of the manner in which Masses celebrated in private may be deemed to be of general public use. I am not, however, going to deal with the legal aspects of this important decision, but I take occasion from it to write a short paper on some questions connected with the holy sacrifice of the Mass, and in particular with the questions referred to in the judgments of the learned Judges of the Court of Appeal.

### I'

During the discussions on the validity of Anglican Orders some erroneous theories about the essential independence and the efficacy of the Mass, which had completely disappeared from the text-books of theology, were again disinterred from the tombs to which oblivion had charitably consigned them. The Pope pronounced against the validity of Anglican Orders on account of a defect of the essential form of ordination and defect of intention. Some of the Anglican divines sought to parry the blow by arguing that the English reformers never denied the true doctrine of the Eucharistic sacrifice, but only repudiated certain erroneous theories that had been advanced by some of the schoolmen; that, no doubt, words and phrases which gave special prominence to the priestly function of offering sacrifice were struck out of the liturgical formularies, but only as a protest against the pernicious errors that had been taught by continental

theologians; that as the Church determined to retain the Eucharistic sacrifice, she must have preserved substantially the form of ordination, and that surely her bishops had the intention of conferring, when they gave orders, the power of offering the Eucharistic sacrifice.

Foremost among the theological offenders referred to was Ambrosius Catharinus. When the heretics urged against the true sacrificial character of the Mass the teaching of St. Paul <sup>1</sup>: 'For by one oblation He hath perfected for ever them that are sanctified. . . . Now where there is a remission of these, there is no more an oblation for sin. . . . And if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins;' Catharinus replied <sup>2</sup> by an original but very erroneous exposition of the teaching of St. Paul and of the relation of the sacrifice of the Mass to the sacrifice of the Cross. He distinguished two classes of sins to be remitted, original sin with the actual sins committed before Baptism, and the sins committed after Baptism. Original sin and the actual sins committed before Baptism he called one sin—which he also called the sin of the Old Testament—on account of the origin of these actual sins, as he said, from original sin; and the sins committed after Baptism he called the sins of the New Testament. According to Catharinus the sacrifice of the Cross was offered for the sin of the Old Testament alone, that is, for original sin and the sins committed before Baptism, and employs the sacrament of Baptism as its secondary cause or instrument for the application of its merits; and its superiority over the sacrifices of the Old Law is proved, because in them there was made an ineffective commemoration of the Old Testament sin every year, whereas it was effectively remitted by a single oblation of the sacrifice of Calvary. For the sins of the New Testament, he said, for our voluntary sins, the sacrifice of the Mass was instituted, and employs as its secondary cause or instrument for applying its merits, the sacra-

<sup>1</sup> Heb., x. 14, 18, 26.

<sup>2</sup> In Heb. *loc cit.*



ment of Penance; and as our voluntary sins are many, the sacrifice is daily repeated. To the arguments against the sacrifice of the Mass from the Epistle to the Hebrews he replied that the Epistle deals solely with the sacrifice for the sin of the Old Testament, that there remains no bloody sacrifice for our voluntary sins of the New Testament, but that we have the unbloody sacrifice of the Mass operating through its own proper instrument, the sacrament of Penance.

This opinion Melchior Canus calls 'deliratio,'<sup>1</sup> and Vasquez is scarcely less complimentary: 'manifeste absurda et contra fidem Catholicam aperte pugnat';<sup>2</sup> and theologians teach as a truth of faith that the Mass is not an independent sacrifice, nor a universal cause co-ordinate with the sacrifice of the Cross and operating through the sacraments as secondary causes or instruments, but a dependent relative sacrifice occupying the position of secondary cause or instrument for applying the merits of Calvary.

The next to be pilloried by the Anglicans for extravagant views about the holy sacrifice are Gabriel and Peter Soto, who are accused of teaching that the Mass, by divine institution, has the power of remitting mortal sins immediately, like the sacrament of Penance; so that if a person who had committed a mortal sin, elicited an act of attrition for his sin and got a Mass applied for himself, he would directly and immediately obtain pardon through the sacrifice of the Mass, as through the sacrament of Penance. But, as Suarez explains, these theologians did not claim for the Mass the immediate power of effectively remitting mortal sin, but they taught, in opposition to the view that it has no power to remit mortal sin, that the Mass has a real efficacy for the remission of mortal sin, that is, by impetration, by obtaining for the sinner the grace of perfect contrition or attrition with the sacrament of Penance.

The Mass, therefore, cannot remit mortal sin immediately, nor more probably venial sins, but indirectly by impetrating

<sup>1</sup> *De locis theologicis*, l. xii. c. xii.

<sup>2</sup> *Disp.* ccxxi., c. iv. n. 35.

the grace of repentance : it cannot confer immediately an increase of sanctifying grace, but only by obtaining for us greater intensity of sorrow for past sins and greater fervour in good works : it can remit the temporal punishment due to sin immediately : temporal favours, such as recovery from illness, success in life, etc. : it can impetrate for us, like prayer, but not infallibly, either immediately or to be obtained through the medium of natural causes : and whatever can be the legitimate object of prayer can also be lawfully asked for through the oblation of the sacrifice of the Mass.

Finally, few if any unprejudiced critics will admit that the Anglican reformers had in mind only the erroneous teaching of Catharinus and the somewhat ambiguous views of Gabriel and Soto when they enacted : ‘ Wherefore the sacrifice of Masses, in which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain and guilt, were blasphemous fables and dangerous deceits.’<sup>1</sup>

## II.

I will next very briefly consider who participate in the fruits of the Mass, and how the Mass though celebrated in private may be of public general use. I shall regard the Mass not as a private devotion of the priest, or of the faithful assisting at the Mass, or of the Church generally, but as a sacrifice offered in the name of Christ. The Mass is a sacrifice of adoration, of praise and thanksgiving, of propitiation and satisfaction for sin, and of impetration. The adoration and thanksgiving of the sacrifice are applied not to creatures, but to God, and in the name of all the faithful. And thus, as the Chief Baron argued, a gift for Masses is a gift to God ; and independently of its propitiation and impetration the Mass is of general benefit as an act of worship in which adoration and thanksgiving are offered to God on behalf of all the faithful. There remain the propitiation and impetration of the sacrifice ; and I shall consider to what extent

<sup>1</sup> Art. XXXI.

we participate in these fruits of the Mass by joining in the actual oblation, and to what extent by having Mass offered for us.

1. Suarez teaches that the priest who offers, and all who assist at the Mass, or co-operate in the oblation of the holy sacrifice, receive a part of the fruits *ex opere operato*, by reason of the act of offering. Vasquez on the contrary holds that the Mass, like the sacraments, acts *ex opere operato*, not in favour of the minister or by reason of the act of offering, but in favour of the subjects for whom it is offered, and to whom its fruits are applied.

2. Then these fruits of the Mass, and especially its satisfaction for sin, are applied in a special manner to those for whom the holy sacrifice is offered. But though the Mass be offered for a special person or for special persons, by the law of the Church a part of the fruits of every Mass, whether celebrated publicly or in private, must be applied for the benefit of all the faithful, living and dead; though it is disputed whether this general fruit includes impetration and propitiation, or is only impetration. Infidelity to this duty would not be, of course, blasphemous or heretical, but merely a grave violation of ecclesiastical law. Hence the Mass, though celebrated privately, is regarded by Catholics as an act of public general utility; and it was an inadequate and unsatisfactory and narrow theory of law that the Mass, as was supposed in previous legal decisions, is an act of public use to Catholics only because it tends, when celebrated in a public church, to the instruction and edification of the congregation present at the Mass; it took cognizance only of the effects of the Mass *ex opere operantis*.

### III.

The Lord Chancellor and the Lord Chief Baron argued that gifts for Masses are of public utility, because they are a partial endowment for the maintenance of a minister of religion. 'I do not consider the money,' the Chief Baron went on to observe, 'a consideration for the celebration. It is an alms to the clergyman, accompanied by a request



for the celebration of Mass. . . . The Church then imposes on the conscience of the clergyman an obligation to say and apply the Mass for the prescribed intention ; but the obligation is one to the Church and not to the testator.'

The relation of money given for Masses to the Masses themselves is, in principle, the same as the relation of all ecclesiastical incomes to the spiritual functions for which they are given, for example, the administration of sacraments, preaching, conducting divine service. In all Christian communions it is regarded as simony to sell or buy for a temporal consideration a spiritual ministration. But in all Christian communions it is considered lawful for clergymen to accept an income, whether of a permanent or casual character ; though there is considerable diversity of opinion about the precise title and obligation of ecclesiastical incomes. I will speak solely of *honoraria* for Masses.

De Lugo mentions five different explanations of the obligation of *honoraria* ; but of these I shall refer only to the first and last. Some then, with whom the Chief Baron agrees, held that the obligation is one of obedience alone ; that there is a double precept, one on the part of the people of maintaining their priests, and the other on the part of the priests of performing for their people the prescribed ministrations. But the more common opinion is that, independently of any command of the Church, there is an obligation of justice ; without, however, regarding the general income as a consideration for the general ministrations, or a particular gift as a consideration for a particular ministration. If, for example, the teaching or medical professions were too sacred to be the equivalents of a temporal consideration, a district would yet be bound in justice, they would say, to support its doctor or teacher, and the doctor and teacher would be bound in justice to minister in their districts. And so the priest is bound in justice to say Masses for *honoraria* received ; and the faithful are bound in justice to give alms for the support of their priests, some of which is given in the shape of a

general income similar to their general duties, and some on the occasion of special ministrations in behalf of special persons, as when a priest offers Mass for particular individuals. But the title is specifically the same for the general and casual income : the income is received as an alms for maintenance with an obligation of performing certain spiritual ministrations. The donor, therefore, of gifts for Masses does not seek his or her own interest alone, but also contributes to the maintenance of the priest. And so the theological consideration of *honoraria*, whether they be believed to impose an obligation of justice or of obedience alone, favoured the judgment that gifts for Masses are of public utility, as being a partial endowment of a minister of religion.

DANIEL COGHLAN.

## GENERAL NOTES

## CARDINAL PERRAUD

IRELAND has good reason to lament the death and to honour the memory of Cardinal Perraud. At a time when her people were crushed and the exterminator was at work all over the land the heart of Adolphe Perraud was stirred within him, and with the traditional affection of Catholic France for *la Verte Erin*, he came over here, spent two years in this country, saw everything for himself, and on his return, published two volumes which brought the Government of England before the tribunal of the civilized world. Englishmen, with all their airs of independence, are particularly sensitive to the verdict of that tribunal when once the case is presented to it. Mr. Gladstone, in some of his Home Rule speeches, admitted the feelings of shame and humiliation with which he read the works of Gustave de Beaumont and Mgr. Perraud. For although Perraud was an ecclesiastic and a bishop he was also an Academician, and it was felt that his voice was heard and respected in France ; and the voice that is heard in France soon makes itself heard to the ends of the world

These two volumes on *L'Irlande Contemporaine*, reveal not only a warm heart but a great mind. They show with what unlimited pains and with what consummate art a Frenchman of the better class acquires his facts and presents them to the public. The historical introduction, the system of land tenure, education, poor laws, evictions, emigration, religion, everything is dealt with as if that alone were the sole object of inquiry. The accumulative result was overwhelming ; and the gentle words of sympathy with which the work concluded were worthy of the heart and hand that undertook the labour. Who knows what influence these very words may have had on Mr. Gladstone in after years ?

‘ I wish,’ wrote Mgr. Perraud, ‘ that after having read this book some Englishman with a heart and courage for the good would say to himself, like that immortal Wilberforce who swore that he would know no rest until he had vanquished slavery—  
“ I shall not cease to labour, to write, to act on public opinion, to struggle, and to agitate, until England has done justice to



Ireland and wiped out the last trace of a persecution that has been carried on for three hundred years."

'I remember one day in the Basilica of St. Peter what a great emotion took possession of me when I read on the humble door of a confessional these simple words, *Gens Hibernica*, and on another, *Gens Polona*. Thus, I said, conquerors have been able to blot out from the map of the world the very name of Poland, the glorious Catholic nation of Central Europe. Politicians and worldly sages take but little interest in the misfortunes of Ireland, because she suffered in the cause of Catholicism. But the Holy Catholic, Apostolic, and Roman Church has neither admitted this suppression nor shared in this indifference. Near the tombs of the Holy Apostles Peter and Paul, in the centre of Catholicity, she guards these great names, immortal souvenirs, watchwords of holy and invincible hope. Ireland and Poland, noble sisters who have suffered so much and who suffer still for our holy faith, hold firm in your hands the standards of St. Patrick and St. Casimir ! You have to your account no dishonest triumphs, no guilty successes. Through the long career of persecution and trial through which Providence has led you it is for noble causes that you have done battle, for justice that you have struggled to the last drop of your blood. In the eyes of those who measure all things by success you were wrong to fight, since you have been conquered ; your enemies are right for they have succeeded. But for those who look to the morality of history far different is their judgment. To them your defeat is only apparent as is the victory of your persecutors ; for besides the fact that God, the Master of the future, can, when and how He pleases, give you back what the violence of politicians has wrested from you, you have kept in spite of your enemies the treasure of which they wished, above all things, to despoil you. You have kept it, and it has increased and fructified in your hands. Like the Church, your mother, you have grown great under persecution ; and whilst the triumphant nations are going to sleep in indifference and are growing sluggish and material in the abundance of their gain, you, the illustrious victims of the past and the present, hold up to the eyes of the world, the inextinguishable torch of faith, and hope, and love. Have courage ! Your trials will not last for ever. The works of iniquity crumble and perish. "Vidi impium superexaltatum et elevatum sicut Cedros Libani, et ecce non erat" (Ps. xxxvi.)'

Cardinal Perraud, soon after his ordination, joined the Congregation of the Oratory, the Congregation of which Malebranche, Morinus, Thomassin, Richard Simon, Massillon, and Gratry were members ; but for many years he occupied the

position of Professor of Church History at the Sorbonne. It is usual to have at least one bishop in the Academy founded by Richelieu, and soon after the death of Mgr. Dupanloup, Mgr. Perraud was elected as one of the forty immortals.

He looked the very picture of a medieval bishop, and it was said that he was cold and distant in his manner. That he was not so to those who knew him well, I could give many proofs ; for Cardinal Perraud was the intimate associate and lifelong friend of one who was near and dear to me. During the time he was writing and preparing his book on Ireland they were constantly together ; and when, after upwards of thirty years in the service of the French clergy, his Irish friend was called away to found a college in the United States, I find in the midst of a long correspondence the following letter, which whatever else it may be, is not cold or distant :—

‘ AUTUN, 25 *Juin*, 1884.

‘ DEAR FATHER HOGAN,

‘ Dans quelques jours vous terminerez votre longue et féconde mission au Grand Séminaire de Paris, et vous vous disposerez à franchir les mers pour vous rendre au poste où la Providence vous appelle.

‘ Ne voudrez-vous pas, avant de vous rendre en Irlande, où je sais que vous devez aller prendre congé de votre famille venir recommander à Notre Dame de Paray-le-Monial le Séminaire de Boston et me donner en même temps la consolation d’une visite ?

‘ Je serai à Autun toute la première quinzaine de Juillet. Si cette combinaison ne vous paraît pas absolument impossible laissez-moi la joie de vous embrasser et de vous revoir avant que la dynamite ou le choléra aient disposé de nous.

‘ J’ai reçu il y a quelques semaines une lettre de Maxime du Camp. Il est désolé de votre départ.

‘ Votre bien affectueusement dévoué en N.S.

✠ ‘ ADOLPHE LOUIS,  
‘ *Evêque d’Autun.*’

In 1899 he wrote him a long letter to America, telling him that he had been very ill, and was near ‘going over to the majority’ ; and he adds :—

‘ DEAR FATHER HOGAN,—Puisque je n’ai pas été dans l’autre monde je garde quelque espoir de vous revoir dans celui-ci.

‘ Votre bien affectueusement dévoué en N.S.

‘ A. L. Card. PERRAUD, *Ev. d’Autun.*’

And in another not long after, he concludes a business letter with the words :—

‘ DEAR F. H.,—Nous reverrons-nous en ce monde ou seulement dans la région superocéanique des réunions définitives ? ’

They are both now in the *région superocéanique*, enjoying, I hope and pray, the reward of their labours for the Church which they loved and served so faithfully.

### SOCIAL ACTION OF THE ITALIAN CLERGY

MR. BOLTON KING, the well known writer on Italian institutions and history, in his work entitled *Italy To-Day*, gives an interesting account of the work accomplished by the Italian clergy in the revival of industries, co-operative organization, and other forms of social activity :—

‘ Their social programme, as drafted at the Congress of Rome in 1894, aims at the building up of the “Christian Catholic Social Order.” It wishes to protect and develop the property of charities and religious corporations as a “reserve treasure for the people ;” to protect national and municipal estates, which are to be used for the public good or leased to the poor ; to encourage and protect small properties ; to promote tenancy reform by long leases and compensation for improvements ; to encourage profit sharing ; to make usury illegal and regulate the operations of the Stock Exchange ; above all, to promote “corporations” both of employers and workmen if possible, of workmen alone if the employers stand aloof. Their municipal programme includes a wage clause in public contracts, a fair wage for employees, fair rents for tenants on municipal or charitable estates, a reduction of local duties on articles of necessity, and a vigorous administration of sanitary and factory laws. But its most important work is independent of State action. It has done little in the towns, but in parts of North Italy it is carrying on a very valuable work among the peasants. It has almost monopolized the Village Bank movement ; and, in 1899, could count 800 affiliated banks. It has at least three “Rural Unions” to defend the interests of all agricultural classes, a large number of small friendly societies, a few co-operative stores and co-operative dairies, a Hail Insurance Society, besides some thirty People’s Banks in towns to make credit easy to the small tradesman and artisan, and a central bank at Parma. In the diocese of Bergamo it has carried co-operation among the peasants to a high state of development ’ (page 56).



Further on, he says (page 183) :—

‘ A very remarkable movement has arisen of late years, taking shape in various forms of co-operative activity, which promises to redeem the Italian peasant from his indigence. His first need is to obtain capital on easy terms. Till recently, if he wanted to add to his stock or plant vines or mulberries, or buy new instruments, or seed, or chemical manures, the small farmer, who always lives from hand to mouth, has had to borrow at an interest of from 4 to 12 per cent. per month. Under such conditions any general improvement was of course impossible. We have seen how the Government failed to meet the need. Some of the larger savings banks and People’s Banks offered easy loans to agriculturists, but as a rule they required better security than the small farmer could give, and though they have lent a considerable amount to the proprietors and larger farmers they have only here and there reached the peasant. It needed something more popular in its constitution, more adapted to the means of the small man ; and the want has been met by the development of the Village Banks (*casse rurali*). They owe their existence to Dr. Wollemborg, now a Deputy of the Constitutional Left, who, copying in the main the German Raffeisen Banks, founded the first in a Lombard village in 1883. Nine years later, when there were nearly more than sixty of them, the Catholic Congress started a vigorous propagandism in their favour, and since then they have spread with marvellous rapidity. There are now over 800 Catholic, and at least 125 unsectarian, village banks. They are humble institutions, each confined to its own village with a membership usually between twelve and fifty, seldom with a capital of more than £300 or £400, lending little sums (averaging £8) as a rule for three or six months to the small farmers and peasant proprietors, who are the majority of their members. Their working expenses are very low ; they exactly meet the wants of the little farmer, and so prudent is their management that their losses hardly exceed .05 per cent. of their loans. Through a large part of Lombardy and Venezia they have banished the usurer. Exact statistics of their operations are not forthcoming, but two years ago they had a membership of about 19,000 and the Catholic Congress estimated at the same date that its young banks alone had advanced £280,000. In 1897, seventy-three banks in Piedmont lent £50,000, and had deposits exceeding £48,000 ’ (pages 183-4).

Another form of organization is found in the *Consorzi Agrari*.

‘ Their chief business is to supply chemical manures, which are always carefully analyzed, and they have succeeded in reducing their prices from 20 to 50 per cent. Sometimes they

allow credit and are said to have done so without loss. Probably they appeal to the middling rather than to the very small farmer, but so far as figures go they are of even greater importance than the Village Banks. One of the Milanese societies did a business of nearly £36,000 in 1898. The Agricultural Association of Friuli came hardly behind with £30,000. Altogether they sold £760,000 worth of stuff in 1899. Some of them are developing their activities in various directions. They keep high-class rams and bulls, or lend out model implements. They have done much to encourage co-operative dairies and agricultural education, they agitate for a reduction of railway rates; in Venetia they supply good maize as a protection against *pellagra*. Here and there they have made a few essays towards the co-operative sale of farm produce. Their Federation, which has three works for manufacturing chemical manures, sends samples to every parish priest, and affixes in the railway stations tables showing the relative value of fertilizers. So important is their work felt to be that Signor Ferraris has recently proposed that federated "Agricultural Unions" on very similar lines should be established by the State in every district, and that all rural proprietors should be deemed to be at least nominal members. His scheme amounts to a huge national co-operative society, embracing all agriculturists and supplying most of their needs. It would sell them manures and seed, implements and cattle, and work in close co-operation with the travelling teachers of Agriculture. It would provide for agricultural education. It would promote the co-operative manufacture of wine, and butter, and cheese, and olive oil. One branch of its work would be a great bank for agricultural loans at 4 per cent. for which every rural post office would act as an agency; and Signor Ferraris asks that the deposits in the Post Office Savings Bank, amounting to £2,000,000 a year, should form part of its capital. He hopes that the private Savings Banks and the People's Banks should advance an equal amount, and that thus £4,000,000 a year would be put at the disposal of Agriculture. It is a gigantic and attractive scheme, but in spite of what has been done in Prussia, it is extremely doubtful whether any scheme of this kind is desirable or possible in Italy. If the *Consorti* remain voluntary associations as now, they are more likely to run in wholesome channels than if they are taken under the State's paralysing protection' (page 186).

#### NEW STATISTICS

IN an article in the February number of the *Nineteenth Century*, Professor J. W. Taylor, of Birmingham University, discusses the question of the declining birth-rate in Great Britain, and calls attention to the method of correcting

official statistics recently introduced by Drs. Newsholme and Stevenson. One of the remarkable things about this new and more scientific method is, according to Professor Taylor, 'the extraordinary position it gives to Ireland as heading European peoples in fertility.'

'Ireland (according to these authorities) has a low crude birth-rate, which becomes one of the highest in Europe, when correction is made for the fact that only 76·5 per 1000 of the population, as compared with 117·0 in England and Wales, are wives of child-bearing age, only 32·5 per cent. of the women aged 15-45 being married, as compared with 46·8 per cent. in England and Wales. . . . The low crude birth-rate of Ireland is owing to the fact that a large proportion of the child-bearing population of Ireland has been transferred to America. Those remaining in Ireland who are of child-bearing age are adding to the population at a much higher rate than the corresponding population of England, as shown by the fact that the corrected legitimate birth-rate of Ireland is 35·6 and that of England and Wales 27·3 per 1000 of population . . . . Ireland is chiefly a Roman Catholic country in which preventive measures against child-bearing are banned, and the birth-rate represents in the main the true fertility of the country, while in Germany and in England the birth-rate is the resultant of two forces the relative magnitude of which is unknown, viz., natural fertility and artificial measures against it.'

The following are the concrete results between 1901-1904 :—

		Total per 1000 of Population	Total Legitimate
Bavaria	..	40·37	35·59
Austria	..	38·50	32·84
Norway	..	37·79	35·62
Sweden	..	36·19	32·90
Ireland	..	36·08	35·59
German Empire	..	35·34	32·01
Italy	..	33·71	31·17
Scotland	..	33·38	31·65
Belgium	..	31·01	28·85
England and Wales	..	28·41	27·29
France	..	21·63	19·29

The general results of Professor Taylor's studies are as follows :—

'It is no good trifling with facts—(1) Our birth-rate is steadily declining; (2) this is due to artificial prevention; (3) the illegitimate birth-rate is affected as well as the legitimate,



and from the same cause: therefore, the illegitimate birth-rate is no longer a criterion of morality; (4) this is slowly bringing grievous physical, moral, and social evils to the community.'

In a recent publication of the Goerres-Gesellschaft I find some remarkable tables presented by Dr. Hans Rost of Augsburg. He is inquiring into the natural causes of crime and particularly suicide, and in this connection he studies the relations between crime and alcohol. One of the most remarkable tables which he has made out is that relating to Denmark. Here we find the consumption of alcohol steadily decreasing for sixty years, and with it a corresponding decrease in crime.

	Consumption of Alcohol in litres, per head		Number of Suicides to the million
1831-1840 .. ..	8.0		103
1850-1854 .. ..	3.2		107
1860-1864 .. ..	2.2		86
1871-1875 .. ..	2.8		70
1881-1885 .. ..	1.7		67
1886-1890 .. ..	1.5		66

It is remarkable that the recovery of its political independence has synchronized in Norway with the national recovery from drunkenness.

J. F. HOGAN, D.D.

# Notes and Queries

## THEOLOGY

### ADVENT FAST

REV. DEAR SIR,—As the fast formerly falling on the Saturdays of Advent has been changed to the Wednesdays, may it not be argued that when Christmas falls on Saturday, or on Friday, as in the year 1903, and Saturday is consequently not a fast day, the Wednesday preceding Christmas Day in such years should not be marked a fast day?

SACERDOS.

In the I. E. RECORD, 1880, page 747, and 1881, page 51, his Grace the Archbishop of Dublin, then President of Maynooth, dealt at length with this practical question. We deem it sufficient for present purposes to give the conclusions of his Grace's articles, referring our correspondent to the articles themselves for a full discussion of both sides of the question. The transference of the Advent fast from Saturday to Wednesday was not a translation of the fast of individual days to other individual days, but rather a general transfer of the fast, previously observed on Saturday, to Wednesday, so that every Wednesday falling within Advent thereby became a fast day. This conclusion implies that even though a particular Saturday of any week would not have been a fast day according to the old system, every Wednesday occurring in Advent is a fast day according to the new system, brought into existence by the favourable reply of the Holy See to the request of the Irish Bishops made in 1875.<sup>1</sup>

### THE FAST AND THE USE OF PORRIDGE

REV. DEAR SIR,—Will you kindly give your opinion in the next number of the I. E. RECORD on the following question

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<sup>1</sup> Cf. *Maynooth Statutes*, p. 352.

which has given rise to some controversy? A person who is bound by the fast may take eight ounces of bread, etc., for breakfast. How much porridge can he lawfully take? Can he take only eight ounces of porridge, or can he take as much as eight ounces of meal will amount to when boiled with the necessary quantity of water?

#### JEJUNANS.

There are two lines of thought to be found in theological works on the question proposed for solution, for while some theologians<sup>1</sup> consider that the Church, in ordering the fast, desires not merely the diminution of nourishment, but also the absence of satiety, others<sup>2</sup> of equal authority think that the Church regards alone the diminution of nutrition, brought about by the use of a smaller quantity than usual of those foods that are permissible as to quality either by the law itself or by legitimate custom. The former maintain that as much porridge may not be taken at the collation as eight ounces of meal will produce, but the latter hold that it is lawful to take as much as will arise from eight ounces of meal. The opinion of these latter seems reasonable in theory, and is certainly safe in practice on account of the authority of its patrons.

#### THE USE OF MILK ON FAST DAYS

REV. DEAR SIR,—Now that Lent is not far off I would like to get your opinion on a few points concerning the abstinence from milk. First of all, I take it for granted that as butter is allowed at the collation a person may use milk freely at the same time; secondly, that although butter is not allowed at the smaller collation (of two ounces) milk may be used to colour tea, etc.—say about one of milk to two parts of tea, etc.

Supposing these few points to be correct, I would like to know—1st. May persons who are bound to abstain take milk in tea, etc., as often as they wish during the day outside the two occasions already mentioned? If so, may they use it freely, for example, may it be a fourth of the drink?

2nd. As milk appears to take the place of wine in this

<sup>1</sup> S. Alphonsus, n. 1029; Lehmkuhl, i. n. 1211.

<sup>2</sup> Genicot, i. n. 437; Berardi, *Praxis Cong.* ii. n. 1474; Noldin, ii. n. 672; Antonelli, ii. n. 495.



country, and a drink of wine is not a violation of the law of abstinence, may a person drink milk just the same as he would wine, etc. ?

3rd. And supposing that he may not, would you consider the drinking of a cup of it a mortal sin ?

An answer to the above will oblige.—Yours faithfully,

CONFESSARIUS

In replying to the questions of our correspondent it is necessary to draw a distinction between the laws of abstinence and fast. The general law of abstinence prohibits the use of milk during the whole of Lent, but dispensation has introduced a relaxation into these countries, by reason of which only Ash Wednesday, Good Friday, and in some places Spy Wednesday, come under this strict abstinence. On these days milk may not be taken even in tea, and grave matter seems to be the same as in violation of the fast.

The law of fast, as distinct from the law of abstinence, prohibits the use of milk in the same way as it forbids the use of other kinds of food. Hence milk, like butter, may be freely taken at the principal meal, as also at the collation, provided such an amount is not taken as will violate the regulations of custom in regard to quantity. Hence, at this meal milk may be used as an accompaniment of bread, etc., to such an extent that the sum total of nutritious elements consumed does not exceed what is equivalent to eight ounces of ordinary food like white bread. Neither custom nor general dispensation allows milk at the light repast which is usually taken in the evening in Ireland.

There seems to be no difficulty in determining, at least approximately, the quantity of milk which is equivalent in nutritive elements to a given amount of bread, and it is, therefore, easy to find out how much milk is required for grave matter. Taking the analysis of Dr. Parkes as correct,<sup>1</sup> in 100 parts of white bread there are 40 parts of water, 8 of proteids, 1.5 of fats, 49.2 of carbohydrates, and 1.3 of salts ; while in 100 parts of milk there

<sup>1</sup> Chambers's *Encyclopædia*, art. 'Diet.'

are 86.8 parts of water, 4 of proteids, 3.7 of fats, 4.8 of carbohydrates, and .7 of salts. The nutritive elements are proteids, fats, and carbohydrates; so if we eliminate the water and the salts we can find by a simple calculation the amounts of food-stuff in a quantity of bread and in the same weight of milk. Expressed in terms of mechanical potential energy, one ounce of fats equals 351.56<sup>1</sup> foot-tons, one ounce of proteids equals 165.2 foot-tons, and one ounce of carbohydrates equals 151.66 foot-tons; hence one ounce of fats, 2.12 ounces of proteids, and 2.31 ounces of carbohydrates are equivalent to one another in food-stuff. By reducing proteids and carbohydrates to their equivalent in fats we find that in 100 parts of white bread there is an amount of nutrition which equals 26.47 parts of fats, while in 100 parts of milk the nutritive elements equal 7.66 parts of fats; in other words white bread is 3.45 or practically three and one-half times more nutritious than the same weight of milk. It follows that, four ounces of bread over and above the permitted allowance, being grave matter, fourteen ounces of milk are required for the same. In an ordinary breakfast cup of rich milk there are about eleven ounces, and, consequently, more than a breakfast cup of milk is required to constitute grave matter.

As for the axiom: *potus non frangit jejunium*, only those liquids which contain small quantities of nutritive matter can be classed under 'potus.' Water, wine, tea and coffee with a small infusion of milk and sugar, are such, and can, consequently, be taken as often and as copiously as a person wishes. Milk, which contains a large nutritive element, cannot be considered 'potus.' One part of milk to two or three parts of tea is, as it seems to us, too much to allow, still, it is better not to disturb the consciences of the faithful by laying down very rigid lines for them when they are not likely to reach the limits of grave matter, even taking coalescence into account.

Though we have not followed the order of our corres-

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<sup>1</sup> The figures given in Chambers's *Encyclopædia* are 151.56, but the context shows that this is a misprint.

pondent, we hope that he will find a reply to all his queries in what has been said.

#### DELEGATED JURISDICTION TO HEAR CONFESSIONS OUTSIDE THE TERRITORY OF THE DELEGATING AUTHORITY

REV. DEAR SIR,—A bishop or a parish priest can delegate another priest to assist validly at the marriage of subjects outside the diocese or parish. Is the same true of jurisdiction to hear confessions? An answer will oblige.

C. C.

Speaking speculatively, bishops and parish priests can give jurisdiction by which confessions of subjects can be heard outside their territories. A parity with matrimony would go to prove this. But that delegated jurisdiction is of no use in practice, because approbation is necessary for the valid exercise of delegated jurisdiction in regard to confessions of seculars, and that must be obtained from the bishop of the place where the confession is heard. With approbation the confessor receives jurisdiction—from what source we need not examine—whereby he can hear the confessions of penitents who are ‘peregrini’ in the place. Hence a distinct and separate concession of jurisdiction is superfluous.

J. M. HARTY.

### LITURGY

#### QUESTIONS ABOUT BAPTISM, BLESSED EUCHARIST, SCAPULARS, Etc.

REV. DEAR SIR,—I should be very much obliged if you would solve for me, in the I. E. RECORD, the following questions:—

1. *Baptism*.—When godfather of child is not actually present at the ceremony, is it necessary that someone should stand godfather by proxy?

2. If neither godfather nor godmother touches the child during Baptism when water is being poured over the head of infant, does that invalidate their spiritual relationship with the child?

3. In the case of an adult is it proper for the recipient to stand or to kneel while water is being poured?



4. According to Lehmkuhl, care should be taken that the water do not fall from the head of infant into baptismal font. If such be the case, is it proper, whilst holding bowl in order to catch water after it has been poured over child's head, to perform the ceremony over baptismal font, that the water may not drip upon the floor?

5. *Holy Eucharist*.—Do the Rubrics require that in extracting Blessed Sacrament from ciborium, for administration to the sick, that the priest should be vested in cassock, cotta and stole, or is it sufficient to use stole only, thrown over clerical coat?

6. *Indulgence 'In articulo mortis.'* Is confession and contrition followed by Extreme Unction *only* (not with Holy Eucharist), sufficient claim to blessing with indulgence *in articulo mortis*?

7. Is it proper in *all cases* to refuse Holy Communion (*pro tempore*) to one who makes confession after many years away from church, and is in immediate danger of death?

8. Could you let me know in what book I should be able to find the indulgences given, and prayers prescribed, for each and *all* the scapulars?

9. Am I right in supposing that a priest who has privilege of enrolling in all the scapulars, has power also to enroll himself in all these confraternities? If so, what is the formula to be used, when all the scapulars are joined together, and suspended by single ribbon.

JUVENIS.

Some of the queries raised by our correspondent possess more of a Theological than a Rubrical aspect, but as their solution does not involve any serious difficulty, and as they are severally treated of by Rubricists, we shall presume to answer them here.

1. One of the essential conditions for the exercise of valid sponsorship is that the *patrinus* should at least *touch* the infant whose spiritual paternity he wishes to undertake and assume. If the godfather cannot be present in person, he must depute some agent, or procurator, to perform in his name this all-important act. In this case it is the principal who is the true sponsor, and who, consequently, contracts the

impediment of spiritual relationship, and incurs all the other responsibilities attaching to the office of *patrinus*. The view maintaining the necessity of this contact with the infant on the part of the sponsor, either *per se* or *per procuratorem*, is based on the authority of the Roman Ritual, the Canons of the Church, and the Council of Trent, which speak of the *patrinus* as *levans, tenens, suscipiens, or tangens*, etc., *baptizatum*. None of these words will be verified, nor will the office connoted by the least exacting of them be discharged, unless there is some kind of contact between the sponsor and child. To be valid, Theologians lay down that this contact must have the following qualifications:—(1) It must be real and physical: a merely momentary, or moral contact is not enough. (2) It must be simultaneous, at least morally, with the actual administration of the Sacrament by the minister. (3) While it is not necessary that contact should take place on the flesh of the infant, yet it must be exercised on some part of the body, and not on the clothes merely, of the *baptizatus*. In a word, the sponsor must perform an act such as, in the estimation of men, may be construed into an equivalent of what is implied by the Latin word *tangens*. The case of an adult is no exception. ‘*Nam ceremonia susceptionis ac sustentationis patrini inducta non est ab Ecclesia ad supplendam corporis imbecillitatem sed ad significandam infantiam et imbecillitatem spiritualem.*’<sup>1</sup> In places where the child is held by the godmother, the godfather is required merely to put his right hand on or under the right shoulder.<sup>2</sup>

2. If neither godfather nor godmother touches the child, *vel per se, vel per procuratorem*, there is no valid sponsorship, and consequently, no spiritual relationship contracted.

3. The Rubric supposes that the catechumen *stands* while the water is being poured on his head. To facilitate matters for the minister he should ‘incline forward, his head and neck being uncovered, and his hands joined.’<sup>3</sup>

<sup>1</sup> Sanchez, D. 56, n. 5.

<sup>3</sup> O’Kane, n. 372.

<sup>2</sup> O’Kane, *Rubrics of Rom. Rit.*, n. 343.

4. The basin, or vessel—*pelvis seu bacile*<sup>1</sup>—necessary to receive the water which has been poured on the head, should be of sufficiently large dimensions for the purpose. If this is so then it will be impossible for any drops to escape, and it is immaterial whether the vessel is held immediately over the font or beside it. For convenience' sake the latter would seem to be the better way. The water thus used as the matter of the Sacrament should be reverently disposed of, and the basin should be kept exclusively for use in the Baptistry. The construction of modern fonts, which are divided into two compartments, renders the employment of any vessel quite unnecessary.

5. The Rubric on this point<sup>2</sup> assumes that the Blessed Sacrament is carried to the sick in solemn procession, and therefore directs that the priest be vested in soutane, surplice and stole when he opens the tabernacle. In these countries, where the priest carries the Communion to the sick privately and in ordinary dress, Rubricists<sup>3</sup> do not insist on the use of any sacred vestment for the purpose of merely taking the pyx from the tabernacle, unless it be necessary to uncover the ciborium in order to transfer some consecrated particles to a small pyx. In this case the reverence due to the sacred species thus exposed would require that the vestments above prescribed should be used, and also, that two candles should be lighted on the altar whilst the Blessed Sacrament is being transferred from one vessel to another.<sup>4</sup>

6. The *Benedictio Apostolica in articulo mortis* is intended to be the final complement of the consoling rites administered to the departing soul. Since its end is to impart the full remission of all temporal punishment due to sin, the recipient must be actuated by the proper dispositions, comply with the necessary conditions, and, if possible, perform everything the Church requires those to do who are preparing soon to appear before the Tribunal of their God. If it be impossible, owing to the suddenness of the illness

<sup>1</sup> *Rit. Rom. De Bap. Inf.*, c. i. n. 44.

<sup>3</sup> O'Kane, n. 801.

<sup>2</sup> *Rit. Rom. De Com. Inf.* n. 12.

<sup>4</sup> Wapelhorst, *Comp. Lit.*, n. 284.



and the want of facilities, or to any other cause short of the lack of proper dispositions in the dying person, to administer all the Sacraments, the Apostolic Indulgence may nevertheless be given if it is likely to be useful. 'Iis aegrotis concedi potest qui, etiam culpabiliter, non fuerunt ab incepto morbo sacramentis refecti, subitoque vergunt in interitum' non vero 'excommunicatis impenitentibus et qui in manifesto peccato mortali moriuntur.'<sup>1</sup> It can be given, therefore, in every case except one of manifest indisposition and impenitence.

7. The Roman Ritual says : 'Fideles omnes ad Sacram Communionem admittendi sunt, exceptis iis qui justa ratione prohibentur.' Whether there is a reasonable cause for advising a penitent, who gets absolution, to defer Communion, in certain circumstances, for a short time, with a view to securing better dispositions, is a matter that must be left to the prudence and direction of the confessor. Long absence from church and from the practice of religion, is, *per se*, no reason why a person who now comes to confession, and is otherwise quite prepared, may not be admitted at once to the reception of the Blessed Eucharist. On the contrary this very circumstance may sometimes dictate the advisability of receiving the Sacrament of the Altar as soon as possible in order to give proof of a reformed life and obtain grace and strength to persevere in it.

8. Our correspondent will find all the information he wants about scapulars, etc., in Maurel (*Indulgences*, etc.<sup>2</sup>). He will also find in the Roman Ritual the *formulae* for the blessing and imposition of all the scapulars sanctioned by the Holy See. These *formulae* may not be abbreviated nor can the common form be used without special authorization.<sup>3</sup> It was decided by the Congregation of Indulgences that a priest having power to enrol generally (*indiscriminatim*) can invest himself in the scapulars for which he has these general faculties.

<sup>1</sup> S. C. Ind., Sept. 1775.

<sup>2</sup> Published by Messrs. Gill & Son, Dublin.

<sup>3</sup> *Rescripta Auth.* n. 280.

## THE BLESSING OF CHILDREN

REV. DEAR SIR,—We hear fairly often of the dedication of children to the Blessed Virgin, or to some saint. On the occasion of such dedication some ceremonies are used, but recurrence to the Roman Ritual, the authorized book in which one might expect to find such ceremonies, gives no *formula*. Can you tell us something of the matter? In so doing, you will oblige,

SACERDOS.

The Roman Ritual<sup>1</sup> contains a number of 'Benedictiones' in the *Appendices*, and we think that our respected correspondent might find among these some one that would be appropriate to the purpose in view. For instance, among the blessings which are not reserved we find the following: 'Benedictio infantis; 'Benedictio pueri ad obtinendam super ipsum misericordiam Dei; 'Benedictio puerorum cum praesertim in Ecclesia praesentantur; 'Benedictio Vestium et Cinguli quae deferuntur in honorem B.M.V.,' and the 'Benedictio ad omnia' which has a kind of universal appropriateness. Supposing, then, that the children are brought to the church on some feast of the Blessed Virgin, or on the feast of the saint to whom they are to be dedicated, and the third blessing above mentioned is employed—some little external solemnity being also added—the result will be a ceremony that will lack neither impressiveness nor appositeness.

Our correspondent, we presume, has heard of the 'Union of the Holy Childhood.' Children may be enrolled in this Association from their tenderest years, and thus placed, in their helpless infancy, under such powerful protectors as the Blessed Virgin, the Holy Angels, St. Joseph, St. Francis Xavier and St. Vincent de Paul. The graces, too, attached to the membership will help to conform them in innocence and all the other virtues to the Divine Infant, and to realize the beautiful characteristics of this Divine Model. The *formula* of initiation into the

<sup>1</sup> Desclée, etc., Rome, 1902.

Union is given in the Roman Ritual among the *Benedictiones reservatae*. Authority to establish it may be had from the bishop, and the conditions of membership are very simple. A small tax is paid by members. This goes to assist in the noble and heroic work of bringing the grace of Baptism and the light of faith to the abandoned infants of pagan parents in heathen countries.

P. MORRISROE.



## DOCUMENTS

## REQUEST FOR MASSES—DECISION OF COURT OF APPEAL

ON February 5th, in the Appeal Court, consisting of the Lord Chancellor, the Lord Chief Baron, Lord Justice FitzGibbon, and Lord Justice Holmes, judgment was given in the case of *Felix O'Hanlon v. His Eminence Cardinal Logue*.

The appeal was by His Eminence Cardinal Logue against an order of the Master of the Rolls declaring that a gift under the will of the late Ellen M'Loughlin, of Portadown, dated 18th July, 1891, for Masses for the repose of the souls of her late husband, her children, and herself was void, because there was no direction that the Masses should be celebrated in public.

*D. F. Browne, K.C. ; John H. Pigott, and Patrick Walsh*, for the Appellant ; *Samuel Browne, K.C. and George Greene*, for the heir-at-law, when ascertained ; *Charles Drumgoole*, for the Plaintiff.

THE LORD CHANCELLOR said :—

In this case *Felix O'Hanlon*, the trustee of the will of *Ellen M'Loughlin*, applied by summons to the Master of the Rolls to have the important question involved in the appeal decided, whether a gift for the celebration of Masses for the repose of the souls of her named relatives and herself was a valid charitable gift, though the will contained no direction that such Masses should be celebrated in public. The gift is contained in a direction by the testatrix to her trustees to sell, in the events that happened the leasehold mentioned in the will, ' and to pay over the income of the proceeds from time to time to the Roman Catholic Primate of All Ireland for the time being, to be applied for the celebration of Masses for the repose of the souls of her late husband, her children, and herself.' The Master of the Rolls by his order dated the 13th July, 1905, decided that this gift is void ; and His Eminence Cardinal Logue has appealed. It would have been impossible, I think, for the Master of the Rolls, having regard to the existing decisions, to have made a different order. But we have been asked, and are compelled to reconsider the principle upon which the decisions in the *Attorney-General v. Delany* and the *Attorney-General v. Hall*

rest; and assuming it to have been now determined in this Court, that a gift for Masses for the repose of the souls of the dead, to be celebrated in public, is a valid charitable gift, to consider further, whether such a gift is valid, though there be no direction for celebration in public; in other words, whether its validity as a charitable gift does not rest upon far higher grounds than the existence of a direction for public celebration. I have had the advantage of reading the elaborate judgment which will be delivered by the Lord Chief Baron. The Court of Exchequer, presided over by the Lord Chief Baron, decided in the *Attorney-General v. Delany*, that a gift simply for the celebration of Masses was not a valid charitable gift, but the Chief Baron expressed his opinion that such a gift would be valid if there were a direction that the Masses should be celebrated in public. That opinion passed into decision in the case of the *Attorney-General v. Hall*; and in this Court it did not become necessary for our decisions to go beyond that. I was satisfied myself that the very point before us would arise later, and I have thought that there was no valid reason for differentiating between the two classes of cases. Lord Justice FitzGibbon, however, did not shrink from considering the larger question on principle. He says:—

‘I find it necessary to look more deeply for the real foundation of the law which the Attorney-General has expressly declined to challenge, viz., that bequests for Masses are valid, in order to see whether it is possible to base their validity upon any principle which will not also establish the charitable character, irrespective of the mode of celebration.’

Further consideration has satisfied the Chief Baron that the validity of the gift as a charitable one does depend upon a principle which is irrespective of the mode of celebration, and I concur with him in that result.

There are some legal propositions germane to the case, for which it would be mere pedantry to cite authority, viz., that in speaking of what is ‘charitable,’ we use the word in the artificial sense, which is derived from the statutes 43rd Elizabeth, chapter 4, and the 10th Charles II, chapter 1—that included amongst charitable objects is one which, according to the ideas of the giver, is for the public benefit, and that a gift for the advancement of ‘religion’ is a charitable gift, and that the Court, in applying this principle, does not enter into an inquiry as to the truth or soundness of any religious doctrine,

provided it be not contrary to morals, and contains nothing contrary to law.

All religions are equal in the eyes of the law, and this especially applies since the abolition in this country of a State Church. Whether the subject of the gift be religion or for an educational purpose, the Court does not set up its own opinion. It is enough that it is not illegal, or contrary to public policy, or opposed to the settled principles of morality. A remarkable illustration is furnished by the decision in *Webb v. Oldfield*, where the gift was for the spread of vegetarian principles—ideas that might, in the view of many, be erroneous and visionary. It may also be treated as settled law that in Ireland a gift for Masses is not illegal as a superstitious use. On that point *Read v. Hodgens* is a binding authority, and the case of the Commissioners of Charitable Donations *v. Walsh* has been treated as a decision to the same effect, though it may well be that a careful examination of the gifts there might show, as pointed out by the Lord Chief Baron, that one gift involved a public celebration, and the other an endowment of religion.

In pre-Reformation times a gift for Masses was valid at common law, and charitable, as the word must be interpreted. In *Attorney-General v. Delany*, evidence was given by Dr. Delany as to the exact nature of a Mass. He states that, according to the doctrine of the Roman Catholic Church, the Mass is a true and real sacrifice offered to God by the priest, not in his own person only, but in the name of the Church whose minister he is. Every Mass, on whatever occasion said, is offered to God in the name of the Church to propitiate His anger, to return thanks for His benefits, and to bring down His blessings upon the whole world. Some portions of the Mass are invariable, and some are variable. Amongst those invariable are an offering of the Host for his own sins and for all present; as also for all faithful Christians, both living and dead; and the sacrifice is offered for the Church and the granting to it of peace, and its preservation. It includes commemoration of the living and commemoration of the dead; and he states that it is impossible, according to the doctrine of the Church, that a Mass can be offered for the benefit of one or more individuals, living or dead, to the exclusion of the general objects included by the Church. When an honorarium is given for the purpose of saying a Mass for a departed soul, the priest is bound to say it with that intention, but that obligation may be



discharged by a mental act of the priest; but it cannot be discharged by the ordinary parochial Mass which he says on Sundays and holidays. Such honoraria for Masses form portion of the ordinary income and means of livelihood of priests, and are generally in Ireland distributed by those to whom the distribution is entrusted, amongst priests whose circumstances are such that they stand in need of the assistance offered.

Such is the evidence as to the exact nature of a Mass, both generally and where a commemoration of named dead is included. It is settled by authority which binds us that where there is a direction to celebrate the Mass in public the gift is a valid charitable one, but that which makes it charitable is the performance of an act of the Church of the most solemn kind, which results in benefit to the whole body of the faithful, and the results of that benefit cannot depend upon the presence or absence of a congregation.

Furthermore, adopting the evidence of Dr. Delany, it seems to me that the bequest of a sum of money for the saying of Masses which cannot be satisfied by the ordinary parochial Mass, and the conferring of honoraria upon the priests who celebrate the Masses, are an endowment of the priest who celebrates this solemn sacrifice, and, therefore, an advancement of religion just as much in principle as the erection of a church in which they might be said, or the endowment of an additional priest to celebrate them. Authority is not needed for the proposition that a gift for such a purpose would be a good charitable one. I think the appeal should be allowed, and the question answered according to the result of our decision.

[We are obliged to hold over the judgments of the Lord Chief Baron, Lords Justices FitzGibbon and Holmes till next month.]

#### INDULGENCES FOR THE FRANCISCAN ROSARY

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM

PIUS PP. X.

*Ad perpetuam rei memoriam.*

INDULGENTIAE CONCEDUNTUR CHRISTIFIDELIBUS RECITANTIBUS  
CORONAM FRANCISCANAM SEPTEM GAUDIORUM B. MARIAE VIRG.

Dilectus filius Bonaventura Marrani Ordinis Fratrum Minorum Procurator Generalis impense cupiens ut erga Deiparam

Immaculatam magis magisque Fidelium cultus augeatur, retulit ad Nos inter multiplices cultus ac pietatis significationes in eandem Beatissimam Virginem consuetas, nobilem sane locum obtinere laudabilem eam praxim, ut peculiari Corona Septem devote recolantur Gaudia, quibus Deipara in Annuntiatione, Visitatione, Partu, Adoratione Magorum, Inventione Filii, huius Resurrectione et ipsius Divinae Matris in coelum Assumptione in Deo Salutari suo mirabiliter exsultavit. Hinc factum esse, ut decessores Nostri Romani Pontifices, non modo speciale Festum Septem Gaudiorum Beatae Mariae Virginis cum officio ac Missa propria agendum plurimis in locis permiserint; verum etiam Fratribus et Sororibus Ordinum Seraphici Patris Francisci Assisiensis, quos inter ipsa devotio maius incrementum reperisse noscitur, Indulgentiam Plenariam, pluries vel eadem die lucranda, benigne concesserint. Verum idem dilectus filius Procurator Generalis Minorum Fratrum animo perpendens devotionem erga Septem Beatae Mariae Virginis Gaudia nullo adhuc spirituali lucro cunctis Fidelibus communi esse exornatam; probe autem noscens eandem Gaudiorum Coronam publice in ecclesiis ipsiusmet Ordinis cum aliorum Fidelium interventu recitari, Nos enixis precibus flagitavit, ut huic Septem Gaudiorum Virginis Coronae, prouti iam concessum fuit Coronea Septem Virginis eiusdem Dolorum. Plenarias nonnullas ac partiales Indulgentias vel ab omnibus Fidelibus rite lucrandas adiungere de Apostolica Nostra benignitate dignaremur. Nos autem quibus antiquius nihil est neque magis gratum, quam ut per universum orbem Fidelium pietas erga Virginem Immaculatam latius propagetur, et Divina Mater in Gaudio non minus quam in Dolore admirabilis, pari a christiano populo recolatur obsequio, votis hisce piis ultro libenterque annuendum existimavimus. Quae cum ita sint, de Omnipotentis Dei misericordia ac Beatorum Petri et Pauli Apostolorum eius eius auctoritate confisi, omnibus et singulis Fidelibus ex utroque sexu, qui publicae recitationi Coronae Septem Gaudiorum Beatae Mariae Virginis apud Ecclesias ubique terrarum existentes trium Ordinum Seraphici Patris habendae, adstiterint, easdem tribuimus Indulgentias, quas Fratres et Sorores eiusdem Ordinis, quibuscum sunt in recitatione sociati, promerentur. Insuper iisdem Fidelibus admissorum confessione rite expiatis et Angelorum pane refectis, qui Coronam eandem quotannis tum Festis

cuiusque e Septem Gaudiis, cum potioribus Beatae Mariae Virginis Festivitatibus, vel quovis die intra respectivi Festi octiduum, ad cuiusque eorum lubitum eligendo pie recitent, quo ex iis die id agant, Plenariam; et iis, qui singulis anni Sabbatis Coronam eandem recitare consueverint uno cuiusque mensis die, ad lubitum pariter eligendo, dummodo vere ut supra poenitentes et confessi ad Sacram Synaxim accedant, etiam Plenariam; tandem iis qui memoratam Coronam retineant, illamque frequenter in vita percurrerint, in cuiuslibet eorum mortis articulo, si vere poenitentes et confessi ac Sacra Communionem refecti, vel quatenus id facere nequiverint, saltem contriti nomen Iesu ore, si potuerint, sin minus corde devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patienti animo acceperint, similiter Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Praeterea ipsis Fidelibus ex utroque sexu, ubique terrarum degentibus, qui contrito saltem corde, aliis per annum Beatae Mariae Virginis festis diebus Coronam eandem recitent, de numero poenaliū dierum in forma Ecclesiae solita trecentos annos; et iis qui id agant diebus de praecepto festivis, ducentos annos; quoties vero Coronam ipsam quocumque alio anni die persolverint, toties illis septuaginta annos totidemque quadragenas; iis tandem Fidelibus qui Coronam memoratam Septem Virginis Gaudiorum apud se fideliter retinentes, eamque frequenter recitantes, quodvis pietatis opus in Dei honorem, vel in spiritualem aut temporalem proximorum utilitatem item contrito corde exercuerint, sive in honorem Septem Deiparae Gaudiorum Angelicam Salutationem septies recitaverint, de numero similiter poenaliū in forma Ecclesiae solita, quoties id agant, decem annos expungimus. Porro largimur, ut excepta Plenaria Indulgentia in mortis articulo lucranda, Fidelibus ipsis, si malint, liceat Plenariis supradictis ac partialibus Indulgentiis functorum vita labes poenasque expiare. Verum praecipimus, ut in omnibus supradictis pietatis operibus rite exercendis Coronae Gaudiorum Virginis a Fidelibus adhibendae, sint a Ministro Generali pro tempore Ordinis Fratrum Minorum, vel ab alio Sacerdote sive saeculari, sive regulari, per ipsum deputando, in forma Ecclesiae solita, servatisque servandis, benedictae. Contrariis non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem ut praesentium Litterarum authenticum ex-



emplar transmittatur ad Indulgentiarum Congregationis Secretariam, alioquin praesentes nullae sint : utque item praesentium Litterarum transumptis seu exemplis, etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhibeatur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum sub annulo Piscatoris die XV Septembris MCMV, Pontificatus Nostri Anno Tertio.

Pro Dno. Card. MACCHI.

NICOLAUS MARINI, *Subst.*

Praesentium Litterarum authenticum exemplar transmissum fuit ad hanc Secretariam Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae ex eadem Secretaria die 18 Septembris 1905.

L. ✠ S.

✠ DIOMEDES PANICI, Archiep. Laodicen., *Secret.*

## NOTICES OF BOOKS

**LIFE OF ST. ALPHONSUS DE' LIGUORI**, Bishop and Doctor of the Church, Founder of the Congregation of the Most Holy Redeemer. Written in French by Austin Berthe, Priest of the Congregation of the Most Holy Redeemer ; edited in English by Harold Castle, M.A., Priest of the same Congregation. Dublin : Duffy & Co., Ltd., 1905.

SPIRITUAL writers agree that the reading of the lives of the saints is most useful. The saints are the Gospel in practice, and the heroism of their virtues humbles us. Saint, however, differs from saint. So, too, do the authors of their lives. We have under consideration the Life of one who lived nearly a century ; who was brought into contact with every class of society ; who was so powerful in word and work, and who, after a long life of spotless innocence and astounding industry, has had placed on his head one of the brightest diadems of glory. But this is not enough. We need, moreover, a scholar who knows how to select from superabundant materials just those things which enables him to give a perfect portrait of the man and the saint. We venture to say, that for judicious selection, for interweaving of incidents, for the formation of his pictures, for each chapter is a picture, few will surpass Father Berthe. He makes us live with the Saint, and our interest in him, in his work and sufferings, and humiliations and triumphs, grow with every page we read.

The late Cardinal Parocchi was so charmed with Father Berthe's book, that he wrote to him, ' The Saint is profoundly studied in your Life, and from every point of view.' He then mentions how he was an example to seculars, to priests, and bishops. ' You present,' His Eminence continues, ' to us an ascetical writer of the highest order, who knew how to select from the rich stores of his predecessors the most safe rules illustrated by examples, enriched by tradition making accessible to the people things which before were the patrimony of priests and religious. You give us, Rev. Father, an apologist of our faith in times full of impiety, but above all you give us the Doctor of Morals, declared such by the Apostolic

See, recognized as such and venerated by the whole world.' He then refers to attacks made by enemies of holiness and truth, on one whose life was most innocent, and who would die rather than tell an untruth, and concludes : ' All this, Father Berthe, is luminous in your work, which I desire to see translated into every language in Europe.' The author was honoured by a Brief from the late Holy Father, Leo XIII, and the Italian edition is dedicated to Pius X.

It is not easy to give in a short review an idea of a work which runs into 1,600 pages. Let us begin with a description of the Saint :—

' Alphonsus was middle height, but his head was somewhat large and his complexion fair. He had a broad forehead, a beautiful eye a little blue, an aquiline nose, a small mouth, pleasant, and rather smiling. . . . His voice was musical and clear, and however large the church, or how long the mission, it never failed him, not even in extreme old age. His appearance was very dignified, with a manner both grave and weighty, yet mingled with good humour, so that he made his conversation pleasant and agreeable to all, young and old. His gifts of mind were admirable. His intellect was acute and penetrating, his memory ready and tenacious, his mind clear and well arranged, his will effective and strong. These are gifts which upheld the weight of his literary undertakings, and did so much for the church of Christ.

' His temperament was irascible rather than phlegmatic, but by the dominion of his virtue he made it peaceable and gentle beyond belief. Always recollected he was master of all the movements of his soul, and from the time when he gave himself altogether to God (1723) he was never seen to be surprised by passion, being able to open or shut at will the door of his own heart. He was an enemy of a pleasant and easy life, yet the more austere he was with himself, the kinder and more compassionate was he with others.'

To life in the bosom of a model family succeeded his life as lawyer, as cleric, and then as Priest. In each case the author is able to give us the rules that regulated the conduct of Alphonsus. The lawyer, the Saint says, ' is bound to thoroughly study the evidence, so as to put the case in the best way, and he must do this with as much care as though his own interests were at stake (page 9, No. 3). . . . Justice and probity should be the lawyer's two companions, and he should regard them as the apple of his eye ' (No. 7).



After his unprecedented success as a lawyer comes his conversion, which the author gives in his chapter, 'The Road to Damascus' (chapter iii.); and a little later his ordination. In chapter vi., 'The Sacred Fire,' we have the resolutions of the young priest, starting with, 'I am a priest; my dignity is above that of the angels; my life therefore should be one of angelic purity, and I should strive that it should be so, by every possible means;' and ending, 'I am a priest; it is my duty to inspire others with a love of virtue and glorify the eternal priest, Jesus Christ' (page 41).

Speaking of his works, the reader will find a careful description and appreciation of all that are more important, and although Father Berthe is sometimes, perhaps, a little too long, he is always interesting, for he gives us the stand-point of the Saint. This is particularly true of the Saint's long fight for his moral teaching, in which he had to defend himself against friends as well as open enemies.

A glance at the table of contents reveals the order and variety of the matter. For example, in Vol. ii., after his consecration, we have, 'A General Mission,' 'Reformation of the Seminary,' 'Pastoral Visitations;' and then comes 'The Famine,' which bade fair to destroy everything. Then we have 'Reformation of Morals,' 'Promotions,' 'Sacred Functions,' from which we pass to 'Father Patuzzi,' or his great combat for his theology. The chapters in Vol. i., 'The Rector Major,' 'The Golden Days,' 'The Saviour of Souls,' are charming. One sees everywhere the greatness of Alphonsus' soul. Whatever was of interest to the Church and souls was full of interest for him, as will be seen in the chapter on the suppression of the Society of Jesus, in his letter to the Cardinals after the death of Clement XIV (page 358), and his correspondence, in his old age, with the Abbé Francis Nonnotte (page 446). The aged saint was in desolation to find the efforts of this noble priest so hampered in Paris, that he had to get his refutation of Voltaire printed in Geneva. When the Saint heard this, he exclaimed :—

'O God! in Paris amongst these professors there is not one to stand up against so great a monster, and such an enemy of religion and the Church. And the refutation of his errors has to be printed not in Paris, but in Geneva? Alas, for us, the authority of the Church has come to such a pass in Paris that it cannot confront an unbeliever, and repress his audacity! Poor

Archbishop ! Poor Church ! This sin certainly will not go unpunished. Poor France ! I weep for thee, and for so many poor innocent souls, who will be overwhelmed in thy calamities.'

This zealous priest wrote, in 1783, to a friend, about the last letter he had received from our Saint. 'I cannot describe the deep feeling with which the little letter sent me by our holy Bishop, Mgr. Liguori, filled me. I look on him as the Simeon of the Gospel, to whom the Holy Ghost has made known such high mysteries. . . .'

The Saint's own great trials did not even lessen his interest in the Church, and God alone knows how great those were. We are prepared for them in chapter vi. (page 463), 'The Hush before the Storm.' The storm itself is described in the chapters that follow ; but it was more than a storm, it was a tragedy, and one can say that Alphonsus died on the Cross. The heart that is not moved by the sufferings of this great man must be hard indeed—and never did a word of complaint against those who were the agents escape his lips.

The editor has added valuable Appendices. The first gives notes and corrections, the second an admirable Chronological Table, the third, Missions given by the Saint, fourth a list of Confessions of the holy Founder's companions ; fifth, Letters used in the Life. Then follows the most complete Alphabetical Index. Besides a very full Table of Contents there is an Alphabetical Index in each volume.

The author, the editor, and his helpers, have had at their disposal all the sources of information, with the result that we have now, in English, a standard life of this great Doctor of the Church.

THE TRUTH OF CHRISTIANITY : An Examination of the more Important Arguments for and against Believing in that Religion. By Lt.-Col. W. H. Thurton, D.S.O. London : Wells, Gardner, Darton & Co., Ltd. Fifth edition (revised), 1905.

PREVIOUS editions of this excellent volume have been warmly welcomed by leading organs of almost every Christian denomination, and we are glad to be able to add a few words to the chorus of commendation it has received. After reading the

book our general impression is, that it would be difficult within the same compass to present the fundamental arguments in favour of theism and of Christianity in a simpler or more solid and convincing way than Colonel Thurton has done. His reasoning and scholarship leave little to be desired ; the straightforward directness with which difficulties are met, and their value allowed, adds considerable force to his argument ; while the style, which is calm and unpretentious, is in thorough keeping with the general moderation maintained. We are all the more gratified with the unusual merit of the book, as it comes from the pen of a layman. It is not the kind of book that will altogether satisfy the advocates of the *new* Apologetics ; but we are old-fashioned enough to believe that, side by side with whatever is useful in the new, the substance of the old Apologetics must be retained.

P. J. T.

ADDRESSES TO CARDINAL NEWMAN WITH HIS REPLIES, etc.  
1879-81. Edited by Rev. W. P. Neville (Cong. Orat.)  
London : Longmans, 1905.

THE publication of a volume like this may appear to some to be uncalled for, and in the case of any other than Newman we should be inclined to agree with that view. But in his case, we believe the public is sufficiently interested in everything connected with the great events in his career to welcome a memorial like this, of one of the most notable of those events—his elevation to the College of Cardinals. To Newman himself, after all he had passed through, it must have come as a great triumph and a glorious vindication, to receive the very highest and strongest pledge of trust and esteem and approval which the Head of the Church could bestow ; and we want to know, as this volume enables us to know, how the Catholic world received the news of his elevation, and more especially how he himself bore the burden of his honour—what thoughts and feelings were uppermost in his mind, and rose to his lips on the occasion.

Admirers of Newman will come away from a perusal of his replies in this volume, with a heightened admiration for the purity and simplicity of his character.

P. J. T.



DEVOTION TO THE SACRED HEART OF JESUS. By Rev. H. Noldin, S.J. Authorized translation from the German. Revised by Rev. W. H. Kent, O.S.C. New York : Benziger Bros., 1905.

WE are glad to welcome this valuable addition to our English literature on Devotion to the Sacred Heart. It is intended specially for priests and candidates for the priesthood, and represents the substance of instructions on this devotion given by the author to the students under his charge in the theological seminary at Innsbruck. Father Noldin is widely and favourably known for his excellent work in the department of Moral Theology, and his name will be enough to recommend this volume to those who know him as a theologian. Priests and students will find in the body of the work just the kind of material they are often in search of, to aid them in preparing their own instructions to the people on the nature and object of this devotion, and the grounds and motives for its practice ; and in the Appendix they will find a good deal of useful subsidiary matter. We do not hesitate to recommend this little volume to our readers.

P. J. T.

THE SPIRIT OF SACRIFICE AND THE LIFE OF SACRIFICE IN THE RELIGIOUS STATE. From the original of Rev. S. M. Giraud, Mss. Priest of our Lady of La Salette. Revised by Rev. Herbert Thurston, S.J. New York : Benziger Bros., 1905.

THIS volume is a treatise on the religious life viewed as a life of sacrifice. Part I. explains various motives on the practice of the life of sacrifice in the religious state, and points out the excellence of that practice. In Part II. the novitiate ; in Part III., the religious vows ; and in Part IV. the community life are dealt with in detail, in such a way as to exhibit every duty and circumstance of the religious life in its relation to the spirit of sacrifice. The book is instructive and edifying, and will doubtless be welcomed by those to whom it is addressed. To people living in the world, and even to non-Catholics, who desire to understand the true inward spirit of the religious life, this book may safely be recommended. The style is better than in many works of the kind, and the translation reads very well. The publishers also have done their part satisfactorily.

P. J. T.

SUMMA THEOLOGICA AD MODUM COMMENTarii IN AQUINATIS SUMMAE. Auctore L. Janssens, S.T.D. Tomus VI. : Tractatus De Deo Creatore et De Angelis. Friburgi Brisgoviae : Herder (pp. xxxiv. + 1,048).

FATHER JANSSENS has already done so much well-known work for Theology, it is almost needless to state that the present volume, the title of which sufficiently indicates its subject-matter, is replete with deep thought and painstaking research. The author accommodates to modern needs the *Summa* of St. Thomas—a work for which the theological world will be grateful to him.

In view of the fact that Father Janssens now holds the responsible position of Secretary to the Biblical Commission, the part of his work that is of greatest interest to our readers is his chapters on the Mosaic Cosmogony. He begins his Scriptural discussion by laying down some general principles which he intends to follow, the chief of which is that it is not necessary that the sacred writer, even whilst under the influence of divine inspiration, should be free from error in regard to what he writes about matters which the Holy Ghost does not directly intend. In narrating, for instance, the wonderful story of Josue, prolonging by prayer the light of day that victory might be gained, the sacred writer could not merely, by accommodating his mode of speech to the scientific knowledge of the day, state that 'the sun stood,' but could also have thought, while he wrote these words, the Copernican theory to be true, and the Heliocentric teaching false. Father Janssens does not explain how this principle can be reconciled with the Encyclical *Providentissimus Deus*.

The learned author, then, proceeds to examine critically the text of Genesis, the historical evolution of Catholic interpretation of the Hexaemeron, and the principal opinions which hold the field in present-day criticism. In performing this last task he deals with two broad divisions of thought—the historical theories and others. Speaking of the historical theories he examines the views of those who hold the literal interpretation of six natural days of twenty-four hours each, and who explain the different strata now existing within the earth's surface by an appeal either to the upheavals of the flood or to the convulsions of nature which took place between the events narrated in the first and those told in subsequent verses of Genesis.

He afterwards discusses and carefully weighs the arguments for and against the theories which maintain that the days of Genesis are long periods of time.

Passing to the *non-historical* theories of the creation, Father Janssens divides them into *ideal* interpretations which are explained with or without visions, and *traditionalist* opinions whether these connect the Biblical Cosmogony with Gentile myths or explain it independently of them. He notes, with justice, that the ideal and traditionalist interpretations in his dissertation on traditionalist views rather supplement than contradict one another. He subjects to criticism the opinion of Father Lenormant, that early Gentile myths are found in a purified state in the Mosaic story of Creation ; and also the more definite theory of Father Lagrange that the Biblical Cosmogony contains vestiges of myths deprived, however, of their mythical character, and that it holds an intermediate place between the Babylonian Cosmogony which is Pantheistic and the Phœnician which is Materialistic, the Mosaic narration showing a substantial divergence which can be attributed only to revelation and inspiration.

In putting forward his own view which is traditionalist, Father Janssens holds that the Biblical story is not derived from the Cosmogony of Gentile nations, but contains vestiges of a remote tradition consigned to tablets which were preserved amongst the Chaldeans, and brought by Abraham into the land of Canaan. This ancient tradition was based on primitive revelation, traces of which remained with the Babylonians and Phœnicians, and which so coloured their myths that these must of necessity have had points of contact with the Mosaic story of Creation. The Chaldaean tradition was, moreover, affected by the astronomical, geological, and zoological theories of ancient days, so that the Biblical narrative derived from it could not but have had some similarity with the Cosmogonies of those Gentile peoples who held the same scientific views.

The remaining parts of Father Janssens' monumental work show the same thorough grasp of principles and the same commendable research which his readers will find in his Scriptural discussions. We warmly congratulate him on the success of his laborious undertaking.

J. M. H.



FR. DENIFLE, O.P. Dr. Grabmann. Mainz: Kirchheim. 1905.

THE numerous admirers of the deceased will be grateful for this interesting sketch. It is from the pen of one who knew him well, Professor Grabmann of Eichstatt. Though the pamphlet is small (62 pages, 8vo), it contains a most valuable account of Denifle's labours in palæography, criticism, history, and biography. We may say that, putting aside his many essays and articles of which only a summary could be given, all his large works are fully described—from those on the German Mystics, Tauler, Suso, Eckhart, etc., and his *History of the University of Paris*, *History of the Hundred Years' War*, etc., to his last publication, *Luther und Luthertum*, the book which caused such commotion in Protestant circles throughout Germany. It is the record of an extraordinary savant's life, and shows that Denifle more than deserved the veneration in which he was held by all the learned bodies of Europe. The graceful tribute of the University of Cambridge (page 55) is sure to be read with pleasure.

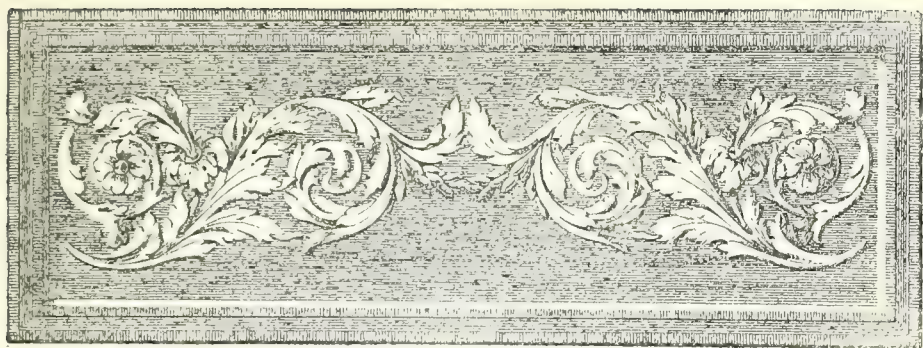
R. W.

PARIS MANUSCRIPT OF ST. PATRICK'S LATIN WRITINGS.

By Newport J. D. White. Dublin: Hodges & Figgis  
Price 6d.

FROM a review of his former work in the *Analecta Bollondiana*, the Editor learned that one of the oldest MSS.—that of St. Patrick's *Confession*—was to be found in the Bibliothèque Nationale, at Paris. We are surprised that a man who had set himself to give a correct edition of St. Patrick's writings should have been ignorant of such an important fact. But, unlike many other writers, Dr. White paid some attention to his reviewers, and immediately set himself to repair the defect in his previous work. The result of his examination of the Paris MS. is contained in the present booklet, and we heartily commend it to all who are interested in arriving at the true text of our Apostle's *Confession*.

J. MACC.



## THE FOUNDATION OF UNBELIEF

**T**HE Bampton Lectures of Dean Mansel,' says a writer in an English review, 'delivered in the University of Oxford in the year 1859, will be long remembered by those who were then in residence.'<sup>1</sup> Nor is it strange that this should be so. Clear, concise, apparently logical, they made sceptics of many whose faith they were meant to strengthen. In these discourses, intended as they were to uphold the dogmas of Christianity, agnostics profess to find a complete and unanswerable presentation of their views. Hence, a word about them here, by way of introduction, may not be out of place.

The period of their delivery was a critical one for the Protestant Church in England. The philosophic theories of previous writers, of men such as Locke and Berkeley, and Hume and Kant, in the hands of their less reverent disciples, were working havoc with the traditional beliefs of the educated classes. Revelation and supernatural religion were being openly assailed by men who, nevertheless, admitted the existence of a God and the necessity of divine worship. In their difficulties, the orthodox party anxiously looked around for a champion who might stay the onward march of naturalism by a brilliant exposure of the weakness of its position, and of the fallacies

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<sup>1</sup> The *Month*, July, 1882.

by which it was supported. Their choice fell upon Dean Mansel, and, as the results showed, no choice could have been more unfortunate. From that day Oxford ceased to be, what it always was, the home of conservatism and, comparatively speaking, of orthodoxy. It has since 'been undoing one by one, whether deliberately or under compulsion, the ties which bind it to the Church of Christ.'<sup>1</sup>

The method of defence adopted by the learned lecturer was well calculated to secure the attention of his audience, and in the hands of a skilled philosopher might have proved completely successful. He undertook to show that the very same difficulties by which unbelievers sought to overturn the Christian revelation, might be urged with equal force against all who ventured any positive statement regarding God. You reject, he argues, the Christian dogmas, because your reason cannot perceive their truth; nay, rather, it perceives that they are contradictory and mutually destructive. But examine your own concepts regarding the divine nature and attributes—concepts which you have independently of revelation—and you will find that they, too, labour under the same defect. They lead only to confusion. Nor in your despair of finding truth can you turn to Atheism as the safe harbour, the only secure position for poor human intelligence, for the atheist but involves himself in difficulties even more insurmountable.

Yet, the escape from this dilemma must be evident to any thoughtful observer. God does not wish to be known by human intelligence. He is entirely outside its range; and when, in their mad thirst for knowledge, men endeavour to unveil Him by their natural powers they are acting as inordinately, and, therefore, as unreasonably as they would be, were they to give full rein to their animal passions. The great Creator is separated from us by an impassable gulf which no human powers can ever bridge. Hence, at the very outset, men must distrust their reason and accept faith as the only safe guide towards a knowledge of the Divinity. 'Of the nature and attributes of

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<sup>1</sup> University Sermon, 4th June, 1882—Canon Liddon (*apud* the *Month*).



God in His Infinite Being,' the Dean declares, 'Philosophy can tell us nothing; of man's inability to apprehend that nature, and why he is thus unable, she tells us all that we can know and all that we need know.'<sup>1</sup>

The Dean was unequalled in expounding the difficulty, but his reply could not bear analysis. There were men in England who had long been thinking that the dogmas declaring the nature and attributes of God were but the delusive figments of the human imagination, and that He could not be known, Who, if He exists, must be outside the field of mortal cognition. Imagine their surprise when they heard expounded from the Oxford pulpit, as they themselves could never have expounded them, their own most cherished convictions. They were quick enough to perceive that, by elevating faith at the expense of reason, the learned Dean had destroyed the very foundations of faith itself, and prepared the way for denying all knowledge of God. Professor Huxley boldly proclaimed that Agnosticism, as he loved to call his system, in memory of the Athenian Altar to the Unknown God,<sup>2</sup> was the only possible position for a scientific man. Experience, he contended, was the only guide to knowledge, and God does not fall within the range of experience. But, though Huxley is the most violent, he is by no means the ablest champion of the new belief. The writings of Herbert Spencer, interesting and attractive as they undoubtedly are, have contributed most to its dissemination amongst the English people. Hence it may be useful in the beginning to briefly sketch the system which he propounds.

Spencer himself tells us that his philosophic theory on the nature of human knowledge logically forced him to join the Agnostic ranks.<sup>3</sup> On the one hand, against

<sup>1</sup> Lect. viii., p. 26.

<sup>2</sup> ἀγνώστῳ θεῷ (Acts xvii. 23).

<sup>3</sup> 'And this feeling is not likely to be decreased but to be increased by that analysis of knowledge which, while forcing him into agnosticism, yet continually prompts him to imagine some solution of the Great Enigma which he knows cannot be solved.'—*Nineteenth Century*, Jan. 1884, p. 12.

About this article of Mr. Spencer, Frederic Harrison writes: 'It is the last word of the Agnostic Philosophy in its controversy with Theology. That word is decisive.'—*Nineteenth Century*, March, 1884 (*apud* Ward's *Witnesses to the Unseen*.)

the idealists, he maintains that man can know of the existence of an external world, of something outside and beyond himself. Unless this be conceded physical science can be but a dream. On the other, believing as he does that 'mind and nervous action are the subjective and objective faces of the same thing,'<sup>1</sup> he cannot consistently admit those higher intellectual operations of abstraction and intuition for which the followers of Aristotle and the schoolmen contend. According to him, then, human knowledge is limited to the very narrow field of sense-perception.

Yet, even with this limitation he is not satisfied. He contends furthermore that man's cognitive faculties cannot stretch out as if beyond the man himself into the external world, and grasp things as they really are in themselves, with their several attributes, and powers, and qualities, and relations. Man can know only his own sensations, or, to put it more philosophically, his own mental phenomena, which must necessarily, however, be produced by some external agent; he can compare these and realize their various relations of co-existence or sequence—that when one appears another should be present or immediately succeed, but about the objective agents or their relations he can never know aught for certain.<sup>2</sup> The external reality is known and spoken of in terms of his own diverse states of consciousness, which are to the object outside as algebraic symbols to the quantities they represent; and, thus, human knowledge is relative not absolute—of subjective phenomena, not of external realities. 'What we are conscious of as properties of matter, even down to weight and resistance, are but subjective affections produced by objective agencies which are unknown and unknowable.'<sup>3</sup>

Yet, we are forced to conclude 'that behind every group

<sup>1</sup> *Psychology*. Pt. ii., p. 140.

<sup>2</sup> Spencer's system is but a scientific statement of the principles of the whole Agnostic School. Thus, Huxley says: 'It admits of no doubt that all our knowledge is a knowledge of states of consciousness.'—(*Lay Sermons*, p. 373.)

<sup>3</sup> *Psychology*, chap. 'Relativity of Feelings.'

of phenomenal manifestations' there is some 'persistent reality, which itself 'remains fixed amid appearances that are variable,' and 'which must forever remain inaccessible to consciousness.'<sup>1</sup> Thus, for example, walking in the garden on an evening in autumn we pluck an apple from the tree that overshadows our path. As we hold it in our hands, we are conscious of a certain form and colour, of a certain weight, and, it may be, of a certain taste and smell. If we leave it outside and come again in an hour, in a day, in a week, or a month, exactly the same impressions are produced. May we not, then, safely conclude that behind these phenomena and producing them there must be some permanent reality, nay, more, that for every different 'cluster' of sensations there is a corresponding object which holds them together, or, at least, a power which energizes differently, and still is uniform in its differences? Thus, we arrive at our notions of different bodies, and by a more universal classification of phenomena at our notion of matter.

Nor is this the ultimate stage; for what is matter, in itself, but a mode, by which the unknown and unknowable agent manifests itself to our consciousness? This agent we indicate by the symbol Force, drawing our inspiration from an analysis of our own activity. And so, the conclusion is inevitably forced upon us, that the world and all its countless phenomena are but the ever varying manifestations of an unknowable force, energizing unceasingly and everywhere, which is outside us and still within us according to its different modes. 'Consequently, the final outcome of that speculation commenced by the primitive man is, that the power manifested throughout the universe distinguished as material is the same power which in ourselves wells up under the form of consciousness.'<sup>2</sup>

Experience, however, teaches us that the relations between these mental symbols correspond with the relations between the external agents, and this knowledge is sufficient

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<sup>1</sup> *Nineteenth Century*, Jan., 1884, p. 10.

<sup>2</sup> Spencer, in the *Nineteenth Century*, Jan., 1884, p. 9.



for everyday life. Indeed, the true scientist never undertakes to explain what things are in themselves, but, admitting the existence of an individual cluster of phenomena, he merely strives to reduce it to one of the classes already experienced; and as his experiments proceed, he continues to reduce the particular classes to a few which are inclusive of all the rest till, at last, a time comes when he must bow his head and humbly confess that science can bring him no further. Knowledge is *but classification of phenomena*; how, then, could the most universal class be known?

While man is thus engaged, his intellect is being employed in its own proper sphere, and its conclusions can be accepted with certainty; but once he endeavours to pierce the veil which enshrouds the objective world from his gaze, once he strives to conjure up in his mind what it is that lies behind and how it exists in itself, once he dares to transfer, what are in reality the emotions of his own mind, to that which is outside it, he is merely building upon a foundation of sand—he is only leading himself into a hopeless maze of difficulties and contradictions.

It is because he knows this that the really scientific man is willing to spend his energies on the phenomena which lie within his observation, without allowing himself to follow the beckonings of his imagination—contenting himself with knowing that there is some mighty energy outside which manifests itself in his various states of consciousness, but which as it is in reality must ever remain for him unknowable:—

There may be Absolute Truth, but if there is, it is out of our reach. It is possible that there may be a science of realities, of abstract being, of first principles and *a priori* truths, but it is up in the heavens far above our heads, and we must be content to grovel amid things of earth, to build up as best we can our fragments of empirical knowledge, leaving all else to the future.<sup>1</sup>

Science admits its inability to comprehend this mighty power which lies beneath phenomena; so, too, should

<sup>1</sup> 'The Prevalence of Unbelief'—the Editor (*the Month*, June, 1882).

religion. By professing to understand something about the nature and attributes of the ultimate reality, and picturing it to its devotees as endowed with magnified human powers, it is only degrading the objects of its worship, and involving its disciples in hopeless contradictions.

Thus, the theist endeavours to account for the world around us by the existence of a Supreme Creator, Himself uncreated, by Whom all things were produced from nothing, yet, creation from nothing is impossible for it is unthinkable.<sup>1</sup> Besides, if this hypothesis were true, He must have created space which was, therefore, at some period non-existent, and space could never have been non-existent because its non-existence cannot be conceived by any process of imagination. Again, the supposition of a self-existing being must necessarily involve the supposition of infinite past time; yet, pile up time how you will, it could not have been infinite—it must have had a beginning. The First Cause, too, if there be a First Cause, should be, as is evident, both infinite and absolute, but how could He possess either attribute, if He be imagined as the producer of the world to which He must necessarily stand in the relation of a producer, and the production of which must have implied some change—of addition or subtraction—in His own mode of being? Furthermore, how could the Supreme Creator possess infinite power and yet be unable to do evil, infinite goodness and yet the cause of sin, infinite justice and yet always full of mercy, infinite freedom and yet living on without change or alteration? Such are a few of the contradictions in which Theism involves its believers, and surely it would be more in accordance with human intelligence and more agreeable to the ultimate reality to honestly confess our ignorance, and bow our heads in silent worship before

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<sup>1</sup> Spencer's first principle and 'Ultimate Postulate' is that whatever is unthinkable is not true, and that is true whose contradictory is unthinkable.

that which must ever remain for us the unknown and 'unknowable.'<sup>1</sup>

Yet, all things unite in proclaiming the existence of such a power. Unless it be supposed whence are the phenomena of sense whose relations we perceive? Merely relative and symbolic as our knowledge is, does it not necessarily suppose some objective being of which it is the symbol, and must not science in its most advanced stage arrive at that absolute reality which it can never know because it can never classify? Yes. The existence of this ultimate reality 'is the primary datum of consciousness,'<sup>2</sup> the indefinite and almost imperceptible concept which is supposed by all cognition, and though we are confined to mere phenomena, 'yet the momentum of thought inevitably carries us beyond conditioned to unconditioned existence as this ever persists in us as the body of a thought to which we can give no shape.'<sup>3</sup> 'Hence our belief in objective reality, a belief which metaphysical criticism, cannot for a moment shake.' And, thus, 'amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that we are ever in presence of an infinite and eternal energy from which all things proceed.'<sup>4</sup>

There is, then, according to Spencer, a first cause, an ultimate reality, an infinite, absolute and unconditioned existence, but we can never know aught of it except that it is—whether it is personal or impersonal, endowed with intelligence or unintelligent, mind or matter. It is the unknowable. It has nothing to do with us, and in pursuing it we are like the child that for hours vainly pursues its own shadow. It may have some mode of existence far transcending anything which the human imagination can ever conceive, and our clear duty is to recognize that

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<sup>1</sup> 'What is knowable,' writes Mr. Balfour, 'Spencer appropriates without exception for Science. What is unknowable he abandons without reserve to Religion. Religion has the "Real," Science the "Intelligible" and "Relative."'—(*Foundations of Belief*, p. 285).

<sup>2</sup> *First Principles* (Spencer).

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*



this is so, to admit that we are incapable of bringing it within the sphere of our cognition, that all our concepts of it—for we cannot help conceiving it—are but the merest symbols in no way corresponding with the reality. This is the true position for a religious man to assume. Better any day an honest confession of ignorance than an absurd pretence of knowing what can never be known.

Before discussing the merits of a system, which, in the hands of a writer of Spencer's ability, must necessarily appear plausible, it might be well to mention that this particular form of error is by no means of recent date, and that even to-day it is rejected as puerile by many of the ablest scientific men. One might think, as the writer was often tempted to think, on hearing the oft-repeated boast that the dogmas of religion were fast crumbling before the triumphal march of science—that some new discovery in Philosophy had been made, or, at least, that all the modern scholars were ranged in the Antitheistic camp—both of which conclusions would be equally misleading. The progress of knowledge has given us nothing new in this matter ; it has only helped to serve up in a more agreeable form what is as old as the days of Pyrrho and his disciples. No doubt, Professor Huxley asserts with more warmth than courtesy, that 'those who believe that God created the world have not yet reached that stage of emergence from ignorance in which the necessity of a discipline to enable them to be judges has as yet dawned upon the mind,'<sup>1</sup> but that we may rightly appreciate the worth of such generalizations we have only to remember that even in England such men as<sup>2</sup> Faraday, Lord Kelvin, Professor Stokes, Sir William Siemens, Balfour Stewart, Tait, Sir Robert Owen, Clerk, Maxwell, Mivart have no fear of maintaining that 'the existence of God, the Creator and Preserver, is absolutely evident.'<sup>3</sup> Reassured by such trustworthy support from the physical science camp, we

<sup>1</sup> The *Tablet*, Aug. 20, 1881, *apud* Ward's *Philosophy of Theism*, vol. ii., p. 107.

<sup>2</sup> *Vide* Zahm, *Catholic Science and Catholic Scientists*.

<sup>3</sup> *The Unseen Universe*, p. 71, ed. 5, Profs. Stewart and Tait. We have not referred to Catholic Scholars like Cauchy, Ampère, Le Verrier, Biot, Pasteur, Becquerel, Babinet, Faye, etc.

can proceed with more confidence and self-possession to examine the imposing structure built by the ceaseless activity of the man whom agnostics love to call 'our great philosopher,'<sup>1</sup> 'the apostle of the understanding.'<sup>2</sup>

Though at first sight Spencer's system appears to have at least the merit of consistency, yet on closer examination, one may discover some startling breaks in his chain of argument, bridged over, no doubt, by an imposing phraseology; and, what is still more dangerous for his reputation as a philosopher, not a few inexplicable contradictions. Beginning with the fundamental principle that man can never know aught but the relations of phenomena, and that all else is but a delusion and a dream, he should in very consistency have denied that we can ever know for certain whether any objective reality exists beneath this world of appearances. Indeed, Professor Huxley, in this respect more logical than 'his philosopher,' appears to have accepted this conclusion. Yet Spencer vehemently contends that the existence of an ultimate reality is the primary datum of consciousness, that—

The momentum of thought [whatever it may be in his system] inevitably carries us beyond conditioned to unconditioned existence, as this ever persists in us as the body of a thought to which we can give no shape, [that on the recurrence of certain phenomena] we are compelled by the very relativity of our thoughts to think of these in relation to a primitive cause, and the idea of a real existence which generated them becomes nascent.<sup>3</sup>

Now, if man's knowledge is confined completely to mental phenomena, or, as Huxley would have it, 'states of consciousness,' how can he ever be but in complete ignorance of all else save his own sensations? how can he conjure up the concept—a concept which Spencer strangely enough admits to be objectively true—of an Infinite Being, which is above his powers of cognition? If our highest knowledge consists

<sup>1</sup> Frederic Harrison, *Nineteenth Century*, apud Fr. Gerard, S.J.

<sup>2</sup> Prof. Clifford (*apud ibid.*).

<sup>3</sup> *First Principles*.

only in the better classification of phenomena, how 'could the momentum of thought' carry us beyond conditioned existence into another and a real world? If the human mind has no powers of intuition, if it cannot immediately perceive some judgments as necessarily true for all times and places, why should we be compelled by the very relativity of our thoughts to refer these impressions to a positive cause, or why should they generate in us the notion of real existence? Thus, in direct contradiction to his own most cherished canons, Spencer crosses the boundary of the phenomenal world, and tells us what he sees; he admits that the human mind has the power of abstracting altogether from the individual notes and rising to a true concept of the universal (in this case the Infinite), and he confesses the objective and necessary validity of the judgment which, from its very nature, the mind is forced to pronounce, that whatever begins to be must have a cause.<sup>1</sup>

Again, Spencer's fundamental principle is that knowledge is merely symbolic, and without any objective validity. But evidently this very principle itself must either embody an absolute truth or not. If he regards it as absolutely true, then, at the very start, he is guilty of the blunder which he asserts to have been the great blot upon all philosophic systems till the days of his 'Transfigured Realism,' namely, assuming the validity of a metaphysical principle, which must have been received independently of experience, and whose validity can never be verified, because in every attempt to do so its validity is supposed. He thus begins with a certain assumption upon which all his arguments are based, and the logical conclusion he arrives at is that this assumption must be false! If, on the other hand, this principle is only relatively true, as is, indeed, all human knowledge, then why should he have spent himself in 'unifying

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<sup>1</sup> Professor Clifford says of Spencer's Theory: 'And, accordingly, he considers that there is something different from our perceptions, the changes in which correspond in a certain way to the changes in the worlds we perceive . . . He attempts to make my feelings give me evidence of something that is not included among them. A careful study of all his arguments has only convinced me over again that the attempt is hopeless.'—(*Atheism*, by Mallock.)



philosophy,' and in issuing a myriad of learned treatises intended to force his conclusions on other men? If human knowledge is only relative, then it may vary not alone for different individuals, but even for the different stages of development of the same individual; so that, for all he can tell to the contrary, each intellect may be at each moment of its existence its own standard of truth, and what is true for one man and for one time may not be so for another. This is the logical conclusion of his system, if he only had the courage to push it to its conclusions; and if it is, his days might have been more profitably spent than in a fruitless endeavour to force the world to accept as truth what were at best his own individual notions. Dr. Mivart may well be pardoned when he speaks of such philosophy as 'intellectual thimble-rigging intended to rob the human mind of its certainty.'<sup>1</sup>

Furthermore, if man can know nothing about the external world, how is it possible that Spencer can speak of the relations between the external agents, of the properties of bodies, of Matter and Force. No doubt, in his *Psychology*, he tells us that all these are but the manifestations of the 'Eternal Energy,' but he should be consistent, and not write in other places as if he knew of the existence of different external agents having different powers and relations. Let him say that the friends who hang so anxiously on his words, and whom in private life he reveres, the species of animal life which, as a zoologist, he submits to examination, the chemical compounds which in his laboratory he reduces to their elements, or combines in still more complex masses—let him say that all these, including himself, are but the various manifestations of an unknown agent, and he shall be consistent as a philosopher, but very much out of place as a scientist or as a man. Unless the humorous faculty was but indifferently evolved, the conclusions of Spencer, the philosopher, must have proved an inexhaustible source of amusement to Spencer, the physicist and biologist, during his weary years of labour.

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<sup>1</sup> *Truth* (speaking of systems of Idealism).

Again, Spencer indignantly denies to man any intuitive faculty, and has no confidence in the validity of inferences drawn from the phenomena, unless in so far as they can be verified by experiment. Yet, as Dr. Ward<sup>1</sup> so clearly proved against another adversary, his whole system presupposes at least one such power, and the validity of at least one unverified inference. He tells us, for example, that the atmosphere has the property we call weight, and if we ask for a proof, he refers us to the numberless experiments which he has witnessed. If we inquire how he can be certain he ever witnessed such experiments, he can only answer that his memory is unfaltering in its testimony about them ; but, if we ask further, how does he know that the declarations of memory correspond with the past stages of consciousness, and are not rather the delusive constructions of the human brain, he can only reply, as Mill has done, that we cannot go behind memory—we can offer no proof of the validity of its testimony, and we must be content to accept this or give up the pursuit of knowledge. If Spencer trusts his mind in this one department, why should he show himself so suspicious of all its other declarations ?

Besides, ' the uniformity of nature '—the fixity of nature's laws—is, according to Bain,<sup>2</sup> the most fundamental principle of human progress, and yet how is it perceived by man ? Spencer tells us that a knowledge of the relations of the phenomenal manifestations of the objective reality is sufficient for everyday life, but how are we certain that these relations will ever remain the same ? My memory tells me that on every occasion on which I saw fire applied to gunpowder an explosion followed, every time a vein was pierced blood freely flowed, that on the recurrence of the spring months all things seem suddenly endowed with a new life and energy ; but why should these phenomena necessarily succeed one another, and all human progress supposes such succession ? We can arrive at such a conclusion only by arguing from what was to what must be, and if this process

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<sup>1</sup> *Philosophy of Theism*.

<sup>2</sup> *Ibid.*

of inference be valid, why should it lead in all other cases only to error and contradictions ?

But, perhaps, the greatest puzzle in Spencer's system is his doctrine about the unknowable ; for, ' if the momentum of thought carries us beyond the world of phenomena,' how can he assert that the objective reality is unknown ? Though our concept of it must necessarily be imperfect, yet it is ever present before our minds, and we are absolutely certain of its existence. But might not the same process which led Spencer thus far lead him with equal security a step further ? If the presence of his own mental phenomena forced him to admit the existence of an ultimate reality, why may not the presence of different ' clusters ' of phenomena compel him to assert that the objective reality is modified in this or that particular way ? There is the same data for arriving at the *mode of being* as at the being itself, and if he does not hesitate to swallow the camel, why should he strain out the gnat ? If our concept of it as existing is not a mere fictitious symbol, neither can be our concept of it as existing in this or that particular way. To his credit, however, be it said, it is only in his *Psychology* he clings to such views.

Nor does his acquaintance with the unknowable end here. It is not only the infinite, the absolute, the unconditioned being, the ultimate reality, the first cause, that which underlies all phenomena, and which is manifested in all phenomena, but, he says, ' it is absolutely certain that we are in the presence of an Infinite Eternal Energy from which all things proceed,'<sup>1</sup> It is surely a consoling spectacle to find the philosopher of Agnosticism asserting that there is a Being which must remain for us unknowable, and telling us almost in the same sentence that it is infinite, that it is eternal, that it consists not of several energies but of one, that from it all things proceed, and, consequently, are distinguished. Surely Spencer is not consistent in calling the Being unknowable about which he has such reliable and definite information, unless, indeed, he meant to except himself from the common herd.<sup>2</sup>

<sup>1</sup> Article, *Nineteenth Century*, January, 1884, p. 12.

<sup>2</sup> *Ibid.*



These are only a few of the many interesting puzzles in Spencer's system, of which one would naturally desire a solution, but the limits of the present essay preclude a further discussion. Let us now briefly examine the foundation upon which the whole system is built, namely, the author's theory on the nature of human knowledge. Nor will it be thought strange that so much attention should be devoted to this portion of our subject, if his own boastful assertion be borne in mind, that the analysis of human knowledge must ever force a man into Agnosticism.<sup>1</sup> There is very little use in attempting to purify the stream unless we can remove the pollution from its source. Besides, by establishing that man is capable of intellectual acts, which are completely and essentially different from sense-perceptions, and all the combinations of such, and which must, therefore, suppose a power that is far above the sensuous faculties, we shall have proved that there must be in man a substance in which these powers are rooted, which is itself different from matter and all its modifications—a conclusion which, as will be evident later on, is all important in an argument with Spencer.

In his desperate efforts at combining the Idealist with Materialistic Philosophy, he has fallen into the characteristic errors of both systems without the apparent consistency of either. According to his theory, since human knowledge is limited to the world of sensations, of the vivid order or of the faint,<sup>2</sup> man can have no knowledge of that which has never been so experienced as to make an impression on the human organism, and even the knowledge which he has, is not of the objective things as they are in themselves, but only of subjective phenomena—in other words, it is not absolute but only relative.

As usual, there is so much truth underlying Spencer's main contentions, that one is forced to bewail the intellectual 'thimble-rigging' of the Kantian School of Philosophy,

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<sup>1</sup> Frederic Harrison on Spencer's 'Unknowable,' *Nineteenth Century*, 1884, *apud* Ward's *Witnesses of the Unseen*.

<sup>2</sup> *Vivid* sensations are these which are produced here and now by the external agent. *Faint* sensations are the reproductions of these sensations which have been previously experienced.

as well as the defences of revelation founded upon them, which are equally responsible for driving him into the Agnostic ranks.

Without doubt, it is the common teaching amongst the followers of Aristotle and St. Thomas, that all knowledge is acquired through the senses, but they do not intend to convey by this that the senses are man's highest cognitive faculty, or that sensations are his most perfect intellectual product. It is true that there is nothing in the intellect which was not previously in the senses, except, as Leibniz puts it, the intellect itself.<sup>1</sup> The sensitive faculties merely supply the material upon which this higher power works, and any system which pretends to unfold the genesis of knowledge whilst ignoring its existence, is very aptly compared by Dr. Mivart to a production of the play of 'Hamlet' with the Prince of Denmark's part omitted.<sup>2</sup>

No doubt, too, since truth consists in the relation of conformity between the intellect knowing and the object known, all human knowledge must be essentially relative, and, furthermore, since the perfection with which any power performs its specific operations depends largely on the dispositions, whether internal or external, by which it is well or indifferently fitted, it follows that the accuracy and minuteness of this conformity will vary with different individuals, and at different periods of life, even for the same individual. But though thus relative and varying, it is in all cases a more or less perfect conformity with the objective thing; it is not, as Spencer would have us believe, a mere symbolic representation.

Nor do we assert that men can know things as far as they can be known, that the human mind is like a two-edged sword, reaching unto the division of the soul and of the spirit, of the joints also, and of the marrow. We are not forgetful of the words of Ecclesiastes<sup>3</sup>: 'As thou knowest not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child, so thou knowest

<sup>1</sup> *The Great Enigma* (Lilly).

<sup>2</sup> *Nature and Thought* (Mivart).

<sup>3</sup> Chap. xi., verse 5.

not the works of God.' But we do fearlessly assert that human knowledge is not confined to sensations, or the mere reproductions of sensations, and that truth is not measured by subjective and variable standards, but is the conformity of the intellect with the objective reality outside ; that crossing the boundary of the phenomenal world, man can apprehend the realities outside with their several qualities and forms, and powers and relations, and that by observing the operations and interplay of these different bodies, he can comprehend in some measure the nature of that which produces the subjective phenomena, and is itself hidden from the senses.

Fortunately for us, Spencer supplies the weapons for his own refutation. The arguments which he so forcibly urges against the Idealist theories will lose little, if any, of their force when turned against himself. These theories, he asserts, irreconcilable as they are with the postulates of physical science, cannot be entertained by any reasonable man. But will the demands of science be a whit more satisfied with the conclusions at which he arrives ? How the physicist would stare with wonder, were he told that the different substances with which he deals are but the varying manifestations of the same unknowable reality, and that 'the properties of matter, even down to weight and resistance, are but subjective affections produced by objective agencies which are unknown and unknowable.' Physical science, if it supposes anything, must suppose that there exist outside the mind objects numerically and substantially distinct, with certain well-defined forms and powers ; certain clearly marked properties, such as solidity, extension, resistance, and, though in a less degree, certain qualities, such as colour, taste, and smell. Can anyone maintain that when the physicist combines several simple substances to produce some chemical compound, he does not clearly perceive that he is dealing with bodies which are distinct and endowed with certain properties independently of his mind ? Does he not know, for example, that gold in its very nature differs from silver, oxygen from hydrogen, carbon from potassium ? Let him take two pieces of gold and iron, let him do with



them what he will, 'heat them to the liquid or even the gaseous state, colour them, mould them into innumerable shapes, and yet, through all these changes, one will remain gold and the other iron.'<sup>1</sup> Surely such persistence amidst such changes can only be explained, by asserting that there is in each some objective reality which is shown to be different, by the uniform difference of energy displayed under all these varying forms. Can he bring himself to believe that he must ever remain in ignorance of that which lies behind these various 'clusters' of phenomena, that when Keppler discovered his laws of planetary motion, when Le Verrier successfully predicted for years the discovery of the planet Neptune, when Cuneus received the rude shock which was to revolutionize electricity, they knew nothing about the external world, but only their own subjective sensations? Evolution, too, says Spencer, would be in the Idealist system but a dream. But let him, laying aside his phraseology about 'the rhythmical pulsations of myriads of suns and systems,' 'the pulsations of molecules on the earth in harmony with molecules in the stars,' 'the thrilling of every point of space with an infinity of vibrations,' explain the doctrine of Evolution according to his own ideas and his own principles, and if we are not convinced we shall at least have one other proof—the latest and most striking—that the age of miracles is not long since gone.

Such a conclusion, too, is forced upon us by the common sense of mankind. Despite the eccentricities of philosophers, the great body of men have believed, and will continue to believe, that they know of the existence of bodies outside themselves, distinct and endowed with certain properties. Until the mind has become warped by prejudice, or the miserable speculations of men who delight in destroying rational certainty, a man would never dream of questioning the testimony of his senses, and even the veriest sceptic shows himself to be in agreement with his fellows in all the practical affairs of life. Such a belief is natural to man and cannot be misleading, unless, indeed, we accept the hypo-

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<sup>1</sup> I. E. RECORD, January, 1887.

thesis of Huxley, 'that some powerful and malicious demon may find his pleasure in deluding and in making us at every moment believe the thing which is not.'<sup>1</sup>

Thus, to-day, my memory carries me back over the years that are gone. I recall with a vividness that is startling, the features, and looks, and words, and gestures of those who have long since passed away. The place where they lived, the scenes in which they figured, the kindly advices they have given, the circumstances under which the last farewells were said—all these rise up before my mind without effort and almost against my will, and am I to believe as Spencer would teach, that all these friends of earlier days are but the varying 'clusters' of phenomena under which the same unknowable being manifested itself, and of which I, too, am but another manifestation; that the companions with whom I converse in everyday life, the words that they speak, the books which I consult, as well as the authors who compile them, are but for me so many subjective affections produced by some external agent which must ever remain unknown?

Looking across the scene before me, as I stand upon one of our Irish hills, can I persuade myself that all the objects that I see are but clusters of phenomena differing only because the one unknowable being energizes differently? All the reality and half the poetry of life would have disappeared were such philosophy true. Against such doctrines I have the testimony of my own nature, the common sense of mankind, from the earliest ages, even till to-day, the wonderful adaptation and suitability of the sensuous faculties, the conclusions of physical science—the very admissions of the adversaries themselves, once they have laid aside the rôle of philosophers; and backed by such reliable evidence, despite Huxley's imaginative possibility of a grinning demon, I shall continue to trust, as I have always trusted, the testimony of the senses in their own proper sphere.

But is all human knowledge to be confined to mere sensuous perceptions of the vivid order or of the faint; is that

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<sup>1</sup> Huxley's *Lay Sermons*, p. 356, *afud* Dr. Ward's *Philosophy of Theism*.

which we call the concept of the universal, but a mere blurred symbolic representation, formed by combining the images of individuals of the same class ; are man's cognitive faculties so many instruments to be acted upon by things outside and receive impressions thereof, as does the photographer's plate ; is there no power of the soul which can survey the whole range of subjective sensations as the senses survey the external world, which can go behind the accidents and appearances of things, and apprehend in some way the reality by apprehending its operations, combining or dividing the concepts of the essence thus formed according as it perceives that some necessarily agree or disagree, and using these necessary judgments as principles through which by comparison it may arrive at other truths which are not at first sight evident ?

We assert there is in man a cognitive faculty transcending all the faculties of sensation, and however brilliantly Spencer may have argued against such conclusions, still the very brilliancy of his arguments tend to convince us the more that he was led by other guides than sense. Self-analysis will show that there are within us actions which essentially differ from sensation, and which must, therefore, suppose a power entirely transcending the powers by which sensations are produced.

And, first, there is the idea or intellectual concept, which is clearly distinguishable from the image of the individual object impressed on the sensitive organism. No doubt, the idea cannot exist without some accompanying picture in the imagination, but though always co-existent their very co-existence proves them to be distinct. The concept pre-scinds altogether from the accidental and individualizing notes, and represents the essence of the thing perceived ; it is, therefore, common to all objects of this particular class, and is, in a certain sense, necessary and immutable. The image, on the contrary, represents only the concrete individual thing with a certain figure and extension and qualities—it is in no way common to the class, but varies for the different individuals. The proof for this doctrine is not far to seek.



Let each man analyse his own acts of cognition, and see whether or not he can distinguish in himself the intellectual concept from the sensible image of the imagination. When he says, for example, that 'money is a useful commodity,' 'the dog is a useful animal,' that amongst plants 'the cryptogamic differ completely from the phanerogamic,' he cannot have before his mind merely the sensitive image produced upon his organism by some individual, for he speaks not of the individual, but of what is common to the class. Even Spencer would admit words are but the external expressions of that which is within ; and, therefore, independently of and superior to the phantasm there must be another picture representing that which underlies the individualizing notes, and is common to the whole class. This picture, as is evident, cannot have been directly produced by anything outside, for it exists in nothing that was experienced. It cannot be the blurred symbolic representation produced by the superposition of like sensible images, for even such superposition would imply a power of *self-reflection and classification* utterly inconsistent with our notions of material force ; and, besides, even if such a generic picture were produced, it could never have, as Spencer would admit, any objective validity. Yet, that our mental concept faithfully represents that which is common to members of the class independently of individualizing traits may be proved by our experiments—whenever we choose. So universally admitted is this, that were one to deny the validity of such concepts, he would be forced to assert that nearly all human language is but a meaningless medley of sounds ; for in most cases, it is not concerned with the individual concrete thing, and, therefore, not representing the sensitive image, it would represent nothing. There is, then, in the mind a picture for which only the materials have been supplied by the sensuous faculty, a picture which, representative of no concrete particular object that could have been experienced, yet faithfully represents that which must be found in every individual of the class wherever it exists. May we not fairly assert that such a concept is essentially different from the perceptions of sense, and therefore requires a different faculty ?

Physical science, too, supposes such concepts and supposes them to have objective validity—to represent something which, individualized by certain accidental notes and traits, must be common to all the members of a class. Is it not because he has such a concept of the substances with which he deals, that the scientist can be absolutely certain of the effects which they will produce, and is it not upon the validity of such concepts that all his reasoning and prediction are based?

Again, if the idea is but a faint reproduction of that which has been once experienced, how do we arrive at our notions of these things which never could in any way affect our senses? How, for example, has Spencer acquired his concepts of 'something' or 'nothing,' for he must have had some picture before his mind when he tells us that it is impossible to imagine 'nothing ever becoming something'? how has he arrived at his notions of 'existence,' 'similarity,' 'disagreement,' which are so necessary in his system of knowledge? what sensitive faculty could ever conjure up for him his ideas of 'virtue,' 'morality,' 'goodness,' 'beauty,' 'religion,' about which he writes so learnedly? and, lastly, how can he explain the fact that let us picture to ourselves man as we will, whether young or old, Negro or Mongolian, clean-shaven or bearded, yet behind these varying forms there is something in the mind that is common to all, and which itself remains unchanged? Further proof of this doctrine is needless, for its accuracy is formally admitted by such an opponent as G. H. Lewes,<sup>1</sup> and substantially, at least, by Spencer himself. He would not deny that we can have a symbolic concept of 'the farmer,' for example, by recalling a few typical specimens, and remembering that they could be multiplied indefinitely, and that such a concept is reliable in so far as its validity can be testified by experience. Now, were there ever more contradictions involved in a single paragraph? How could we ever get our notions of a 'class,' if there was nothing in the mind but the impressions of the concrete thing? How could we ever know that the

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<sup>1</sup> Maher's *Psychology*.

picture we conjure up represents a typical specimen, unless there be in the mind a concept of something behind the individualizing notes which is essential and common to all, and if such a representation be valid every time we test it by experiment, why may we not conclude that it is always trustworthy? Thus, even Spencer is, in some way, forced to admit the existence of the intellectual concept differing essentially from sensations, and requiring, therefore, an essentially different faculty.

When the intellect has thus formed from the individual objects its several concepts, it perceives immediately that some of them necessarily agree or disagree, so that to separate or combine them would imply a positive contradiction. It sees clearly that they must be combined or divided, and that anything else would be contradictory and absurd. Thus, when the several terms have been understood, the mind cannot help perceiving as true for all times and places 'that a thing cannot be and not be at the same time' (or in the concrete, 'that a man cannot eat his cake and have it too'), 'that the whole must be greater than any of its parts,' 'that things which are equal to the same thing are equal to one another,' 'that three and two are five,' 'that whatever begins to be must have had a cause.' The mind, by its very constitution, must affirm such judgments—to do so is as natural to it as digestion is to the digestive organs, and unless we are prepared to run counter to our own very nature, however we may have got it, unless we are resolved without reason or proof to distrust the certain testimony of our intellect, we must accept such judgments as true, independently of our mental state, of matter and all its modifications, of space and time and eternity, and by this very admission, we confess that all that is within us is not a mere material power to be acted upon by other material things outside.

But, it may be said, does not Mill explain the necessity of such judgments as the result of the habitual association of two ideas, so that the mind cannot possibly conceive them as separated, and does not Spencer improve on the speculations of Mill, by substituting the experience and peculiarly modified organism of the race for those of the individual



and, thus, accounting for our necessary judgments, by the peculiar bent which our mind has got during the ages in which we were being slowly evolved ? We join such concepts not because we positively see them agree, but because in our present state we cannot imagine them as separated. The necessity arises not from the objective evidence, but from the impotence of our mind, and hence, no conclusions based upon them can be objectively true.

No doubt, such hypotheses are put forward, but let him believe them who can. It is obvious that Mill's theory cannot be a sufficient explanation, if the mind immediately, and without any previous association, recognizes the necessary agreement of certain concepts once they have been formed, and if, on the other hand, it can conceive as divisible and actually divided concepts which have been long and invariably associated. Now, as soon as the terms have been explained the child at school, for example, will immediately affirm the necessary truth of certain judgments, 'that three and four are seven,' that 'the whole is greater than any of its parts,' that 'two straight lines cannot enclose a space,' and will declare that their contradictories would be positively absurd ; whilst, on the other hand, though it knows well by experience that food, if not daily, at least at reasonable intervals, is an absolute necessity for life, yet it has no difficulty in accepting as truthful the Gospel narrative of the Redeemer's fast for forty days, and though it has often seen fire shrivel up and consume whatever came within its reach, it sees no contradiction in the inspired account of the preservation of the children in the fiery furnace. Nor is even Spencer's genius able to render the Associationist theory defensible. For if the necessity of our combining two concepts arises completely from the peculiar bent of our organism, produced by the habitual and simultaneous recurrence of certain phenomena, why was not a like effect produced in the case of other phenomena, which are connected together far more frequently ? And though, as far as we know, from the time when our progenitors first formally made their appearance upon the earth—however they may have come there—they were accustomed to see water always

flowing with the incline, the leaves falling from the trees at the coming of the winter's wind, extended bodies possessing the attribute of impenetrability, yet we have no difficulty in believing on reliable testimony that the contrary may have occurred in a particular case. On the other hand, could anyone ever persuade us that the part may be at any time greater than the whole, or that the non-existent can begin to be existent without some extrinsic force?

Unlike Spencer's, our first principles are founded on their own objective evidence, forcing the assent of the mind, so that dissent is excluded; and it is, we think, because his 'ultimate postulate that whatever is unthinkable must be untrue' is based not on the objective evidence, and hence for the intellect, objective truth, but on the impotence of the human mind to arrive at anything better, that his whole system is vitiated. Besides, how could that be 'ultimate' which itself evidently supposes the validity of the principle of contradiction? That objective evidence is the ultimate criterion of truth, and that in the end we must accept as final the necessary 'avouchments' of the intellect, is proved from the action of the adversaries themselves. When they loudly appeal to 'experience' as the only sure test, one may reasonably inquire how can this test avail unless they are first certain they exist, that they are now experiencing certain sensations, that they have had in the past others with which the present ones are compared, and how can they be so certain unless by accepting what their intellect avers as evident?<sup>1</sup> How can Spencer even be sure that the words which he spoke, the volumes which he has written, represent in any way what was in his mind, and not rather the contradictory, unless because he trusts the testimony of the intellect? Thus, the conclusion stands that there are truths which are independent of the individual and the concrete—of matter and all its modifications—of this or that particular time or place or circumstance—whose contradictory is seen to be absolutely impossible and the

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<sup>1</sup> If Agnostics trust the testimonies of their intellect about these facts, why should they refuse to accept its necessary judgments, e.g., 'that whatever begins to be must have had a cause'?

apprehension of which, therefore, supposes a power higher than that of sense.

When the mind is thus furnished with its intellectual concepts and first principles, it can then easily arrive by comparison at other truths which are not at first sight evident. The power of reasoning is as natural to it as the power of self-reflection, of memory, of intuition, and if Spencer's is content to trust the testimonies of these, why object to the validity of the conclusions of reason? In mathematics, for example, granted the validity of the primary axioms, the truth of the consequent deductions cannot be denied—least of all by a man of Spencer's mathematical tastes. Does not the same hold good for every other department? Once the scientist has got his intellectual concepts, which are representative of the essences of things, once he has got his first principles, upon which all knowledge must be based, once he is certain that his faculties may be trusted when they tell of the presence of the concrete individual object outside—does he not feel that he has, at least, a consistent and reasonable system of philosophy, and that he is standing on a secure foundation, instead of floating around in a world of sensations and of possibilities of sensation, as Huxley and Spencer would have him to believe? If, again, our senses affirm that the fields which yesterday were green are to-day covered with a coat of snow—are we unreasonable if we infer that this phenomenon must have had a cause, and if we proceed to inquire about its nature?

Thus, we have proved against Spencer—unless the arguments were weakly stated—that the theory of human knowledge upon which Theists outside of the Kantian School base their convictions, is more intelligible, more consistent, more in accordance with the common sense of mankind, the requirements of our own nature, the postulates of physical science, and involves far less difficulties than the principles upon which scientific Agnosticism rests. We have proved that human knowledge is not confined to mere phenomena, or to the combinations of such; that there is a power in man which can pierce the veil that hides the outer world from his gaze, and apprehend the realities that lie behind these



relations, which passing from the individual, the concrete, the actual can rise to the abstract, the possible, the unchangeable—a power which itself cannot be material, since it energizes as matter never could. And so, having firmly established the validity of his methods of argument, the Christian philosopher can proceed to discuss with his opponents the existence and the nature of the First Cause.

JAMES MACCAFFREY.

## COMPULSORY EDUCATION

**S**PEAKING at Carlow on January 31st, Most Rev. Dr. Foley said :—

Lastly, there is the subject of education, and especially of primary education, which is the foundation from which must spring any effort that may be made to better and brighten the condition of the great body of the people. As long as the average attendance at the Primary Schools remains as low as it is in the schools of their county at present, and as long as the attendance in the higher standards is so poor, I do not see that much progress is possible towards the material improvement in the great mass of the people. The present average attendance of 64 per cent. in the rural schools was a disgrace to their model county. It should be at least 75 per cent.

Some time ago, Most Rev. Dr. Healy, in the course of his official visitation of Clifden, urged the local authorities everywhere to put the compulsory clauses of the Education Act, 1902, into force. 'What,' said he, 'is a paltry expenditure of a few pounds on its working compared with its material uplifting of the country?' Perhaps in view of these two episcopal utterances on compulsory education, the I. E. RECORD may devote a few pages to some consideration of the subject.

In the past history of our people it is painfully evident that though they had an ardent love of knowledge, yet their condition precluded them from giving education that prominence in their social programme that it demanded. They were engaged in a struggle for their very being, not only as Catholics, but even as Irishmen. In such circumstances it would be foolish to expect that a mode of existence would trouble them when their very existence itself was threatened. It is little wonder to-day that, as a consequence, we find them behind other nations in many matters. Prolonged peace has given others an opportunity of filling in their social programme and providing themselves with these advantages that distinguish life from mere existence. One of the ways in which the Irish mind

remains undeveloped and the Irish character crippled is the current popular view as regards education. Their best friends see that they are behindhand, and yet the bulk of the people does not seem to realize the fact. What is worse, deprived as they have been themselves of a good education, the parents seem reckless of the injury they are doing their children, by either keeping them from school or allowing or forcing them to attend irregularly. From the returns of the National Board we find that there are nearly 400,000 children of school age in Ireland who either do not attend school, or do so in such an unsatisfactory manner that their attendance is useless from an educational standpoint.

The average Irishman may attend a meeting in favour of University Education, but it is mainly his implicit faith in the leadership of his bishop or priest that makes him do so, not from a genuine perception of all the good that lies in such a high training for the leaders of the people. As for Technical Education, it is making, if not a bloody, at least a difficult entrance, and those who see and make use of its advantages are not five per cent. of the available population. We are a long way as yet from the spectacle to be seen in some of the continental towns, where the artisans come in their hundreds to the local technical school to learn what would seem so remote from their daily crafts as drawing and mathematics. What hope would there be amongst us at present for those winter schools of Grundtwig, that have been working in Denmark since 1844? Even amongst the pupils who attend our technical schools I think I see the result of what I alluded to in the commencement. The proportion of Protestants who attend is far in excess of the figure given by the religious census. This is due to the fact that they, so long dominant, have the instinct and traditions that teach them the value of education. With regard to Primary education, the bulk of the people, under the expressive name of 'schoolin', still look on that as an end, instead of a means to an end. My readers know that with regard to this whole subject the progressive nations of to-day look on education in a far



different light. They regard it as the breath of a nation's nostrils. They freely tax themselves to bring its full advantages within their reach, they make any sacrifice to enable their children to avail of it and they point with pride to the results achieved.

As we have so much leeway to make up we should not lose time in commencing, and in the hope of making an easy and natural beginning I ask for a consideration of the claims of compulsory education. I say easy, because the law is there to our hands, it needs but the enforcement. Perhaps a consideration of our leeway may awaken some interest in the means of covering it. Taking the usual standard of a nation's advancement or otherwise, illiteracy, we find that we stand thus, compared to the nations that are worth copying, the year giving date of returns :—

#### TEST—ARMY RECRUITS

1901	German Empire	..	..	0·05
1900	Sweden and Norway	..	..	0·08
1900	Denmark	..	..	0·20
1901	Switzerland	..	..	0·13
1902	Belgium	..	..	9·39
1901	Netherlands	..	..	2·30

#### TEST—SIGNING MARRIAGE CERTIFICATE

1901	Scotland	..	..	..	2·46
1901	England	..	..	..	3·00
1901	Ireland	..	..	..	7·90

The only nation of this class that has anything nearly as high in illiteracy as Ireland is Belgium, and here they have been playing fast and loose with compulsory education. Moreover, the ignorance in the mining districts goes far to swell the percentage of illiterates. If a separate return could be taken of the non-mining localities the result would be similar to that of other countries. Everyone knows that we cannot make absolute comparison between countries, because there is not the same standard in use, but anyhow we can see the value of the above tests. The 'army recruit' seems to furnish an excellent guide in these lands where conscription prevails, and the figures furnished in this manner show us what marvellous spread of

elementary education must obtain in nearly all the continental States given above. The signing of the marriage certificate, used as a standard of comparison, puts Ireland very far below England and Scotland, and I am inclined to think that because of the relative lowness of the marriage rate in Ireland, the figures mean even more than they imply at first glance. Again, we have yet another way of applying a test. The voters for a general election are supposed to be of some social status, and we find that about one-sixth of the population of these countries are electors. In 1895, the total voters who polled in England were 3,190,826, and the illiterates (whose papers were read to them and signed for them) were 28,521. In Scotland, the numbers were 447,591, and the illiterates were 4,062, whilst in Ireland we have the surprising figures of a total of 220,506, with 40,357 illiterates! The proportions here are simply alarming, and at the same time distressing to the last degree. One-fifth of those men, who are supposed to decide on questions of the greatest political import, are unable to read or write!

There are some conclusions that I think can be drawn from these figures. The first is, all true Irishmen should be ashamed of the fact that at the commencement of the twentieth century our country should be so low in the scale of educated lands. But there are other and more serious considerations. How can a country move evenly towards any goal of educational, political, or religious character, whose people are divided into strata so widely divergent? Taking the highest object, the spiritual welfare, in the first place, what part can intellect play in the religion of a land, when we know that one-tenth of our people are devoid of the elements of education? What impression can be made on the minds of such people by the discourses from the pulpit? To twenty per cent. of such a congregation a sermon is but a stream of language on which a few tokens are floating that the untutored mind feebly recognizes here and there. What a small modicum of religious truth remains in the mind of a man of forty who has never been able to read about his faith, can poorly understand a

sermon, and has scarcely ever refreshed his mind on what he was taught in the Catechism class so many years ago? Cardinal Manning said that if a priest neglected his studies for three years, he should require to begin over again. What a poor residue of the catechism must remain in the mind of one who never read it, who learned it by rote, and who never refreshed an idea of it. I think that the illiteracy of our people can account for a great deal of the leakage in England and America. Their religion being principally of an emotional nature, without a backing of intelligence, perishes by a natural law when the surroundings become frigidly Protestant in character. It would seem then that even from the point of view of the spiritual well-being the priests should lay to heart this abnormal illiteracy of our people.

Again, there can be no steady and uniform social improvement in a people of whom twenty per cent. are thus stunted in their mind's growth. This is clear from a contrast between our people and others. In a land like Switzerland, or Denmark, or Bavaria, any project for the well-being of the people, if it have reason to recommend it, is taken up generally in a brief space of time. The experiments of the laboratory of to-day are the property of the people to-morrow. Economic theories that are proved to be true speedily become the current principles of everyday life. There is not that heart-breaking distrust of methods simply because they are new or savour of science, nor that self-satisfied acceptance of childish reasons against change. Anyone who compares the rapid growth of scientific principles in every department, as shown in these well-educated countries, and the slow movement of similar principles amongst our people, will realize how handicapped we are by the uneven education that prevails amongst us. A very recent example may be adduced. The officials of the Society for the Prevention of Consumption report that the ravages of this dreadful plague have fallen fifty per cent. in England during the last few years, and this beneficial result is attributed to the education effected through the schools. In Ireland the consumption record is going up. The people are as reckless to-day with regard to



ordinary precautions as they were twenty years ago. This must be put down to ignorance as the principal cause. To show how the ground-work of a good education affects movements of this kind, I may quote the *London Times* in reference to the people's winter schools in Denmark :—

Between 1870 and 1880, when Danish agriculture was on the brink of ruin, and it became necessary to turn from corn growing to dairy work, and again, in 1880, when co-operative dairies were required, it was the bright, ready intelligence of the old high school pupils (winter school pupils) that enabled the requisite changes to be made with rapidity and success.<sup>1</sup>

These words must be pondered on if we wish to seize their full meaning. To change from cultivation to dairying meant to this people to break with the traditions of centuries, to look at this life and the markets of the world from a totally opposite view. It meant a shifting of the value of their land and of their labour, a changing of their methods, even to the smallest routine of daily life. Even the labour of the sexes had to assume a changed value. Yet all this was accomplished, and most successfully, in a few years ! The revolution was made easy by its being accomplished amongst an educated people. The very same process had to be gone through to enable Germany to become an industrial land from being a purely agricultural one. Yet using the same leverage of popular education, the change has been effected, and with phenomenal success. How long would it take such a movement in Ireland, as at present educated ? With how many broken hearts and shattered frames and disappointed lives would the road be strewn, before the mass of the people would take courage to tread it.

Lastly, we must consider the case of the teacher and the interests of the pupils that attend regularly. There is nothing so discouraging to a teacher as irregular, intermittent attendance of a pupil. No real, abiding impression can be made on such a mind. The actual knowledge imparted is forgotten as rapidly as it is taught. From a psychological standpoint, matters are even worse. The

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<sup>1</sup> *American Educ. Report*, 1897, vol. i., p. 86.

formation of character depends on the acquisition of habits. What habits can a child acquire whose only permanent habit seems to be that of coming spasmodically to school? As regards the children who attend regularly, their progress is also hampered by the irregulars. The master has to give the latter special attention in order to help them to cover the ground which has been lost, and all this time is taken from the general work of the class.

To listen to the 'cry of the teacher' as regards attendance in school is very painful. From returns I got recently I can lay before my readers some proofs of the awful apathy that exists in parents' minds where the education of the children is concerned. Out of a very large number of representative schools, where there was little difficulty in getting the children to and fro, I learned that in no instance was the attendance satisfactory from the teacher's standpoint. Mondays and Fridays are practically *dies non*. The excuse for not sending the child on Monday is because it is tired after Sunday! Often it is the father or mother that is 'tired,' or both keeping St. Monday. The invariable reason for not sending the children on Friday is that, 'it being the last day's school, it is not worth while'! Thus the school-week is reduced to three days. According to some returns Thursday is now beginning to show a noticeable decrease and the able teacher who called attention to this said that 'the mothers now think they are conferring a wonderful favour on you when they send their children to school.' One teacher—very enthusiastic, but disheartened—writes: 'During my twenty-two years as teacher, I never knew of the same set of pupils being in attendance on two successive days. This applies to Cork, Dublin, Derry, Armagh, and Down, where I taught.' There is no hope whatsoever of dealing with people who neglect the most sacred duty to their children in this way, save by having a Compulsory Attendance Act applied to the whole country, and very vigorously enforced.

It may encourage us in our efforts in this direction if we reflect that the verdict of the civilized world is in favour of compulsory attendance. Through a mistaken

notion of liberty the English legislator is to-day the one exception to the rule. He will muzzle dogs, force the motorist to observe a maximum speed, he will tax the window panes and the man-servants, and yet all this hampers liberty. But he will allow ignorant and unnatural parents to pour out a horde of semi-brutal offspring on society every year, because, forsooth, the liberty of the parent must not be interfered with

If we turn to the pages of the *Statesman's Year Book*, we find that in every country in the world that is making any progress, primary education is stamped as having two characteristics, 'compulsory' and 'gratuitous.' In Germany, the leader of the educational world, not alone are parents compelled to send their children to school up to a certain year, but the children are compelled to attend continuation schools until eighteen years of age. In France, attendance is compulsory, and not alone that, but an employer who should accept of the service of a boy or girl without demanding the school leaving certificate, would expose himself to a heavy fine. Even little States like Montenegro, and Bosnia, and Herzegovina, tax themselves to give gratuitous and compulsory education to the child. Turkey, with all her effete traditions, is ahead of England in this respect, because she has compulsory education. We cannot do better in Ireland than follow such conspicuous examples as are given us by the enlightened peoples that have adopted this law.

It is to be hoped, therefore, that the managers of the schools, from the standpoint of religion, of patriotism, of consideration for the teachers and pupils, will take the matter into their earnest consideration. Any excuse that may be urged might be put forward with equal force in any country where compulsory education prevails. I fear that some of the racial characteristics of our people incline them to take a thoughtless view of the matter, and hence on the enlightened action of the managers we must rely for such measures in regard to the matter as will bring us up to the level of the progressive countries of Europe.

P. J. DOWLING, C.M.



## THE VATICAN EDITION OF THE 'KYRIALE' AND ITS CRITICS

NO sooner had the Vatican edition of the *Kyriale* appeared when, to the surprise of many, it was met with immediate and stormy opposition. This has had the effect of disturbing the minds of many as to the authority of this edition ; and, although the official acts of the Holy See stand in no need of defence before the Catholic faithful, it seems, however, advisable that some reply should be made and the real worth of all this opposition be carefully weighed. In Italy and Germany the outcry has perhaps been the loudest ; and it has now spread to our islands. Father Bewerunge, in his article, 'The Vatican Edition of Plain Chant' (whose inspiration was sought at Appuldurcombe), published in the I. E. RECORD, January, 1906, has now ranged himself among the opponents of the *Vaticana*. As far as I can judge, his criticisms are the most detailed and searching that have yet appeared ; and I should like to pay him the compliment of saying that if we can offer a satisfactory answer to his objections, we have answered all.

Before entering upon the main argument, it may be as well to correct a few errors of fact. On page 44, Mr. G. Bas is described as 'one of the Consultors of the Commission.' This is not the case, and the statement has caused a good deal of amusement among those who took special pains that this gentleman should be kept out of the business. If Mr. Bas states that 'the cases in which the Vatican differs from "the authentic" (that is, the Appuldurcombe) version, number 135,' he is rendering a very dubious service to his friends, for this information could only be obtained by a violation of the Pontifical secret. But a much more serious error, and one which underlies the whole article, is the statement that Dom Pothier was made 'the sole judge of the version of the new edition' (page 47), and the assumption throughout that Dom Pothier is responsible for all variants and corrections. Thus, we read that 'Dom Pothier shows

a strange predilection for the German tradition of the Chant ; another correction is supposed to bear 'testimony to his amiability, but what about his critical judgment ?' (page 51). In another part 'Dom Pothier changes the *c.* . . . Could anything be more discreditable to an editor ?' Another passage is due to 'his whim' (page 61), and finally the official edition is termed 'his edition' (page 62). There is not a single passage, as far as I can see, in which the Pontifical Commission is mentioned, the whole brunt of the attack falls upon Dom Pothier, and on him alone.

Now, this is a serious and fundamental error on the part of the critic, which vitiates the whole of his contention. Dom Pothier was not 'sole judge,' was *not* solely responsible for the changes. By the direction of the Holy Father, Dom Pothier was 'entrusted with the delicate mission of revising and correcting the edition, and in this work he will seek the assistance of the other members of the Commission';<sup>1</sup> and with that 'amiability' which distinguishes him, we may be sure that Dom Pothier did seek and accept the aid and suggestions of the other members of the Commission. There is not a single correction, not a single one of the versions that Father Beverunge condemns, that has not been fully discussed and approved, by the *major pars* in many cases, and in *every case* by the *sanior pars*, of the Commission. When we find such men as Dr. Wagner, Dom Janssens, members of the Pontifical Commission ; M. Moissenet, Canon Grossellier, M. Gastoué, Consultors, publicly extolling and defending the versions of the *Vaticana*, it is not difficult to gather that they have thrown in their lot with Dom Pothier, and accept the responsibility for the character of the edition. Against such a weight of authority and learning, we have but one opponent, the Archæological School of Appuldurcombe, from whom all the attacks, directly or indirectly, emanate.

This attribution by the critic of the whole of the revision of the *Kyriale* to Dom Pothier alone gives rise to some unpleasant reflections. Did Father Beverunge learn this at

<sup>1</sup> Letter of Cardinal Merry del Val, June 24, 1905.

Appuldurcombe, where he repaired for the material of his article? But at Appuldurcombe, if anywhere, the true facts of the case were well known, and the share of the other members of the Commission in the corrections well understood. If, then, they gave their champion this false impression, and allowed him to hold up Dom Pothier *alone* to the scorn and derision of the public, it gives rise, I say, to many unpleasant reflections. But the whole statement is inaccurate, and the other members of the Commission are not at all grateful to Father Beyerunge for the manner in which he completely ignores their share of the work.

What, then, is the fundamental position that Father Beyerunge has taken up in his criticisms? It is that the Pontifical Commission has not followed in every minute detail the reading of the majority and of the oldest MSS; I need not cite passages from the article, for I fancy the author will not object to this statement of his position. Now, if we can show that this principle is unscientific, inartistic, and at variance with the terms of reference of the Commission, the whole of his objections must fall to the ground.

Father Beyerunge, in his article, the material of which he declares were gathered at Appuldurcombe, has enrolled himself as a disciple of that school, whose cry is Archæology, and nothing but Archæology, in the Chant. Perhaps we can put the position more clearly in the form of question and answer.

‘Is there not such a thing as art in the Gregorian?’—‘No,’ is the reply, ‘archæology is the only art.’ ‘But is there no possibility of an improvement in details?’—‘No; such a statement is an archæological absurdity.’ ‘Is there no place for a development in tonality and music in general?’—‘Absolutely none.’ ‘Still the universal practice has surely some title to recognition?’—‘None whatever.’

This little dialogue will give us some idea of the uncompromising position taken up by the School of Appuldurcombe.

And what is this archæology that embraces the whole



truth, and nothing but the truth, of the Gregorian? Dom Mocquereau describes it for us in the article, 'L'Ecole Grégorienne de Solesmes.'<sup>1</sup> You must first obtain, at very heavy cost, a large number of copies of the ancient MSS.; only those who can afford the expense of obtaining these reproductions are entitled to enter upon the study. After obtaining a sufficient number of copies, you proceed to take a given piece of chant and number its groups and neums. Write underneath in horizontal columns all the versions of each group. Count up the agreements and the differences, which are further sub-divided according to the age of the MSS. Tabulate these and the votes of the oldest MSS. carry the day. If, however, the votes are equal, you may toss up for it, or, as Dom Mocquereau euphemistically puts it, 'follow the proceeding in the election of Matthias.' All this is excellent and valuable work, and I am far from any wish to disparage it. But, we may ask, is this science? On such a system as this anyone could undertake to restore the Gregorian. It is unnecessary to have any artistic gifts; an array of statistical tables would be all the equipment necessary for determining the text of the music. Nay, a man might not have a note of music in his composition, be unable to sing the most common interval, and yet might, on this theory, claim the right to reconstruct the Gregorian with his arithmetic against the most artistic and learned master of Plain-song. Surely this argument alone should be a *reductio ad absurdum* of the claim of the Archæological School to have the sole voice in the correction of the Chant. Such mechanical proceedings are very useful and meritorious, but they cannot be raised to the dignity of a science.

It is an assumption to say that the true Gregorian Chant is contained in the oldest codices alone. Our oldest MSS. are certainly not older than the ninth century. A good two hundred years yawns between them and the work of the great Pontiff. Are we sure that our MSS. faithfully represent the reform of St. Gregory? Some very eminent historians are strongly of the opposite opinion. In any case,

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<sup>1</sup> *Rassegna Gregoriana*, April, 1904.

there is no proof for the assertion of our archæologists ; it amounts to little more than a probable guess. Is this a scientific basis on which to claim the right to reform Church music in the name of archæology ? It is still possible that some day the libraries of Europe may disclose a MS. of the seventh or eighth centuries, and then what would happen ? The whole of the statistical tables, the whole of the conclusions hitherto come to, would have to be revised and brought into conformity with each new discovery. Is this a scientific basis to rest a claim so proud that archæology puts forth ? And must the music of the Church be dependent upon every fresh discovery of archæology ?

But there is something more. Is it quite certain that the tradition of the Chant flowed with pure and undefiled stream from the days of St. Gregory to the ninth century ? The archæologists affirm it. But this is far from certain. Dr. Wagner, in his recent work, *Neumenkunde*, was the first to point out that in the centuries immediately after St. Gregory some very decided attempts were made to make the Chant learned and accurate, by bending its forms to the prosody of classic times, or the *Chronos* of the Greeks. Different kinds of ornaments and *fioriture* were also introduced about this time, and, under Greek influence, not only half-tones, but even quarter-tones, began to be cultivated. All this, of course, was exceedingly distasteful to the ordinary singer of the Latin Church, and a struggle ensued, which ended finally in the Latinization of the Chant, not only in the melody, but also in the execution. Had it not been for this successful resistance against the designs of the experts and theorists, the *cantus planus* would have disappeared from the Church by the twelfth century.

Until these doubts relating to the composition and execution of the melodies by the masters of the ninth century can be dispelled, we must be allowed to suspend our judgment as to perfection of the ancient MSS. in their smallest details. A scientific basis for the reform of the Chant can hardly be erected on such unsteady foundations.<sup>1</sup>

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<sup>1</sup> One of the most eminent historians of France thus expresses himself on this question : 'If historical research is directed solely to the discovery

The claims of archæology seem to ignore the point of view with which the Church regards the Chant, which, after all, is a collection of compositions of all times and countries, of all degrees of art ; but all distinguished by one particular style. Thus, we have productions of the later Middle Ages, those of the Renaissance, the compositions for modern and new offices, all forming the body of song that passes under the name of the Gregorian Chant, and all receiving the stamp of the Church's authority, as 'possessing in the highest degree those qualities which are proper to the liturgy of the Church.'<sup>1</sup> But the archæologists would have us believe that there is a certain aristocracy in the Church, that the MSS. of the ninth century are alone of pure blood, all the rest of low degree, with no claim to associate with those who can trace back their descent to Charlemagne. We often wonder how the archæologists can resign themselves to the chanting of these later barbarisms, which they are compelled so frequently to meet with in the course of the Divine Office. But the Church has to deal not with savants, but with the large body of the faithful, to whom all such questions are a matter of supreme indifference, and she will continue to add to, to revise, to complete, choral books, and to give to modern melodies a place of honour in her liturgy equal to that of the oldest chant. For the Plain Chant is a living energy, not a musty old parchment, an energy that, like the coral insect, is ever battling with the demands of the day and ever building upon the old foundations.

What does all the indignation, all the pother of the archæologists really amount too ? That perhaps one note in three hundred has been corrected ! It really comes to little more. And even this is an exaggerated estimate, if we confine ourselves to the oldest MSS. of all. For the *Kyriale*, as is well known, is quite in a different condition from that of the Proper of the Time of the old Offices. The *Kyriale* chants, on the whole, are of very much later composition. In fact,

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of the ancient documents of the past just as they were ; the *traditional practice* is not bound meekly to assimilate the results of this investigation ; it ought to show in a certain measure due respect for the work of time.'—Gevaert, *Mélopée antique*, p. 211.

<sup>1</sup> *Motu Proprio*.



the triple invocation of the *Agnus Dei* was not introduced into the liturgy until after the ninth century. Many of the melodies are compositions of the thirteenth and fourteenth centuries. And still, although these compositions are acknowledged to be distinctly inferior to those of the earlier centuries, yet we are invited to draw up statistical tables, to count up the number of agreements, and to adopt towards the corrupt precisely the same methods to be employed with the incorrupt, under penalty of being branded as arbitrary, whimsical, and unscientific, if we disagree. As if any amount of concordances of a corrupt version could establish a correct reading! This, I maintain, is an unscientific method of dealing with the revision of the Chant.

But if this claim to reform music by archæology alone be unscientific, it is also *inartistic*. To judge from the writings of the archæologists, one would conclude that there is no art in the Gregorian. But, in turning again to Dom Mocquereau's article above mentioned, 'L'Ecole Grégorienne de Solesmes,' we come across a delightful passage on Gregorian art, which quite made our mouths water at the prospect of the interesting discoveries that the archæological process seemed to offer.

Sometimes [he says], and not uncommonly, we may come across some very curious secrets of the old notation, notably certain equivalences, which, far from contradicting some teaching, go far to strengthen it. Above all, we may discover the laws of adaptation of the same melody to different texts, and we recognize how often these rules have been ignored in the adaptations made in modern times.

It is here that we can probe to the quick the methods of composition of the ancient Gregorian artists, we can admire the delicacy of their taste, the variety of the resources at their command, the deftness with which they know how to expand or contract a melody in order to clothe the text with grace. The art which they display in these circumstances is inimitable, and the æsthetic rules which they obey are lost to those who have not the means that our statistical tables offer of analysing patiently and curiously their methods.

Nothing could be more fascinating than these prospects of unfolding *the art* of the Gregorian. The secrets of the neums, the methods of composition, the art of equiva-

lences, of adornment and development of melodies, are precisely the points on which the musical world is most anxious to have a systematic exposé, for the chapter has not yet been written. The articles regularly contributed by Dom Pothier for a number of years to the *Revue du Chant Gregorien* have also revealed to us many of the secrets of the art of the Chant, the laws of cadences, the characteristics of the different kinds of Gregorian melodies, the combinations and formulas of the different modes, the relation of accent to text, the evolution of tonality, its relations with evolution of the accent and rhythm of the language, these have been unfolded to us with rare skill and insight by Dom Pothier. We feel here that we are being admitted into the arcana of the Chant, that an order and beauty here reigns which excludes all question of arbitrary proceeding. Surely, if there is any criterion by which we should proceed to the editing of the correct text, it should be that which applies these delicate and subtle laws, that can only be grasped by those who are equipped with rare musical gifts and knowledge.

After Dom Mocquereau's happy indication of the discoveries that had followed the compilation of the statistical tables, one naturally looked to see some of these principles applied to the elucidation of a Gregorian text. In this we were disappointed. Dom Beyssac, of Appuldurcombe, in his study of the *Kyrie, Fons bonitatis* (which Father Beverunge terms 'masterly'), proposes to restore to us the best reading of this melody. Is there any application of the principles of art, so charmingly sketched by Dom Mocquereau, bestowed upon this task? Absolutely none. It is nothing but a counting of MSS., the number of agreements, the determination of the majority of the votes; but as far as the writer of the article is concerned, the art of the Gregorian might be non-existent. The same remarks will apply to the whole of Father Beverunge's criticism; it is again merely a question of enumerating MSS., of pitting one nation against another, while of the principles of Gregorian art, of its claims in any recension of a text, not a word! If Dom Mocquereau has made the important

discoveries of the principles of Gregorian art, which he professes to have made from his statistical tables, he seems to have taken great pains to lock the secret up in his own breast. In any case the Archæological School have let it be clearly understood that they recognize no claims of the voice of art of the Gregorian in the preparation of the critical edition.

Now, having endeavoured to show that the methods favoured by the Archæological School are neither scientific nor artistic, let us examine how far they are in harmony with the wishes and commands of the Holy See. It has long been recognized as a dictate of practical wisdom that, when a Commission is appointed, terms of reference must be imposed, otherwise there would be great danger of the members wandering off at their own sweet will into the most opposite directions. Nor did the Holy Father neglect to take this precaution when he appointed the Commission for the Restoration of the Gregorian Chant, on April 25, 1904. The terms of reference of the Pontifical document are: 'The melodies of the Church, so-called Gregorian, shall be restored in their integrity and purity, according to the testimony of the more ancient codices, but in such a manner that particular account shall be taken of the legitimate tradition contained in the later codices and of the practical use of modern liturgy.'

The three points which the Commissioners are directed to observe in their recension are: (1) The more ancient codices; (2) the legitimate tradition contained in *later codices*; (3) the practice of the modern liturgy. These terms of reference indicate a perfectly intelligible line of procedure, but they completely exclude the platform of the archæologists. The latter admit no 'legitimate tradition,' beyond the ninth century; in their eyes 'later codices' have no more value than the evolution of the Gregorian art which they represent. It is clear that those who, holding such views, entered the Commission, would find themselves bound to struggle against the terms of reference imposed by the Holy Father. If the archæologists could not see their way to accept the Papal instructions, an impasse was bound to result. And



so it happened, in point of fact. The history of the deadlock is too well known to require re-telling.

It was hardly to be expected that the Holy Father would yield. Nothing then remained for him but to override the objections of the opponents and give Dom Pothier, who was loyally carrying out his wishes, the supreme direction of the work. It was hoped that after the Head of the Church had given such a decided mark of his disapproval of the views of the archæologists, the latter would have had the good grace to yield to such authoritative decisions. It is disappointing to have to state that this is far from the case. Discomfited in the Commission, they have now transferred their opposition to the *Vaticana* to the public Press, and the numerous attacks on the typical edition all proceed from one source, the School of Appuldurcombe. There is no use in mincing matters ; by their attitude they have placed themselves in direct antagonism to the Holy Father and to ecclesiastical authority. It is true they claim the right to hold their views on a theoretical question ; but the public will note that all the same they are attacking principles which the Holy Father and the Sacred Congregation hold very strongly, and that the archæologists are striving their utmost to discredit these principles in the eyes of the Church.

Let us put the question fairly : Is the Plain Chant to be restored for the sake of its antiquity, or because it is an admirable vehicle for the expression of the faith and piety of the people ? Or, in other words : Is the Plain Chant made for man or man made for the Chant ? To most minds the framing of this question brings its own answer. And yet the archæologists do not hesitate to state that *man was made for the Chant*, and not *vice versa*. Dom Mocquereau maintains<sup>1</sup> that the Chant 'must be taken just as it is with its good and bad points.' Even if it is a question of restoration, it must not be an adaptation or improvement, but the restoration of the original.' No consideration is to be shown to the feelings or needs of the singers. If the old forms are

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<sup>1</sup> 'L'évolution dans l'esthétique et la tradition Grégorienne,' *Rassegna Gregoriana*, 1904.

harsh and uncouth, so much the worse for the singers. They must leave the Plain Chant alone. The same writer says : ' Let us hope we have done for ever with mutilations in order to make the Chant easier to sing everywhere and by everyone. Nobody is obliged to sing the Gregorian melodies.'<sup>1</sup>

It is unmistakably the case of ' man for the Chant,' and not ' the Chant for man.' We seem to see a reproduction of the old Pharasaism that jealously guarded the forms and overlooked the spirit which had given these forms their life and being.

In any case, this is not the object of the Holy Father. In his *Motu Proprio*, he has given public and official expression to his wish that ' this Chant (Gregorian) should especially be restored for the use of the people, so that they may take a more active part in the services, as they did in former times.'<sup>2</sup> This is again a case where the Holy See lays down the principle that the Chant is meant for the people, to which the archæologists reply that they see no reason why attempts should be made ' to make the Chant easier to sing by everyone and everywhere.'

I might here bring my article to an end, as I have adduced abundant proof that the principles upon which the archæologists have founded their objections to the *Vaticana* are supported by neither science, art, nor authority. However, it may be as well, in order to avoid all suspicions of shirking the question, to follow the critic in his patient

<sup>1</sup> This is one of the stock objections to the *Vaticana*. Another critic says : ' Dom Pothier has evidently been inspired by the wish to come to the aid of choirs whose artistic aspirations are very limited, and whose means of execution restricted.' It is rather amusing to note the inconsistency of the archæologists on this point. These lovers of antiquity have invented certain rhythmic signs, with which their editions are ' adorned,' in order to meet the wishes of these very singers of aspirations and execution so limited. Not that there can be any objection to such a proceeding, but it is curiously inconsistent with those sneers at Dom Pothier playing, so to speak, to the gallery. The amusing part is, that these rhythmic signs have absolutely no claim whatever to antiquity. No author of medieval times can be quoted in support of their theories of binary and ternary rhythms. And yet these sticklers for antiquity do not hesitate to introduce into their notation all sorts of hybrid modern signs precisely in order ' to make the Chant easier to be sung everywhere and by everyone.'

<sup>2</sup> *Motu Proprio*, ii. 3.

enumeration of the examples which he finds so faulty. On page 49, the critic offers two general reflections. The first is that 'Dom Pothier shows a strange predilection for the German tradition of the Chant.' I need not again enter into the persistent misrepresentation which makes Dom Pothier the 'sole judge' of the revision. If the critic had been better informed, he would have discovered, with some surprise, that the so-called German readings of the *Kyriale* are met with in MSS. of very different origin. The editors would be the last to admit that they have shown 'predilection' for any special group of MSS. ; they have carefully weighed the claims of any notable portion of the Gregorian tradition.

If Dom Pothier had 'Germanized' the *Kyriale*, many more *e*'s and *b*'s would have disappeared to make place for *f*'s and *c*'s. But if the editors weigh the claims of the general voice of tradition, as expressed in German, French, Italian, and English MSS., it then becomes a question of making a selection. Our critic dreads such an idea and sounds a note of alarm. 'On what principle, then, is this selection to be made? The æsthetic taste of an individual?' And he quotes Dom Gaisser to point out the danger and instability of such a criterion. He is ever recurring to this point of 'the taste of one individual,' meaning, of course, Dom Pothier, until we shall begin to believe he is as much haunted with Dom Pothier as Mr. Dick was with King Charles' head. This perpetual fear of anyone venturing to make a selection, this marked distrust of the ability and science of any person whatsoever to form a critical judgment is characteristic of the School of Archæology. It is fortunate that the Holy Father believes that there are still artists and erudite men in the world to carry out the reform he has so much at heart.

One of the examples over which the critic waxes merry is No. 7. Referring to the change of the reciting note from *b* to *c*, he says :—

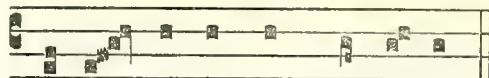
As the change was almost universal, I could understand the position of those who claim that it should be maintained. But what does the Vatican edition do? It evidently goes on the



principle of 'pleasing both parties,' and gives half the recitation

7

to *c*, half to *b*, thus :—



et om - nes ad quos per-ve-nit

Three syllables on *c*, three on *b*, nothing could be fairer, and nobody has any right to complain! The procedure is a great testimony to Dom Pothier's amiability, but what about his critical judgment? (page 51).

We can hardly expect the archæologists to enter into the niceties of Gregorian art that are displayed in the disposition of the notes over *ad quos* and *pervenit*. The first accentuate and determine the reciting note, while the two *b*'s in *pervenit*, the ancient reading, constitute a modulation properly so-called; the second serves as a binding to the following note. It is thus an improvement of the old reading of the *Liber Gradualis*

7 a

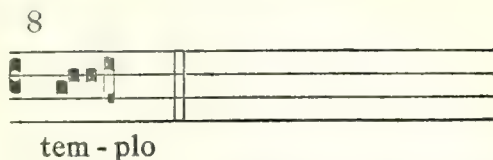


quos per-ve-nit

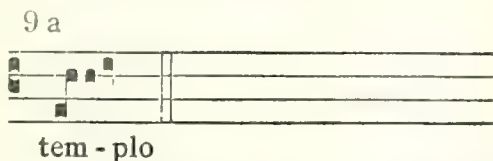
which gave, so to speak, a jolt to the melody, perhaps not a very grave fault, but certainly not very perfect. The editors thus combine the vigour and clearness of the reciting note *c*, which was an improvement of the medievalists, with the smoothness of the ancient version. It is, therefore, a test, not of 'Dom Pothier's amiability, but rather of his critical judgment.' We can hardly expect those who are pledged to the archæological party to appreciate such matters of art, but others will gain therefrom renewed confidence in the skill and taste of the revisers.

The critic never tires of repeating that the different corrections are not found in any MSS. To this I can only reply that in not a single case has any correction been adopted which is not justified by one or more MSS. I will, however, take one of the critic's own examples, and show the method he adopts to prove that the Vatican version 'is not found in any single one!' In order to still

further impress the reader with this charge, he makes a special appeal to his eyes by printing the last words in italics. Turn to example 8, on page 50, he says: 'In the *Vidi aquam* we find the following:—



'The MSS.,' he says, 'are divided as to the figure on the last syllable of *templo*; some have



etc. The version of the Vatican is *not found in any single one!*' The reader will see at once that the only difference between the two versions is the liquescent note *la*! Now, it is well known, both by the teaching of the ancient masters and from the MSS. themselves, that there was a good deal of latitude allowed in the use of liquescent notes. As Guy of Arezzo lays down: 'Si autem eum vis plenius proferre non liquefaciens, nihil nocet.'<sup>1</sup> In the example 9 (a), the liquescent is omitted, in the *Vaticana* it is inserted. For this grave tampering with the MSS. the editors are accused of introducing a version *not found in a single MSS.!* I feel sure this is quite an oversight on the part of the critic, otherwise such an accusation might give rise to unpleasant rejoinders.

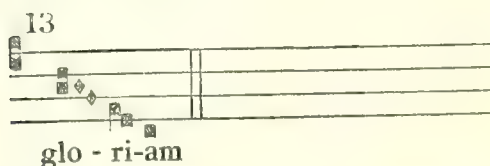
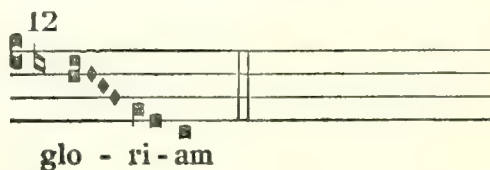
Example 10 of the *Kyrie* (*Fons bonitatis*) has, as I have remarked above, been the subject of a special study by the archæologists, and the Vatican version differs in one or two points from that favoured by Appuldurcombe. The Vatican



<sup>1</sup> Gerbert, *Scriptores*, t. ii.

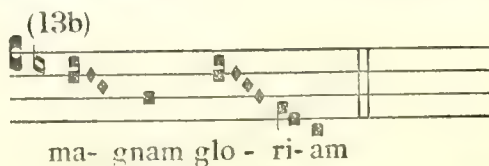
The recension favoured by Dom Beyssac (*supra*) and Father Beyerunge omits the two *a*'s marked with asterisk, and changes the *e* into *d*. The reasons which induced the editors to change the *d* into *e* seem to have been somewhat of this nature : In the primitive version the *d* would be followed by *b*, *tristropa*. When the *b* was early changed to *c*, to give more precision and vigour to the melody, certain copyists felt the necessity of changing the *d* into a *clivis*, *e d*, with stress on the *e* and not on the *d*. The *d* then became superfluous, and the editors of the Vatican suppressed it, thus restoring to the ancient phrase the freedom of the primitive attack. This same phrase has long been under consideration, and Dom Pothier in discussing it some years back held that the *d* was still possible. The Commission, however, voted its suppression. These views will not commend themselves to the archæologists, but they will show the impartial reader the scrupulous care and art that the editors lavished over every phrase of the Chant.

In examples 12 and 13, Dom Pothier is reproached with changing the melody of *all* the MSS.



into

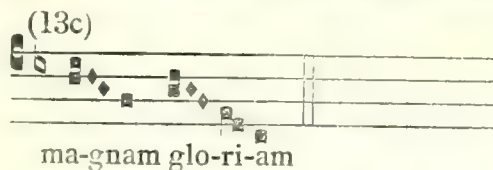
But the critic has omitted to place before his readers the whole of the passage, or they would quickly see the reason why the editors changed it. The oldest MSS. have



This is a case where the 'variety of resources at the

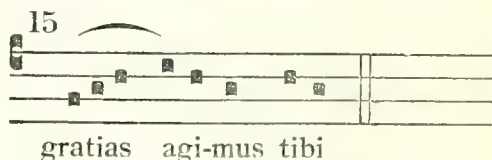


command of the ancient Gregorian artists' were evidently exhausted. The editors very cleverly corrected this to

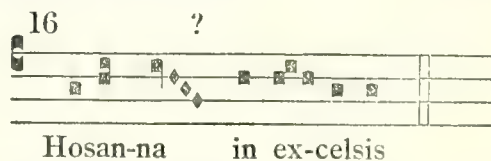


the tonic.' But with the tritone it is different. For centuries the European ear has developed a decided objection to certain positions of the tritone. This is one of those cases of 'legitimate tradition' which the Holy Father has directed the editors to respect. In the Vatican edition some of these repulsive intervals have accordingly been removed. It is somewhat surprising that Father Beverunge has not called attention to these departures from the *most* ancient MSS. in his eagerness to establish their monopoly. It was, perhaps, more prudent to pass them by, or he would have badly damaged his case before the impartial reader. I will, however, supply the omission. In some old MSS. we

find the following :

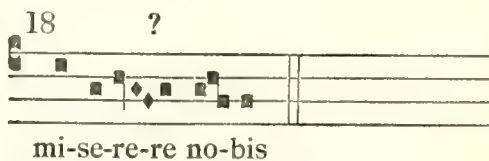
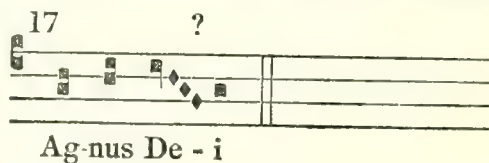


Had the archæologists had their way, we should have had this forced down our throats :



Again in the *Agnus* of Mass IV. (*Cunctipotens genitor Deus*) the archæologists tried actually to impose on us these

horrors :



We must remember that these melodies are intended to be sung by the ordinary singer whose ear is almost entirely educated by modern tonality. To propose such things to modern singers is only to implant in them a deep hatred of the Chant.

It is quite intelligible that these archaic intervals could be rendered more or less familiar to a community of religious who are accustomed to no other style of music. But the Chant is intended, not for the chosen few who can give to it an undivided attention, but for the ordinary singer nurtured in modern tonality, in order to induce him to 'take a more active part in the services of the Church.' Here, again, we see that archæology, in crying 'Hands off' to the average chorister, is opposing the wishes and directions of the Sovereign Pontiff.

Are these objectionable intervals, however, really primitive? It is allowable to doubt it. It is not at all unlikely that in these instances the *fa* was sharpened. But what is certain is that in some MSS. the *Agnus* is found written a tone lower, showing that in the Middle Ages it was felt that, with the traditional method of execution, the notation was faulty. It was therefore written thus :



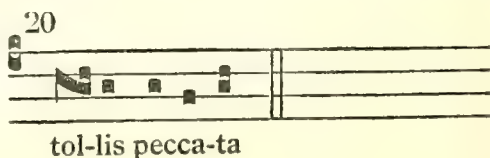
And Dom Pothier, yielding to the strong feeling on the point, expressed by many members of the Commission, agreed to write it in the sixth mode in the *Vaticana*, whereby the objectionable interval is avoided. In the face of these examples, we recognize the prudence, and are grateful for the intervention, of the Holy Father, who has delivered us from the 'Chamber of Horrors' of the archæologists. This is not the only passage where the rendering seems to be at variance with the notation. It gives rise to a well-founded suspicion that some of the old MSS. did not correctly give the intervals that were actually sung. We know that the most ancient MSS. were written in neums-accents, which gave no idea whatever of the intervals. It was only by degrees that the intervals came to be represented in diastematic notation, first with one line then with two or more. But for a long time the outlines of the melody were, so to speak, in a very nebulous state, and it was

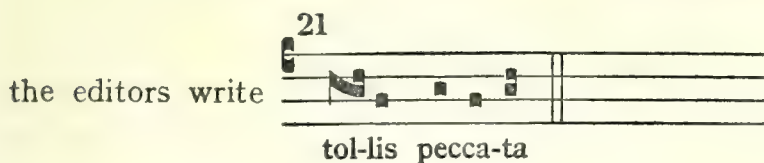


impossible that under these circumstances errors and variations in small matters should not creep in. And yet we are asked by the archæologists to believe, that in these long periods of tentative gropings after diastematic perfection, not a secret was lost, not a note misplaced.

The critic produces nearly fifty more passages for reprobation, and it is surely unnecessary to enter into a detailed discussion on each, to say nothing of the expense of furnishing musical examples, a very pressing difficulty. Of these fifty, eleven are distinctly erroneous. The critic complains that in the *Gloria* of Mass VII. the editors omit the *b<sub>b</sub>* and sharpen the leading note. As a matter of fact, there are only two *b*'s in the piece and *both of them are flattened*. In the Cantus *ad libitum*, Kyrie II., he says there are only two *Christe*. I have examined three editions, and in all I find *three Christe*. In *Gloria III.*, the MSS. give a double *d* at *Te* in *Laudamus Te*; the critic declares 'Dom Pothier' only gives one. As a matter of fact, the editors have given the double *d*. Seven other statements are erroneous in their assertion that 'Dom Pothier's' version is unsupported by any MSS. This, as I have shown above, is altogether inaccurate, and an imputation on the venerable Abbot's honesty of purpose. Nearly forty out of the incriminated passages are condemned for the guilt of not following the statistical tables of Appuldurcombe. I have at length, in the previous part of the article, discussed the value of this archæological criterion. While giving it all due importance, I have endeavoured to prove that it has not the right to claim to be 'the sole judge' of revision of Gregorian melodies. Moreover, *every one of the changes* are such manifest improvements from a practical and artistic point of view that I wonder the critic's well-known musical taste did not rise in judgment against his archæological prejudices. I cannot resist the temptation to give an extreme example of this. He complains (page 55)

that while the MSS. give





'It is hard,' he says, 'to suppress one's indignation at this.' What it is that has so stirred the critic's bile we cannot understand. For years he has probably sung the Vatican version without a qualm, and even with pleasure. But now that the version of the MSS. appears (and what a clumsy one, too), he is filled with holy indignation against those who have hidden from him such a pearl of melody!

I think that I have now trespassed quite enough upon my readers' patience, but I have some confidence that they will admit that we have good and solid reasons for supporting the Vatican edition against the attacks directed against it. These attacks, we hold, are bound to fail, for on the scientific side their principles are so feeble, and still more from the point of view of authority, in that they are in direct antagonism to the directions of the Holy See. It is gratifying to be able to record that the new *Kyriale* is spreading at a most extraordinary rate throughout the world, and it will soon be a question of the ancient dictum: '*Securus judicat orbis terrarum.*'

The critic indulges in some melancholy reflections on the 'procession of "reformers," as they pass through the centuries, although they are headed by a St. Bernard.' Is not the critic at fault here? Has he not been guilty of a most important omission? Most people are under the impression that the procession of reformers was 'headed' by St. Gregory the Great. Such a procession was far from a melancholy sight in the Church, as the centenary celebrations in honour of St. Gregory, held in Rome in 1904, can testify. St. Bernard hardly deserves to be included in the same category as the Medicean reformers, as his reform was chiefly confined to his own Congregation, a very small body in the Church.

There is, however, one aspect of the critic's case, which has caused a good deal of pain in his readers, and that is the

style in which he has allowed himself to speak of the official acts of the Holy See. Certainly the authorities at Rome would be the last in the world to attempt to stifle discussion on theoretical and scientific questions of the Chant ; but the antagonists should surely refrain from dragging in the official acts of the Sacred Congregation. I am sure that the critic hardly realizes how distressing it is to a loyal son of the Church to come across such passages as these : ‘ One thing is certain to me, the *Vaticana* cannot stand. Dom Pothier has, indeed, already got a considerable number of authoritative pronouncements in favour of his edition ’ <sup>1</sup> (page 62).

How has Dom Pothier got these pronouncements ? Are we invited to believe that the Abbot has only to walk into Cardinal Tripepi’s office, and go forth with the documents desired, much in the same way as we get passports from the Foreign Office, just for the asking ? The whole situation would be too amusing to those who know something of Dom Pothier’s retiring and humble ways, were it not that the respect and authority of the Sacred Congregation are at stake. It is neither correct nor respectful to insinuate that Cardinal Tripepi issues decrees for the whole world on a most far-reaching matter, simply at the dictate of another, without any sense of responsibility of his exalted position. Had the critic known something of the personal holiness and integrity of this Prince of the Church, he would have realized how singularly unhappy are the suggestions that anyone could ‘ get ’ at him.

But this is not all. The critic goes on to say : ‘ No, this question cannot be settled by decrees. If the *Vaticana* cannot stand on the strength of its intrinsic excellence, no artificial propping up by decrees will prevent it from tumbling down ’ (page 62). This is really going too far. If the direction of the Chant of the Church is not to be determined by official decrees of the Holy See, by what is it then to be determined ? By archæology ? God forbid ! There is always danger that controversialists, in their eagerness to score points, lose a sense of the proportion of things. Surely

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<sup>1</sup> *His edition.* This is, perhaps, one of the most offensive forms of this persistent misrepresentation.



if there is one thing clear, as the Holy Father has declared more than once, it is that the Gregorian Chant is 'the patrimony of the Church,' and it belongs to the Sovereign Pontiff, and to him alone, *to settle all questions relating to the Chant by his decrees*. If another Pope thought fit some day to cut down and shorten the melodies of the *Gradual* (an act which some people would gladly welcome), the Church would not hesitate to obey. It is surely a startling proposition to put before the faithful, that the settlement of the Plain Chant must be dependent upon the studies and decisions of a school of archæologists, and not upon Rome. Even if, by supposition, the archæologists were to succeed in impressing upon the Holy See their views and contentions (*quod Deus avertat !*) how would the 'question then be settled' for the Church except by the issue of 'official decrees'? As well might we expect the Atlantic to retire before the labours of Mrs. Partington, as to expect that the faithful of the Church will disregard 'official decrees,' in favour of an unscientific, inartistic school of archæology. This is the only distressing part of a study that is distinguished by most careful research and a thorough grasp of all the details of the edition, and our regret is all the keener that these reflections should have proceeded from a Professor of Maynooth, a College always distinguished for its almost exuberant loyalty to the Holy See.

Who but must laugh, if such a man there be ?  
Who would not weep, if Atticus were he ?

T. A. BURGE, O.S.B.

## THE CHURCH AND THE SCHOOLS IN COUNTRIES OF DIFFERENT RELIGIOUS DENOMINATIONS

THE primary school question has been engaging for a considerable time and still continues to engage the most serious attention and consideration of thoughtful men of all shades of religious and political belief in these countries. Yet, it is not the improvement of the programme of secular education, nor the greater adaptability of the school course to modern conditions and present-day requirements, that is the subject of all this anxious pre-occupation. No ; it is rather the problem of the separation or union and mode of union of religious and secular instruction in tax- and rate-aided schools in England. It is the question, whether secular instruction alone shall be given in these schools, or secular and religious education combined ; and in the latter hypothesis what form of religion shall be taught, and how it shall be taught, in a country where the tax-payers and the rate-payers belong to so many different religious denominations.

I have already described,<sup>1</sup> in a previous number of this journal,<sup>2</sup> the law of the Church relative to the union of religious and secular instruction in private and State schools in Catholic countries. And I now proceed to fulfil the promise then given of explaining, in a later number, the principles which guide and shape the educational policy of the Church in countries where Catholics live side by side with fellow-citizens of a different or of various different religious denominations. But to prevent misconception of the question now at issue, and to have before our eyes the guidance of the Catholic ideal for Catholic States, I will begin by briefly re-stating the law of the Church relative to combined

<sup>1</sup> Following Cardinal Cavagnis' *Institutiones Juris Publici Ecclesiastici*, l. iv., c. i., a. iii. (edit. tertia)

<sup>2</sup> I. E. RECORD, January, 1906.

religious and secular education in the State schools of Catholic countries.

According then to the Catholic rule children can be educated in their parents' home by tutors and governesses : private persons too can open and conduct schools for primary and higher education : the Church can establish her own schools for general education, for the State has no right to a monopoly even in secular education : and, finally, the State, of course, can establish and endow schools and colleges for a complete course of civic education : but in all Catholic primary and intermediate schools, where a full course of education is given, whether they be established by private persons by the State or by the Church, ecclesiastical law requires that the system of instruction shall be the system of combined religious and secular instruction. This implies that in Catholic schools religion shall be included in the programme of obligatory subjects to be taught in the schools ; that the teachers shall be Catholic and imbued with the Catholic spirit ; that religious instruction shall be given some time during the obligatory school hours, for if religion be an obligatory school subject the time during which it is taught should be reckoned obligatory school time, whether it be taught in the school or in the church, by the teacher or by the priests of the parish ; and finally that, though the right of appointing the teachers belongs to the State or municipal or rural authority, the representatives of ecclesiastical authority shall have the right of visiting the schools, of exercising vigilance to see that unworthy teachers be not appointed or continued in office and that the moral and religious formation of the children be diligently and zealously attended to, not merely by teaching the words of the catechism, which canonists call *instruction*, but also by good example, by application of the truths taught to the cultivation of the character, of the will, of the whole man as a Christian and as a citizen, which canonists call *education*.

Hence the claim for religious teaching in State-aided schools in Catholic countries—and the same may be said of non-Catholic countries—is not a question of the ecclesi-



astical ownership of the schools or right of managing the schools and appointing the teachers, of bureaucratic control whether civil or ecclesiastical versus popular control ; nor a question of sacrificing, or neglecting, or undervaluing the secular side of education in deference to an antiquated method of religious education ; nor a question of fighting or curbing Democracy in the interest of Aristocracies. In Catholic countries, according to Catholic canonists, the State schools and municipal and rural schools and the appointment of teachers are vested by right in the State or municipal or rural authority and can be under popular control as much as similar schools in America or Australia, and the programme and method of instruction can be made as perfect and modern and suitable to the future avocations of the children and to the economic conditions of the country as it is possible for them to be ; only, the local authority, whether aristocratic or democratic, being itself Catholic and the parents and children being Catholic, would and should according to Catholic law appoint Catholic teachers, the programme of obligatory school teaching should include Christian doctrine, religious instruction should be given some time during school hours and the local priests should have access to the schools and the right of exercising vigilance over the teaching of Christian doctrine and the general moral atmosphere of the schools.

The conditions however of the school system can be such in a particular country, as when primary education is administered not by local bodies representative of the parents of the children, but by a Board half Catholic and half Protestant, that the Church can demand, as a condition for accepting the State schools, that they be placed under clerical managership, if this be necessary to prevent danger or suspicion of attempts at proselytism, to secure that Catholic teachers be appointed to schools frequented exclusively or mainly by Catholics and that the children be instructed in the faith of their parents. But this is due to the special circumstances of a particular country and of a particular educational system and is not an essential part, in all circumstances, of

the Catholic theory of combined religious and secular instruction; and it is for the Church to pronounce authoritatively, according to the circumstances of place and educational system, on the necessity of establishing and continuing ecclesiastical control if the schools are to be freely availed of by Catholic parents for the education of their children.

Such in substance is the Catholic law respecting the union of religious and secular instruction in primary and intermediate schools in Catholic countries. I will now proceed to examine the principles that determine the educational policy of the Church in non-Catholic countries—and I might add in Catholic countries too, when the law of the Church in regard to combined religious and secular instruction is disregarded. I will examine first, generally, the different lines of policy that are open to the Church; and secondly what the actual policy of the Church is in regard to different circumstances and educational systems.

#### I.

There is no one inflexible rule of Church educational policy applicable to all the varying circumstances in which individual Catholics may be placed in non-Catholic countries. The difficulty that arises when the State schools are not conducted on lines acceptable to Catholics is not a dogmatic difficulty that might be solved once for all by an authoritative decision of the Church, but a moral difficulty which must be solved or coped with in a different way in different times and places and conditions of government and school systems. The Church is the mother of the faithful, and her anxiety and solicitude for her children and her direction of them in their moral difficulties are like the anxiety and solicitude and provident care of the human parent. There are places of amusement and spheres of human activity and forms of worldly careers which parents would absolutely forbid to their children. There are others which they can positively and heartily approve. There are others again which they permit and recommend because, though they do not fully satisfy the parental ideal, they can

be made harmless and even highly advantageous by a good will and effective protective measures. And I suppose there are cases where rare and exceptional prospects, a noble career, a brilliant alliance, appear on the horizon, but the avenue to them is beset with most serious perils and the parents cannot bring themselves to give a formal and explicit approval or recommendation, or deliver a formal prohibition, but content themselves with a serious and solemn warning of the dangers of such a career or of such an alliance. And so it is with the Church. There are educational systems which she absolutely condemns and prohibits; others she declares intrinsically dangerous to faith and morals without adding a further ecclesiastical prohibition; others again she tolerates; and others she formally approves.

1. It is absolutely forbidden to attend schools or colleges which Catholics cannot enter without conforming to non-Catholic worship and renouncing their faith, or where attendance at lectures on false doctrine and acceptance, even if it be only external, of this doctrine form an obligatory part of the course. Attendance at such schools is forbidden by divine law independently of any ecclesiastical prohibition.

2. The Church declares certain schools and colleges, 'to be intrinsically dangerous to faith and morals.' What is the import of such a condemnation? It is of course *per se* unlawful, by the natural law, to frequent institutions that have been authoritatively declared intrinsically dangerous to faith and morals. If to this be added a special ecclesiastical prohibition, it binds all to whom the prohibition is addressed without exception; for ecclesiastical prohibitions which are motived by and founded on the presumption of general danger are understood to bind all to whom they are addressed without exception, even though the reason of the law be not found to exist in particular cases. But in the absence of an ecclesiastical prohibition, formal or virtual, the prohibition of the natural law notified by the declaration that certain schools or colleges are intrinsically dangerous to faith and morals is not necessarily of universal application. For there may be a very grave cause or necessity for attending such schools or colleges,



and there may be no danger in a particular case, or means may be taken to counteract the danger to faith and morals and to make it remote ; but one should not trust his own judgment about the likelihood and means of escaping danger in schools which have been declared by the Church to be intrinsically dangerous to faith and morals.

3. Other schools there are concerning which the Church declares, 'that they can be tolerated.' The constitution of these schools may be somewhat different in different countries, but in general we may take it that, though they fall short of the Catholic ideal of obligatory combined religious and secular instruction, they contain no special danger to faith or morals and tolerable provision is made for the religious instruction of the children attending the schools ; and these schools may be freely availed of by Catholics.

4. Finally the Church positively approves the school system and the schools which are constituted according to the provisions of canon law ; where Christian doctrine is an obligatory school subject, where the teachers are Catholics, and where religious instruction is given as a part of the obligatory school work during the school hours.

These are the usual forms of ecclesiastical policy in regard to schools. Before proceeding to consider the attitude of the Church towards particular educational systems I will here notice an argument that is sometimes advanced to prove that the Church is inconsistent and unfaithful to her fundamental principles in the matter of education. It is said : 'When pleading the cause of Catholic schools and negotiating with governments, ecclesiastical authorities lay stress on the sacredness and inviolability of parental rights and argue that the education to be given in the schools should be such as the parents desire for their children ; but when it is a question not with governments but with the parents themselves, if the parents wish to send their children to such institutions as Trinity College, the Queen's Colleges, etc., the ecclesiastical authorities quickly make it evident that it is not the wishes of the parents but the wishes of the Church that have to be consulted in the

matter of education. Hence Catholic apologists should abandon the argument from the sacred and inviolable rights of parents, or the Church should discontinue her interference with Catholic parents in the matter of education and refrain from these forms of condemnation of educational systems which have just been described.'

This, I submit, is not a fair presentment of the Catholic position. The Catholic Church has the right and the duty, which her lay subjects no less than ecclesiastics claim and vindicate for her, of defining the rights and obligations of parents in regard to the education of their children. And the Church position is this, both before parents and governments : parents have a right that the constitution of State-aided schools shall be such that they can send their children to be educated in them without violence to their religious convictions or opposition to the discipline of their Church ; the wish of the parent acting according to the rule of his Church and religion is the proper criterium of the kind of education his children should receive. If she were treating with Catholic governments the Church could interpose immediately her own authority as well as the argument of parental claims ; but dealing with non-Catholic governments, if they refuse to recognize her own authority, she defines for Catholic parents their duties in regard to education, and they demand a Catholic education for their children on the ground that State-aided education should be such that Catholic parents can accept it for their children without violence to their religious convictions or infidelity to the discipline of their Church.

## II.

I will now deal with the attitude of the Church towards particular systems of education. It is unnecessary to speak of those systems of education which are forbidden by divine law, irrespective of the laws of the Church, such as a system that would demand of Catholics conformity to Protestant worship. Besides these we can consider the following systems of education : absolute secularism, modified secularism, secular instruction combined with undenominational re-

ligion, secular and denominational religious instruction combined.

#### ABSOLUTE SECULARISM

What is absolute or pure secularism? I understand by it the political and educational theory which teaches that secular instruction alone should be given in State-aided schools and that there should be no religious tests for teachers. Secularists then distinguish between moral training and religious instruction, and while excluding dogmatic religion they seem to admit generally that moral training should form a part of the obligatory work in State schools. But what system of morality should be taught? 'Lay morality,' which is atheistic or positivist or agnostic? or deistic? or Christian? There's the rub. All accept in some sense the formulæ, 'Thou shalt not kill,' 'Thou shalt not steal,' 'Thou shalt not bear false testimony'; but what shall be taught about the sanction or motive of these Commandments? It is not permitted in purely secularist schools to speak of God or the God-Man, Jesus Christ, of the immortality of the soul or of a future life, of heaven or hell; and to be consistent nothing should be taught about the sanction or motive of the Commandments, lest in schools that are accessible to all and are paid for by all offence should be given to Christians or to deists or to agnostics or to atheists.

It sounds plausible to say that the State is bound to give only a secular education. The expression, secular education, is ambiguous and misleading. The Church view and the correct view would be stated by saying that State schools, even in pagan countries, should give a good 'civic education' and aim at forming good citizens. What then does a good civic education imply? Is it enough that reading, writing and arithmetic be taught and a good technical or professional training be given? No; a good civic education requires that children shall be taught the relations of subjects to their rulers and their country, the duties of various classes of mankind



to one another, the positive duties and prohibitions of the Commandments, the nobility of virtue and of labour and of the many modest avocations of the humble and lowly in the world. And what sanction and motive shall civic education invoke and advance for the observance of the Commandments? Shall the children be taught that in the distant past a gregarious mode of existence appeared suddenly, by innate variability, amongst our brute progenitors; that it was found useful in the struggle for existence and survived; that gregarious existence depends on the 'tribal virtues' opposed to dishonour, disloyalty, murder, injustice, and lying; that these virtues have descended to us, improved and developed, by heredity; that they should be respected and observed as beneficial to ourselves and to the human race in the struggle for existence? Is it supposed that this theory is true, or that, if Christianity disappeared, it could restrain and keep within the bounds of civic order the passions of the multitude without faith in a Supreme Ruler or a future life, without hope of reward or fear of punishment? Nor let it be said that the Church can supply moral training; for surely the State itself should establish a complete system of civic education in its schools.

Then Catholics want a Christian, a Catholic education for their children. They want them to be instructed in supernatural religion, in the doctrine of the Redemption, in prayer, in the sacraments, in the worship of the Church, in the nature and existence and beauty and advantages of Church life, in which, unlike individualism, all the faithful profess the same doctrine, partake of the same sacraments, assist at the same sacrifice, and are governed, taught and ministered to by the pastors of the Church. They object to separate the cultivation of the intellect from the cultivation of the will, or secular from moral and religious education. Experience too proves that when secular education alone is given by the public authority of the school religion is in danger of being neglected. This is realized by the friends and foes of religion; and thus while the Church, for the protection of religion, insists on the union of religion

and secular instruction in the school, continental free-thinkers are always striving for the exclusion of religion from the schools for the express purpose of destroying Christianity.

The Church then declares secularist or neutral schools, such as the State schools of America, our Model Schools, the Queen's Colleges, etc., to be 'intrinsically dangerous to faith and morals.' It is *per se* unlawful for Catholics to frequent such schools. If they are prohibited specially by ecclesiastical law no one can lawfully send his children to them. But in the absence of ecclesiastical prohibition the circumstances can be such that, notwithstanding the declaration that they are dangerous to faith and morals, it would be lawful to avail of such schools ; for example, if there be no other schools, if the danger to faith and morals be made remote and if satisfactory provision is made elsewhere for the religious education of the children.

There is nothing positively wrong in reading or writing or arithmetic, etc., even when separated from religion : secular schools are condemned not for anything positively immoral, but for their incomplete and therefore dangerous curriculum, just as a system of dietary may be condemned as well for its insufficiency as for its poisonous character. And Catholics who through necessity lawfully attend secular schools are not violating ecclesiastical law, nor are they under the ban of the Church, but they are supposed to be the objects of the special vigilance and zeal of their spiritual pastors.

#### MODIFIED SECULARISM

Modified secularism can assume a multiplicity of forms ; but I shall speak only of two. The National School System in Ireland is a secular system. It makes no provision for, but rather excludes religious instruction from the obligatory work of the legal school hours. But religious instruction can be given in the schools outside the hours of secular instruction. The managers are generally priests or ministers of other religious denominations. Though there are no tests the teachers are of the same religion as the

generality of their pupils. And hence the schools, though theoretically undenominational, have become practically denominational; and such schools are said to be tolerated by the Church.

Another interesting form of modified secularism occurred in the diocese of St. Paul, U.S.A. Archbishop Ireland, on account of the peculiar circumstances of the parishes of Faribault and Stillwater, came to an agreement with the municipal authorities by which Religious were appointed teachers in these schools, but religious instruction was not to be given in the schools. The Religious of course recognized the Archbishop's authority in the matter of school books, there was no danger of false or immoral teaching in the schools, and provision was made for the religious instruction of the Catholic children outside of school. Propaganda decided that '*conventio inita a R.P.D. Joanne Ireland relate ad scholas de Faribault et Stillwater, perperis omnibus circumstantiis, tolerari posse.*'

#### SECULAR AND UNDENOMINATIONAL RELIGIOUS INSTRUCTION COMBINED

Many people in England, including Churchmen and Nonconformists, alarmed at the prospect for the State of a number of children growing up without any religious instruction and unable or unwilling to suggest a scheme for denominational religious teaching in State schools advocate the inclusion of undenominational or fundamental religion in the programme of obligatory teaching in the schools; but still there should be no religious tests for teachers. But what is undenominational religion? If the schools are to be available for agnostics it can include only the religion of the great Unknowable and of 'lay morality.' If they are to be available for deists and unitarians the programme of religious instruction must exclude all the distinctive truths of the Christian religion. And if the prescribed religion be an undenominational Christian religion, the fundamental religious truths about which all Christians agree, what shall we say that it includes in modern times? It is difficult to define it. It does not include the divinity of Christ, nor the



existence of supernatural religion, nor our redemption, nor the sacraments, nor the inspiration and divine authorship of the Holy Scriptures, nor the divine origin of and necessity of membership with the Church. It would seem then to be reduced to the reading of the Bible or of simple Bible lessons and truths and to natural morality ; and even for these no reasonable sanction or motive can be alleged, they may be disbelieved by the teacher who is charged with religious instruction, they have only the sanction of Parliament or of the Board of Education. Such a scheme of education scarcely differs in theory from absolute secularism.

This system of secular and undenominational religious instruction combined is considered by the Church 'intrinsically dangerous to faith and morals'; and the same principles apply to it that apply to the system of absolute secularism :—(1) Generally speaking parents cannot with a safe conscience send their children to these undenominational schools. (2) Wherever the State schools combine secular and undenominational religious instruction the Church exhorts Catholics to establish voluntary Catholic schools, and everywhere Catholics respond to this exhortation of the Church in a spirit of wonderful docility and sacrifice. (3) Where efficient Catholic schools are available, if a Bishop forbids parents to send their children to these State schools, no one can lawfully send his children to them. (4) But in the absence of a special prohibition, circumstances may arise when it would not be unlawful to send Catholic children to such schools, for example, if voluntary Catholic schools cannot be established, if it becomes a choice between no education and education that includes undenominational religion, if provision is made elsewhere for the denominational religious instruction of the children, and if the danger to faith and morals can be made remote. For undenominational religious teaching, like simple Bible lessons and moral instructions, does not contain anything positively wrong. Still some Prelates have a grave objection to subjecting young children to such teaching, and the Church prefers that secular subjects alone be taught in mixed schools rather than

that the common articles of faith should be taught in the schools and denominational religion afterwards in the homes. 'Tutius multo esse [judicavit] ut literarum tantummodo humanarum magisterium fiat in scholis *promiscuis*, quam ut fundamentales, ut aiunt, et communes Religionis Christianae articuli restricte tradantur, reservata singulis sectis peculiari seorsum eruditione. Ita enim cum pueris agere periculosum valde videtur.'<sup>1</sup>

#### SECULAR AND DENOMINATIONAL RELIGIOUS INSTRUCTION COMBINED

We find different forms of this system according as religious instruction is given only at the request of the parents or by the absolute rule of the school, in mixed schools or in separate schools for the children of different religious denominations.

1. In Italy the primary schools are under the control of the local authorities. Priests are sometimes appointed teachers and, generally speaking, the local authorities have religious instruction given in the schools if the parents request it ; so much so that to exclude the catechism from the schools the Freemasons and Socialists are anxious to transfer the control of the primary schools to the central government. This system does not come up to the Catholic ideal, as religion should be an obligatory school subject for all Catholics ; but these schools are said to be tolerated.

2. The other two forms of combined secular and denominational religious instruction exist side by side in Germany.

Germany has long worked on that principle (that every child must be educated in the faith of its parents), and the German system shows us how easily we can supply it. There, if there are in any place enough Jewish, Roman Catholic and Protestant children, to fill, or nearly fill, three schools—each large enough to do good work—a school for each denomination is erected, each with teachers of one denomination ; and all the rate-payers pay towards the cost of the three schools.

<sup>1</sup> 'Istruzioni sulle scuole miste emanate dalla S. Congregazione di Propaganda pei Viscovi Irlandesi'—(*Acta et Decreta*, Synodi Plenariae Eporum, Hiberniae habitae apud Maynutiam, p. 329).

If there are not enough children to fill three schools of adequate size, one school receives children of two faiths, the head master being chosen from among members of the Church to which the majority of the parents of the children belong, and the second teacher from the members of the other Church. This second kind of school, called a *Simultanschule*, is regarded in most parts of Germany as a temporary expedient to be used only till there are enough children of the two Churches to fill two schools.<sup>1</sup>

In the simultan schools as in the schools for one denomination every child must be educated in the faith of its parents unless exempted under the 'conscience clause,' but children are not exempted unless the head master is assured that they will receive religious instruction elsewhere from a person of the faith they profess, or of the faith which they are supposed to profess.

It is scarcely necessary to add that, of these, the Church 'positively approves' for Catholics the separate denominational school and 'tolerates,' where they are necessary, the simultan schools.

### III.

Finally a few words about the English school question. At this moment the sympathy of all Catholic Irishmen goes out to the Bishops, priests and Catholic people of England in their anxiety about the future of their Catholic schools.

Since 1870 the Voluntary Schools have been receiving aid from the parliamentary grants, but before the Bill of 1902 they were not entitled to aid from the rates. The schools during this period were thoroughly Catholic: the managers and teachers were Catholic, religious instruction was an obligatory part of the school course, the atmosphere of the schools was Catholic. But the expenses of providing and maintaining well-equipped schools, and of paying such salaries as would command the service of good teachers were pressing heavily on the managers of the Catholic schools. Then came the Bill of 1902, admitting the Voluntary Schools

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<sup>1</sup> *The Amendment of the Education Act of 1902: by Passive Resistance or by a more Excellent Way?* By T. C. Horsfall (Sherratt & Hughes, Manchester and London).



to a share of the rates. But in place of the existing managers the Bill provided that the managers should consist of foundation managers not exceeding four, and two representing the local authorities. It was further enacted that religious instruction should be under the control of the managers. However, the schools still remained substantially Catholic.

But the Nonconformists objected that in the present system there are religious tests for teachers, that rate-payers have to pay for teaching doctrines which they very strongly condemn, that the rate-payers are not fairly represented on the Board of Managers of Voluntary Schools, that these schools are an impediment to a truly National system of education; and it is generally supposed that Mr. Birrell's Bill will propose that tests shall be abolished and that tax- and rate-aided schools shall be placed completely under local control.

But Catholic and Anglican defenders of denominationalism fairly reply that the justice or injustice of religious tests for teachers cannot be regarded as a self-evident truth or as a decisive principle in this controversy. We must determine the duties of an office, like the office of teacher, before we can determine the qualifications to be required in those who seek the office. If children are to be educated in the faith of their parents, then it is necessary to adopt some means, whether it be by religious tests or otherwise, to appoint Catholics to instruct Catholic children, Anglicans to instruct Anglican children, Nonconformists to instruct Nonconformist children, etc. This is the fundamental question upon which the appointment of denominational teachers depends.

And if Nonconformists have recourse to passive resistance as a protest against paying for Catholic education, may not Catholics complain of paying taxes and rates for a secular or undenominational system which they condemn? Nonconformists undoubtedly have grievances under the law as it stands; but it is to be hoped that their grievances are not going to be removed by creating grievances for Catholics. In a country of various religious denominations

there must be give and take, without sacrificing principle. Individual claims and burdens cannot be regulated with mathematical precision. It is not necessary that the same number of questions in grammar, geography, natural history, etc., be taught in all the schools, or that the views put forward be acceptable to all the rate-payers. And why should it be objected that Catholics teach more dogmatic truths than Nonconformists, or that their doctrines are not acceptable to the rate-payers? Parents of all religious denominations pay rates and taxes to receive for their children a full civic education, and therefore a religious education. In a country of so many religious denominations the State cannot satisfactorily decide on a system of religious education except by educating children in the faith of their parents. It is to be hoped that in the legislation which is to be proposed Catholic schools can remain organically united with the National system of education. It is for the English Bishops to decide, when legislation is proposed, whether they can accept the Liberal proposals. But neither in England nor anywhere else can there be a truly National system of education, except on paper, unless the just claims of Catholics and other denominationalists for religious education are respected.

DANIEL COGHLAN.

## GENERAL NOTES

### THE ORIGIN OF LIFE

THE whole world was interested last summer when the news went forth that a professor in Cambridge University, Mr. J. Butler Burke, had discovered, by experiments made on sterilized *gelatine bouillon*, acted on by radium, that organic life had been developed from what had hitherto been regarded as *dead matter*. In his volume just published, on *The Origin of Life*, Mr. Burke has reduced his discovery to more modest proportions. In this volume he has described with great care and minuteness the interesting experiments which he and others have made in their efforts to reach the solution of a problem which nature has not hitherto revealed. He holds that there is no such thing as *dead matter* in the strict sense of the word ; that all matter is endowed with certain properties which, if they do not constitute life in the strict sense of the word, do not at least imply absolute inactivity. He takes *life* in a large sense, and anything that acts upon other substances and induces chemical change, he regards as in the broad sense living. In the borderland between living matter in the wide and the strict sense, he places *mind-stuff* or *bioplasm* (as distinct from *protoplasm*) which is indeed inorganic, but contains 'the germ and mode of motion of vitality.' It is not a seed that grows on every soil, but only flourishes in the chosen environment of beef-jelly. It is indeed in the inorganic body that the vital principle resides, and the vital flux of radium only enables it to manifest itself in the organic form. The blending of the organic and inorganic world has not, however, yet been reached. It is the goal : but evidence is still wanting to establish the complete connexion.

The product of radium and bouillon which he has observed in his experiment, he does not now regard as having established the connexion, but 'as being the nearest approach hitherto observed between visibly living and apparently not living nature. In a word, on the borderline between what we call living and what we regard or have regarded as dead.'

Thus, whilst Mr. Butler Burke does not adopt in the usual sense the theory of *biogenesis*, neither does he admit that of



*abiogenesis*. His whole theory, worked out with great learning, great ability, and great wealth of illustration by experiments with radium and various other luminous and phosphorescent substances, is the most important contribution to biological science of recent times.

From his theory of life or activity of some kind in all matter, Mr. Burke advances rather daringly to a general conception of the Universe, which does not seem to differ very much from that of Hegel and his followers. A conscious universe, of which we are conscious units; and that conscious universe being the beginning and the end of all things, looks very like a pantheistic vision. No doubt, Mr. Burke endeavours to rescue it from the commonplace materialistic theories by combining with it, in a tentative fashion, Berkeley's system of Idealism. He is not very positive, however, in his speculations. He does not appear to have reached finality on these questions, even in his own mind; and there is a singular absence of dogmatism and self-sufficiency about his conclusions which in no way detracts from the fascination of his book, and from the value and interest of his experiments.

### THE KEY TO THE WORLD'S PROGRESS

MR. CHARLES S. DEVAS, the well known political economist, has just published a work of the highest interest and value. It is something indeed refreshing and uplifting to get from a man of his vast experience of the world, of men and of books, a reasoned, enlightened, dispassionate judgment on the ground-works of civilization which concludes with so precious a testimony as the following :—

'Lovers gaze fondly on the likeness of one they love; and gladly, therefore, should we gaze on the authentic portrait of the Church, and dwell lovingly on the features of the never-failing friend of all the sons of men: this Church, who by her very nature is the loving mother of us all; the mother of those whose fresh youth is not yet dimmed by sophistry nor made crafty by deception, nor soured by disappointment, nor hardened by iniquity; the mother who may be thrust aside in the hour of prosperity, but is the ever ready refuge, to whom those can turn whose burdens are heavy, whose hopes are shattered, whose days are drawing to a close, whose hearts are aching with irremediable sorrow. Ah! indeed in this dark world of illusion

it is worth while to make her known ; for to know her is to love her.'<sup>1</sup>

In a series of succinct but luminous chapters, in every one of which the reader meets with something striking and impressive, the author deals with 'The Course of Civilization,' 'The Course of Christianity,' 'The Church and Culture,' 'The Church and Prosperity,' 'Christian Morality,' 'The Church and the State,' 'The Social Question,' 'Scandals and Sanctity,' 'Liberty of Conscience,' 'Heretics and Schismatics,' 'Development,' 'Defeat and Victory' 'Explanation of the Miraculous.' From the passage quoted above it will be evident that these subjects are dealt with in a thoroughly Christian and Catholic spirit. But what I should like to call attention to here is the great and varied learning of the author, and the singular beauty of the style in which each subject is treated. I should like to call particular attention to his treatment of the two objections most frequently made against the Church, viz., that she is international and independent (chap. iv., p. 124).

#### ST. BERNARD ON INTEMPERANCE

AUDI Domini nostri Jesu Christi verba : *Attendite ne corda vestra graventur crapula et ebrietate* (Luc. xxi. 34). Paulus etiam Apostolus castigando suos discipulos ait : *Nolite inebriari vino in quo est luxuria* (Ephes. v. 18). Et Salomon : *Luxuriosa res est vinum et tumultuosa ebrietas* (Prov. xx. 1). *Ne intuearis vinum quando flavescit, nec cum splenduerit in vitro color ejus : Ingreditur enim blande, sed in novissimo mordebit ut coluber, et quasi serpens venenum effundit* (Prov. xxiii. 31, 32). Nullum secretum est ubi ebrietas est. Multos exterminavit vinum et perduxit eos ad periculum corporum et animarum. Vinum in jucunditatem creatum est non in ebrietatem (Eccli. xxxi. 35). Ubicumque saturitas abundaverit ibi luxuria dominabitur. Ventrem distentum cibus et vini potationibus irrigatum voluptas luxuriæ sequitur. Ebrietas corpus debilitat, animam illaqueat : ebrietas generat perturbationem mentis : ebrietas auget furorem cordis ; ebrietas nutrit flammam fornicationis ; ebrietas ita alienat mentem ut homo nesciat semetipsum ; homo ebrius est ita a semetipso alienus ut nesciat ubi sit. Plerisque laus

<sup>1</sup> *The Key to the World's Progress.* By Charles S. Devas, M.A. Oxon. Longmans, Green & Co., 1906.

est multum bibere sed non inebriari ; quos propheta increpat dicens : *Vae qui potentes estis ad bibendum vinum et viri fortes ad miscendam ebrietatem ; et iterum : Vae qui consurgitis mane ad ebrietatem sectandam et potendum usque ad vesperam ut vino aestuetis* (Isaias v. 22, 11). Etiam Joel propheta clamat dicens : *Expergiscimini, ebrii, et flete, et ululate omnes qui bibitis vinum in dulcedine* (Joel i. 5). Non dicet *qui bibitis vinum in necessitate*, sed *qui bibitis vinum in dulcedine*, hoc est in delectatione. Ebrietas mortale crimen est : ebrietas grave peccatum est : ebrietas inter homicidia et adulteria et fornicationes reputatur : ebrietas ejicit, hominem a regno Dei ; ebrietas expellit hominem a paradiso : ebrietas demergit hominem in infernum.—(*De Modo bene Vivendi*, c. xxv.)

#### DECISION OF THE HOLY SEE ON 'DAILY COMMUNION'

IT is unnecessary for me to call the attention of the clergy to the very important Decree of the Sacred Congregation of the Council (which I give at page 376) on 'Daily Communion.' All controversies as to the dispositions necessary for the privilege of being admitted to Daily Communion are by this Decree set at rest for ever. All Christians, no matter what their occupation or condition, who are in the state of grace and firmly resolved to avoid sin in the future, should be encouraged to receive the Holy Eucharist every day. The reasons of this decision will be found fully set forth in the Decree.

J. F. HOGAN, D.D.



# Notes and Queries

## THEOLOGY

### RULES OF THE INDEX

REV. DEAR SIR,—I have been recently asked by a penitent whether the rules of the Index prohibiting the reading of condemned books are binding in this country. Will you be so good as to reply in an early number of the I. E. RECORD to the following questions :—(1) Do the rules of the Index bind in this country? (2) If they do bind, who can grant a dispensation?

CONFESSARIUS.

I. There seems to be no reasonable ground for denying that the rules of the Index, by which the reading of certain books is forbidden to the faithful, bind in these countries both in *actu primo* and in *actu secundo*. When the new rules were published in 1896 they were promulgated for the whole world and were declared binding everywhere. ‘Itaque matura deliberatione, adhibitisque S.R.E. Cardinalibus e sacro Consilio libris notandis, edere Decreta Generalia statuimus, quae infra scripta, unaque cum hac Constitutione conjuncta sunt: quibus idem sacrum Consilium posthac utatur unice, quibusque catholici homines *toto orbe* religiose pareant.’ And again, ‘Libri ab Apostolica Sede damnati, *ubique gentium* prohibiti censeantur, et in *quodcumque vertantur idioma*.’ This proves that at least in *actu primo* the rules of the Index are binding in these countries.

That they are also binding in *actu secundo* seems clear. The Cardinal-Archbishop and Bishops of England asked the Holy See whether the new Constitution was or was not intended to supplant the *status quo* which had hitherto existed in their country. In reply the Propaganda sent most ample faculties for dispensation, so that owing to the special circumstances of the country they should be fully em-

powered 'to modify the rigour of the law by their prudence and counsel, according as the case might demand.'<sup>1</sup>

That the Propaganda gave these ample faculties of dispensing, not as a practical way of getting rid of a difficulty, but because they were thought necessary, is clear from the subsequent decision of the Index, 23rd May, 1898, which replied in the affirmative to the question: 'Utrum dicta Constitutio vim obligatoriam habeat etiam pro regionibus britannici idiomatis, quas tacita dispensatione frui quidam arbitrantur?' The plain meaning of this affirmative response is that not merely in *actu primo*, but also in *actu secundo*, the rules of the Index are binding in these countries, since the question which was asked had reference to the binding force of the law in *actu secundo*, in face of the tacit dispensation which some thought to exist.

II. The Congregations of the Inquisition, Index, and Propaganda for its own subjects, can give general permission to read books prohibited by special or general decrees. Bishops and Prelates having quasi-episcopal jurisdiction can give permission to their subjects 'for single books and only in urgent cases' (art. 25). The Vicar-General, having one court with the Bishop, enjoys this power, but Vicars Forane and Parish Priests have no such power, except in so far as they receive it from the Bishop by general or special delegation.

Further powers are at times granted to Bishops, as witness the special faculties, already mentioned, granted to the English Bishops. In the *Formula Sexta* our Bishops receive powers in virtue of which they can grant permission to read books prohibited by the Index (with some exceptions mentioned in the *Formula*). It can, however, be granted only to *priests* who are known to be suitable subjects for the privilege, and only *ad tempus*. The latter phrase excludes permanent permission, but a dispensation once granted without limitation, probably lasts till it is revoked.<sup>2</sup>

<sup>1</sup> Cf. *Tablet*, 18th Dec., 1897.

<sup>2</sup> Putzer, pp. 54, 264, and Vermeersch, p. 120.

## AGE AT WHICH OBLIGATION OF FASTING CEASES

REV. DEAR SIR,—Theologians are, I believe, unanimous in teaching that when persons come to the age of sixty, they are exempt or excused from the law of fasting. But I find in reading the modern authors, that many of them—and these of note—are more benign in their teaching on this point with regard to the ‘devout female sex.’ They hold that when women come to the age of fifty, they are no longer obliged by the law of fasting. I have no opportunity of investigating or becoming acquainted with their various reasons for this view. I believe their principal one is : that women grow old and feeble more quickly than men, and therefore are less constitutionally fitted to bear up against the rigours of fast. If that be their *sole* reason for the opinion, I fear it can scarcely be sustained as solidly probable, since the *fact itself* cannot be maintained undeniable, according to the experience and judgment of some of the ablest of modern physiologists. For example, Eschbach says : ‘Quando circa hanc aetatem (50) menstrus fluxus desinit saepe mulieres quasi novas vires acquirere videntur.’

This being so, the reason on which their opinion depends is proved fallacious, and consequently the opinion itself is not probable or tenable, according to the recognized rules of probabilism, viz. : ‘Supponitur tamen eorum auctoritatem non elidi, vel documento aliquo positivo . . . vel etiam perspecta falsitate . . . *erroneae doctrinae veterum physicorum.*’<sup>1</sup>

Kindly, then, say if you consider the above-mentioned opinion of these modern authors safely and practically probable, and if it may be prudently and securely preached to the faithful? I have known it to be so promulgated, but I should be chary in following the example, especially as I find no similar teaching or direction put forward in any of the Lenten Regulations of our Bishops.

A SUBSCRIBER.

The opinion which holds that women, by reason of advancing years, are free from the obligation of fasting at the age of fifty is maintained by many modern theologians,<sup>2</sup> but it can scarcely be called new, since Sanchez<sup>3</sup> held it in his

<sup>1</sup> Vide Genicot, vol. i., p. 61, n. 66 2°.

<sup>2</sup> Gury-Ballerini, i., n. 509; Palmieri, ii., n. 1142; Bucceroni, i., p. 470; Noldin, n. 676; Sabetti, n. 337; Slater, p. 486; Genicot, i., n. 445, who, though not holding the opinion speculatively, still looks on it as probable in practice.

<sup>3</sup> Consil. v., c. 1, 4, n. 6.



day and some of the older theologians with him. St. Alphonsus<sup>1</sup> did not reject it as improbable, though he did not vouch for its probability. The argument on which it rests is that mentioned by our correspondent ; women, it is said, feel the weight of years sooner than men, and should, in consequence, be excused from the fast at an earlier age. If it has been clearly established by physiologists that this argument has no foundation in fact, then the view that has been built on it cannot be looked on as probable. But if the argument has not been disproved, the number and authority of the theologians who hold the opinion would seem to be sufficient to make it probable.

Eschbach<sup>2</sup> maintains that women, as a rule, gain new strength about the age of fifty, and quotes Drs. Richard and Brachet in his favour. On the other hand, Dr. Capellmann,<sup>3</sup> though he mentioned the opinion of Sanchez, did not reject it on physiological grounds, as he would have done had he thought the argument of Sanchez false. At the present time physiologists seem not to have definitely rejected the argument on which the opinion is based. Black's *Medical Dictionary*, edited by Dr. Cormie (1906), makes the following statement : ' In women, at the grand climacteric (about fifty), there is a special liability to bodily and mental weakness, although in those of a previously robust constitution any such change is generally merely temporary ' (page 159). Though a previously robust constitution will generally overcome this liability to weakness, its very existence makes it more difficult for women to ward off the feebleness of old age ; so that it is hard to hold that the mild opinion is not probable.

Seeing that Bishops have no power to settle questions disputed between approved theologians, it is not surprising that in their Lenten Regulations they do not refer to opinions which are at most probable, especially when the probability arises, to a great extent, from extrinsic authority.

J. M. HARTY.

<sup>1</sup> n. 1037.

<sup>2</sup> *Disp. Phys.*, p. 52.

<sup>3</sup> *Med. Past.*, p. 95.

## LITURGY

## 'ORATIONES IN MISSIS DE REQUIE'

REV. DEAR SIR,—In the I. E. RECORD of November, 1883, under the heading, Liturgical Questions, the following *Quaeritur* and Decree are found : 'Utrum in Missis quotidianis de Requie, quae in plerisque ecclesiis Parochialibus absque ministris a solo celebrante cantantur, dicendae sunt tres orationes ? an vero una ?' S.R.C. resp. : 'Dicenda una oratio,' 13 July, 1883.

I assume—if I may—that there is in this reply an *a fortiori* argument for saying only one prayer, 'in Missis de Requie quotidianis Solemnibus.'

In the *Ordo*, page xv., the substance of a Decree of 30th June, 1896, is given : 'In Missis quotidianis quibuscunque, sive lectis, sive cum cantu, plures sunt dicendae Orationes, . .

Will you kindly say in next issue of the I. E. RECORD if the latter Decree annuls the former in either or both cases ?

SACERDOS.

The General Decree of June, 1896,<sup>1</sup> has considerably changed and modified the legislation that hitherto prevailed, regarding various phases of *Requiem* Masses. To the points affected by the new Regulations belong the *number* and *order* of prayers to be said in these Masses. Formerly only one prayer was to be said in Masses *de Requiem* that were either *solemnes* aut *cantatae*. Now the number of prayers, whether in *solemn* or in *private* Masses for the Dead, is to be determined by the degree of *intrinsic solemnity* attached to their celebration, in virtue of which they assume an importance due to Offices and Masses of a *double rite*. The solemnity of which there is question here arises from the privileges accorded these Masses by which they can be celebrated on days when the ordinary *Requiem* (*Quotidiana*) is forbidden, and even transferred, when the rite of the day prohibits them. This, we take it, is the meaning of the words of the Decree : '*Unam tantum dicendam esse orationem in Missis omnibus quae celebrantur in Commemoratione Omnium Defunctorum . . . necnon quandocumque pro defunctis Missa*

<sup>1</sup> Vide I. E. RECORD.

*solemniter celebratur, nempe sub ritu qui duplici respondeat; ut in Officio quod recitatur post acceptum nuntium de alicujus obitu, et in Anniversariis late sumptis.*' The distinction, then between High and Low *Requiem* Masses is no longer a guide in determining the number of prayers—which must be fixed rather by the nature of the occasion on which Mass is said—except to this extent, that in *Missae Quotidianae Cantatae* the number of prayers must not exceed *three*, while in *Missae Quotidianae Lectae* there may be *three, five, or seven*. It may be well if under a few headings we indicate briefly the application of the new legislation, (a) in regard to the *number* and (b) in regard to the *quality* of the prayers to be said in the various classes of *Requiem* Masses.

#### I.—NUMBER OF PRAYERS

1. Only *one* prayer is to be said in *Missae de Requiem*—whether *solemnes, cantatae, or lectae* (low or private)—that are celebrated on the occasion of a death or interment.

2. In *Missis solemnibus et cantatis* celebrated for a deceased person on the *third, seventh, and thirtieth* day from the death or burial, and on anniversaries, whether in the strict or the wide sense, only *one* prayer is to be said.

3. Similarly only *one* prayer is to be said in the Mass, *solemnis* or *cantata*, celebrated for a person immediately on receipt of the news of his death.

4. Outside all these privileged occasions, that is to say, in the ordinary *Missae Quotidianae*, if they are *solemnes* or *cantatae* *three* prayers and only *three* are to be said; and if they are *lectae* then at least *three must* be, but *five* or *seven* may be, said, the last one being *Fidelium*. If on the occasions mentioned in (2) and (3) a *Missa lecta* is permitted, by the current rite, only *one* prayer is recited.

#### II.—SELECTION OF PRAYERS

1. *In die obitus*, the prayer in Masses offered for a deceased Pope, Cardinal, Bishop, or Priest, must correspond to the *dignity* of the person deceased, and is found among the *orationes diversae*. For clerics inferior to a Priest, and for laymen, the second Mass with its proper *oratio* is taken.



2. *In diebus* 3°, 7°, 30° : Mass for deceased Popes, Cardinals, Bishops, and Priests regulated as above ; for inferior clergy and lay persons *second* Mass is taken with the prayer *Quaesumas Domine*.

3. *In die anniversario, et anniversariis* : as above for Priests and other clergy of higher dignity ; for inferior clergy and lay persons the *third* Mass is taken with prayer *Deus Indulgentiarum*, the necessary changes being made for gender and number.

4. In *Missa pro defuncto post acceptum de ejus obitu celebrata* ; for Popes, Cardinals, Bishops, and Priests, the first Mass is taken with the prayer corresponding to the dignity of deceased ; for inferior clergy and lay persons the *second* Mass is taken, but the prayer will be suitably selected according as the Mass is celebrated either before the interment or on some of the privileged days, or outside all these occasions. In the latter case an appropriate prayer from the *Orationes diversae* is to be taken.<sup>1</sup>

5. In *Missis Quotidianis sive solemnibus sive cantatis* :—  
(a) If said *pro defuncto vel defuncta*, or *pro certo designatis* the *first* prayer must be appropriate to the intention of the celebrant and selected from the *Orationes diversae* : the *second ad libitum* : and the *third*, *pro omnibus defunctis*, scil. *Fidelium*. (b) If celebrated *pro defunctis in genere* or *non certo designatis*, whose quality, dignity, or number is not known, the prayers must be said in order given in the *fourth* Mass in Missal.

6. In *Missis Quotidianis Defunctorum lectis*, if three are said they will be arranged as the circumstances already noted require : if more than three are said the first and second will be selected according to the principles already given. The last will be the *Fidelium*, and the intermediate *ad libitum*, but taken from those assigned in the Missal.

### III.—ORATIO IMPERATA PRO DEFUNCTIS

The Bishop can prescribe an *oratio imperata pro Defunctis* to be said in Masses for the living as well as in those for

<sup>1</sup> Cf. De Herdt, *Prax. Lit.*, v. i., p. 72.

the dead. The number of *Missae pro Vivis*, however, that admit such a commemoration according to present discipline is so limited that it is almost futile to order it. The Masses, not *de Requiem*, which admit it are those of simple rite, and even these do not always permit it. With regard to *Requiem* Masses the *Collecta pro Defunctis imperata* (a) is not said in Masses admitting only *one* prayer; (b) in Masses having *three* or more prayers, the *oratio imperata* must be put in the third place, the *Fidelium* being last.<sup>1</sup>

P. MORRISROE.

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<sup>1</sup> Cf. Van Der Stappen, *De Mis. Rub.*, *passim*.

## CORRESPONDENCE

### THE MAINTENANCE OF INVALID PRIESTS

REV. DEAR SIR,—In the September and October numbers of the I. E. RECORD, there appeared some correspondence about the establishment of a Home for Infirm Priests. I am disposed to think that many priests, and especially those who have got parochial houses built, would prefer to end their days amidst the scenes of their labours—even if such a Home existed.

But to solve the existing difficulty about the appointment of a curate (or of an additional curate as the case may be) to the assistance of infirm parish priests in charge of parishes which are inadequate for the support of an additional priest, I would venture to suggest for the consideration of your readers an arrangement which seems to me both natural and feasible. It is this : that aged parish priests, as soon as their infirmities render necessary the appointment of another priest to their assistance, should, upon his being appointed, receive, or become entitled to receive, annually, a portion of the Diocesan Infirm Priests' Fund, except of course in a case where there would be some special reason to the contrary.

If this arrangement existed in every diocese there would be no financial difficulty about appointing a curate even to a poor parish in charge of a parish priest, who, through age or infirmity, would be unable to attend to the spiritual wants of the people. For the curate, on his appointment, could be assigned a congruous and adequate portion of the parochial revenues ; as the infirm parish priest's portion would be subsidized by an annual sum from the Diocesan Infirm Priests' Fund.

By this arrangement it would not be necessary to ask an infirm parish priest to resign the parish : nor, on the other hand, would there be any reason to defer the appointment of an assistant priest until an aged parish priest would have become so infirm as to be unable to perform even the essential functions of the mission—and until devotion and religion among his people would have flagged or decayed.

With this arrangement existing, then, even though old



and infirm parish priests might cling tenaciously to their parishes—'as they sometimes do,' according to a writer in the October number of the I. E. RECORD—their presence would not be an obstacle, but perhaps in some cases rather an aid to the continuous efficient carrying on of the work of the mission.

The arrangement suggested, it may be said, would necessitate the enlargement of the Infirm Priests' Fund, in order to meet the new demand that would come upon it. But should not a necessary fund be enlarged to the necessary dimensions by the untied contributions of the clergy and laity? (Vide 'Acta et Decreta Conciliorum Provinciae Tuamensis.'—Decr. 'Quum Episcoporum' et 'Quum Justitia').—Faithfully yours,

A C.C

## DOCUMENTS

DECREE OF THE SACRED CONGREGATION OF THE COUNCIL  
REGARDING 'DAILY COMMUNION'

## DECRETUM

## DE QUOTIDIANA SS. EUCHARISTIAE SUMPTIONE

Sacra Tridentina Synodus, perspectas habens ineffabiles quae Christifidelibus obveniunt gratiarum divitias, sanctissimam Eucharistiam sumentibus (*Sess. 22, cap. 6*) ait : *Optaret quidem sacrosancta Synodus, ut in singulis Missis fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicarent.* Quae verba satis aperte produnt Ecclesiae desiderium ut omnes Christifideles illo coelesti convivio quotidie reficiantur, et pleniores ex eo sanctificationis hauriant effectus.

Huiusmodi vero vota cum illo cohaerent desiderio, quo Christus Dominus incensus hoc divinum Sacramentum instituit. Ipse enim nec semel nec obscure necessitatem innuit suae carnis crebro manducandae suique sanguinis bibendi, praesertim his verbis : *Hic est panis de coelo descendens ; non sicut manduca-verunt patres vestri manna et mortui sunt : qui manducat hunc panem vivet in aeternum* (Ioan. vi. 59). Ex qua comparatione cibi angelici cum pane et manna facile a discipulis intelligi poterat, quemadmodum pane corpus quotidie nutritur, et manna in deserto Hebraei quotidie refecti sunt, ita animam christianam caelesti pane vesci posse quotidie ac recreari. Insuper quod in oratione Dominica exposci iubet *panem nostrum quotidianum*, per id SS. Ecclesiae Patres fere unanimes docent, non tam materiale panem, corporis escam, quam panem eucharisticum quotidie sumendum intelligi debere.

Desiderium vero Iesu Christi et Ecclesiae, ut omnes Christifideles quotidie ad sacrum convivium accedant, in eo potissimum est ut Christifideles, per sacramentum Deo coniuncti, robur inde capiant ad compescendam libidinem, ad leves culpas quae quotidie occurrunt abluendas, et ad graviora peccata, quibus humana fragilitas est obnoxia, praecavenda ; non autem praecipue ut Domini honori, ac venerationi consulatur, nec ut sumentibus id quasi merces aut praemium sit suarum virtutum (S. August

*Serm. 57 in Matth. De Orat. Dom., v. 7).* Unde S. Tridentinum Concilium Eucharistiam vocat *antidotum quo liberemur a culpis quotidianis et a peccatis mortalibus praeservemur* (Sess. 13, cap. 2).

Hanc Dei voluntatem priores Christifideles probe intelligentes, quotidie ad hanc vitae ac fortitudinis mensam accurrebant, *Erant perseverantes in doctrina Apostolorum et communicatione fractionis panis* (Act. II., 42). Quod saeculis posterioribus etiam factum esse, non sine magno perfectionis ac sanctitatis emolumento, Sancti Patres atque ecclesiastici Scriptores tradiderunt.

Defervescente interim pietate, ac potissimum postea Ianseniana lue undequaque grassante, disputari coeptum est de dispositionibus, quibus ad frequentem et quotidianam Communionem accedere oporteat, atque alii prae aliis maiores ac difficiliore tamquam necessarias, expostularunt. Huiusmodi disceptationes id effecerunt, ut perpauca digni haberentur qui SS. Eucharistiam quotidie sumerent, et ex tam salutifero sacramento pleniores effectus haurirent; contentis caeteris eo refici aut semel in anno, aut singulis mensibus, vel unaquaque ad summum hebdomada. Quin etiam eo severitatis ventum est ut a frequentanda caelesti mensa integri coetus excluderentur, uti mercatorum, aut eorum *qui essent matrimonio coniuncti*.

Nonnulli tamen in contrariam abierunt sententiam. Hi. arbitrati Communionem quotidianam iure divino esse praeceptam, de dies ulla praeteriret a Communionem vacua, praeter alia a probato Ecclesiae usu aliena, etiam feria VI in Parasceve Eucharistiam sumendam censebant, et ministrabant.

Ad haec Sancta Sedes officio proprio non defuit. Nam per decretum huius Sacri Ordinis, quod incipit *Cum ad aures*, diei 12 mensis Februarii anni 1679, Innocentio Pp. XI adprobante, errores huiusmodi damnavit et abusus compescuit, simul declarans omnes cuiusvis coetus, mercatoribus atque conjugatis minime exceptis, ad Communionis frequentiam admitti posse, iuxta singulorum pietatem et sui cuiusque Confessarii iudicium. Die vero 7 mensis Decembris a. 1690, per decretum *Sanctissimus Dominus noster* Alexandri Pp. VIII, propositio Baii, purissimum Dei amorem absque ullius defectus mixtione requirens ab iis qui ad sacram mensam vellent accedere, proscripta fuit.

Virus tamen iansenianum, quod bonorum etiam animos infecerat, sub specie honoris ac venerationis Eucharistiae debiti, haud penitus evanuit. Quaestio de dispositionibus ad frequen-



tandam recte ac legitime Communionem Sanctae Sedis declarationibus supervixit; quo factum est ut nonnulli etiam boni nominis Theologi, raro et positis compluribus conditionibus, quotidianam Communionem fidelibus permitti posse censuerint.

Non defuerunt aliunde viri doctrina ac pietate praediti, qui faciliorem aditum praeberent huic tam salubri Deoque accepto usui, docentes, auctoritate Patrum, nullum Ecclesiae praeceptum esse circa maiores dispositiones ad quotidianam, quam ad hebdomadariam ut menstruam Communionem; fructus vero uberiores longe fore ex quotidiana Communione, quam ex hebdomadaria aut menstrua.

Quaestiones super hac re diebus nostris adauctae sunt et non sine acrimonia exagitatae; quibus Confessariorum mentes atque fidelium conscientiae perturbantur, cum christianae pietatis ac fervoris haud mediocri detrimento. A viris idcirco praeclarissimis ac animarum Pastoribus SSmo. Dno. Nostro Pio Pp. X enixae preces porrectae sunt, ut surpema Sua auctoritate quaestionem de dispositionibus ad Eucharistiam quotidie sumendam dirimere dignaretur; ita ut haec saluberrima ac Deo acceptissima consuetudo non modo non minuatur inter fideles, sed potius augeatur et ubique propagetur, hisce diebus potissimum, quibus Religio ac fides catholica undequaque impetitur, ac vera Dei charitas et pietas haud parum desideratur. Sanctitas vero Sua, cum Ipsi maxime cordi sit, ea qua pollet sollicitudine ac studio, ut christianus populus ad Sacrum convivium perquam frequenter et etiam quotidie advocetur eiusque fructibus amplissimis potiatur, quaestionem praedictam huic Sacro Ordini examinandam ac definiendam commisit.

Sacra igitur Concilii Congregatio in plenariis Comitibus diei 16 mensis Dec. 1905 hanc rem ad examen accuratissimum revocavit, et rationibus hinc inde adductis sedula maturitate perpensis, ea quae sequuntur statuit ac declaravit:

1. Communio frequens et quotidiana, utpote a Christo Domino et a Catholica Ecclesia optatissima, omnibus Christianis fidelibus cuiusvis ordinis aut conditionis pateat; ita ut nemo, qui in statu gratiae sit et cum recta piaque mente ad S. Mensam accedat, prohiberi ab ea possit.

2. Recta autem mens in eo est, ut qui ad S. Mensam accedit non usui, aut vanitati, aut humanis rationibus indulgeat, sed Dei placito satisfacere velit, ei arctius charitate coniungi, ac divino illo pharmaco suis infirmitatibus ac defectibus occurrere.

3. Etsi quam maxime expediat ut frequenti et quotidiana Communione utentes venialibus peccatis, saltem plene deliberatis, eorumque affectu sint expertes, sufficit nihilominus ut culpis mortalibus vacent, cum proposito, se nunquam in posterum peccaturos; quo sincero animi proposito, fieri non potest quin quotidie communicantes a peccatis etiam venialibus, ab eorumque affectu sensim se expediant.

4. Cum vero Sacramenta Novae Legis, etsi effectum suum ex opere operato sortiantur, maiorem tamen producant effectum quo maiores dispositiones in iis suscipiendis adhibeantur, idcirco curandum est ut sedula ad Sacram Communionem praeparatio antecedit, et congrua gratiarum actio inde sequatur, iuxta uniuscuiusque vires, conditionem ac officia.

5. Ut frequens et quotidiana Communio maiori prudentia fiat uberiorique merito augeatur, oportet ut Confessarii consilium intercedat. Caveant tamen Confessarii ne a frequenti seu quotidiana Communione quemquam avertant, qui in statu gratiae reperiatur et recta mente accedat.

6. Cum autem perspicuum sit ex frequenti seu quotidiana S. Eucharistiae sumptione unionem cum Christo augeri, spirituales vitam uberius alii, animam virtutibus effusius instrui, et aeternae felicitatis pignus vel firmitus sumenti donari, idcirco Parochi, Confessarii et concionatores, iuxta probatam Catechismi Romani doctrinam (*Part. II., n. 60*), christianum populum ad hunc tam pium ac tam salutarem usum crebris admonitionibus multoque studio cohortentur.

7. Communio frequens et quotidiana praesertim in religiosis Institutis cuiusvis generis promoveatur; pro quibus tamen firmum sit decretum *Quemadmodum* diei 17 mensis Decembris 1890 a S. Congr. Episcoporum et Regularium latum. Quam maxime quoque promoveatur in clericorum Seminariis, quorum alumni altaris inhiant servitio; item in aliis christianis omne genus ephebeis.

8. Si quae sint Instituta, sive votorum solemnium sive simplicium, quorum in regulis aut constitutionibus, vel etiam calendariis, Communiones aliquibus diebus affixae et in iis iussae reperiantur, hae normae tamquam mere *directivae* non tamquam *praeceptivae* putandae sunt. Praescriptus vero Communionum numerus haberi debet ut quid minimum pro Religiosorum pietate. Idcirco frequentior vel quotidianus accessus ad eucharisticam mensam libere eisdem patere semper debebit,

iuxta normas superius in hoc decreto traditas. Ut autem omnes utriusque sexus religiosi huius decreti dispositiones rite cognoscere queant, singularum domorum moderatores curabunt, ut illud quotannis vernacula lingua in communi legatur intra Octavam festivitatis Corporis Christi.

9. Denique post promulgatum hoc Decretum omnes ecclesiastici scriptores a quavis contentiosa disputatione circa dispositiones ad frequentem et quotidianam Communionem abstineant.

Relatis autem his omnibus ad SSmum. D. N. Pium PP. X per infrascriptum S. C. Secretarium audientia diei 17 mens. Dec. 1905, Sanctitas Sua hoc Emorum. Patrum decretum ratum habuit, confirmavit atque edi iussit contrariis quibuscumque minime obstantibus. Mandavit insuper ut mittantur ad omnes locorum Ordinarios et Praelatos Regulares, ad hoc ut illud cum suis Seminariis, Parochis, institutis religiosis et sacerdotibus respective communicent, et de executione eorum quae in eo statuta sunt S. Sedem edoceant in suis relationibus de dioecesis seu instituti statu.

Datum Romae, die 20 Decembris 1905.

✠ VINCENTIUS Card. Episc. Praenest., *Praef.*  
C. DE LAI, *Secretarius.*



## NOTICES OF BOOKS

Scátán na bPíreán. Dublin: Browne & Nolan, Ltd.  
 Size,  $3\frac{1}{2} \times 2\frac{1}{2} \times \frac{1}{4}$  inches. Prices, bound in Leather,  
 from 2s. to 4s. 6d.

THIS neat little book contains all the matter found in ordinary prayer-books, such as Morning and Evening Devotions, Prayers at Mass, Devotions for Confession and Communion, Rosary, Stations, and Benediction Service. It also gives an Irish Litany to the Blessed Virgin, indulgenced by Pius IX, some prayer-poems, and an Irish version of the Marriage rite. The compiler, who is anonymous, ought to have made use of the little prayer-book published by the Catholic Truth Society. His Act of Reparation to the Sacred Heart, and many of his prayers, are not so simple nor so beautiful as those in the book which we have just mentioned. Of the prayers in metrical form, one was sung at the consecration of Armagh Cathedral, the other does not appear to be old, at all events it has not the flavour of the old prayers. The successful composition of a prayer depends on a very rare combination of gifts natural and divine. Most of our modern prayers are straggling or spiritless.

The translation of the Ordinary of the Mass (Latin and Irish juxtaposed) is faithful and simple. In fact, if the compiler will pardon me for saying so, the former of these epithets is a little too well earned. His anxiety to give an accurate version has led him here and there into the mistake of cleaving to the letter of the original. Irish, like French, seems to me to be intolerant of foreign idiom, whilst English, on the other hand, seems to permit of every liberty with its traditional forms, the result being that translations in that language are in great part unintelligible to the people. The compiler translates *Gloria in excelsis Deo* and *Hosanna in excelsis* by *Glóire ro Òis iní na hároais* and *hóranna iní na hároais* where, I think, he should have used *flaitearais* or *flaitir* with *atá go háro* or *ir doiríe*. Compare the French rendering which I have before me: *Glorie à Dieu dans le Ciel*, and *Hosanna à celui qui habite au plus haut des Cieux*. I think the compiler, if he studies any French work, such as the

*Office Divin*, which gives the translation of the Ordinary of the Mass and a translation of the Psalms, will lose a good deal of his timidity, and will feel himself at liberty to make free use of the scholarship and good taste which he manifestly possesses. It will be understood, that what I conceive to be blemishes are few in number, and do not detract seriously from the value of the book, which, from its neatness and convenient size, will be welcomed by many.

M. U. S.

ASPECTS OF ANGLICANISM ; OR, SOME COMMENTS ON CERTAIN EVENTS IN THE NINETIES. By Mgr. Moyes, Canon of Westminster Cathedral. London : Longmans, Green & Co. 1906. Price 6s. 6d.

THE chapters of this book, as Mgr. Moyes reminds us in his preface, appeared substantially in the *Tablet* between 1890 and 1899. They are now republished in book form in the conviction 'that certain principles of faith are more easily set forth in the light of concrete illustrations than by abstract statements, and that such concrete illustrations are most conveniently sought in the facts and incidents of the religious world of our time.'

The work is, therefore, a sort of doctrinal chronicle with a commentary by the author. It is a real mine of information, nothing of importance having escaped the intellectual scrutiny of Mgr. Moyes during those ten years in all the inner workings of a Church which is out of joint with the Bible, the world, and itself. The Lambeth Judgment ; Double-dealing in Worship ; the Ancient Church of England ; Anglicanism in America ; Anglicanism in Ireland ; Anglicanism and the Erastian Principle ; Anglicanism and the Easterns ; Relics and Relic Veneration ; Anglicanism and Purgatory ; Archbishop Plunkett's Ordination of Cabrera ; Anglican Appeal to Scripture ; Anglicanism and the Nestorians ; principles connected with all these subjects were involved in disputes or controversies that took place within the period specified. Mgr. Moyes picks out the essential parts from newspapers, and reviews and has something very valuable of his own to say of each. We are very glad the papers have been collected ; for anyone wishing to have

the substance of all the doctrinal controversies of a decade will find them here in a very convenient form.

J. F. H.

LE MAITRE ET L'ÉLÈVE. Fra Angelico et Benozzo Gozzoli, par Gaston Sortais. Desclée, de Brower et Cie. Lille, Paris, Rome, Bruxelles. 10 frs.

THIS is one of those beautiful books which we need not expect from the Catholic press of these countries for many years to come. It is an account of two great painters, the master and the pupil. Fra Angelico and Benozzo Gozzoli—beautifully illustrated with engravings and chromo-lithographs of the masterpieces of the two great painters. In his account of Fra Angelico M. Sortais gives a very brilliant description of the struggle between the idealist and the naturalist schools in Italy, between the painters who aimed at a presentation of the beauties of the soul, and those who preferred to study and present the beauties of the body. The part taken in the the movement by Fra Angelico and his pupil is clearly shown. The frescoes of Benozzo at Montefalco, at San Gimignano, at Florence and Pisa are described with great skill, and some of them very well reproduced. For a gift book costing only 10 francs a Catholic could not get a handsomer and more artistic book.

J. F. H.



## BOOKS RECEIVED

*The Tradition of Scripture.* By Rev. William Barry, D.D. London : Longmans, Green & Co. 1906. 3s. 6d.

*Theory and Practice of the Confessional.* By Dr. Caspar E. Scheiler, Mayence. Edited by Rev. H. J. Heuser, D.D., Professor of Theology, Overbrook, Pa. New York, Cincinnati, and Chicago : Benziger Bros. 1905.

*The Priest in the Pulpit.* By Rev. Ignaz Schneck, O.S.B. Translated from the German by Rev. Boniface Luebbemann, Cincinnati. New York, Cincinnati, and Chicago : Benziger Bros. 1905.

*Letters from the Beloved City.* By Rev. Kenelm Digby Best. Re-issue. London : Longmans, Green & Co. 1905. 1s. 6d.

*L'Evangéliste des Dimanches,* par l'Abbé C. Broussolle. Lycée Michelet, Paris. Paris : Lethielleux, Rue Cassette. 4 francs.

*Œuvres Oratoires du Père Henri Chambellan, S.J.* Tome premier. Paris : Gabriel Beauchesne et Cie, 117 Rue de Rennes. 4 francs.

*L'Enseignement de Jesus.* par Pierre Battifol, Recteur de l'Institut Catholique de Toulouse. Paris : Blond et Cie, 4 Rue Madonne. 3 frs. 50 c.

*The Eternal Sacrifice.* By Charles de Condren. Translated from the French by A. J. Monteith. London : Thomas Baker. 2s. 6d. net.

*In the Brave Days of Old.* By Dom Bede Camm, O.S.B. London : Burns & Oates. 2s. 6d.

*Stories of Grace.* By Rev. Charles Isaacson. London : Elliot & Stock.

*The Teacher's Handbook of Bible History.* By Rev. A. Urban. New York : Joseph F. Wagner. \$1.50.

*The Ordinary of the Mass.* By the Rev. Arthur Devine, Passionist. London : R. & T. Washbourne, 1-4 Paternoster-row. 1906.

*Short Spiritual Readings for Mary's Children.* By Madame Cecilia. London : R. & T. Washbourne, 1-4 Paternoster-row.

*The Apocalypse, the Antichrist, and the End.* By J. J. Elar. London : Burns & Oates. 5s.

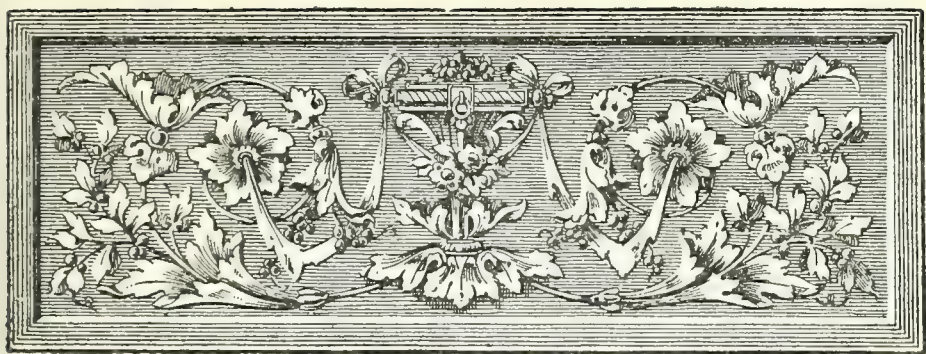
*Demain en Algerie,* Par M. Ferreol, ex Capitaine aux Zouaves. Paris : Lethielleux, Rue Cassette. 3 francs.

*La Providence et Le Miracle devant la Science Moderne.* Paris : Beauchesne et Cie, Editeurs, 117 Rue de Rennes. 2 frs. 50 c.

*St. Francis of Assisi, Social Reformer.* By Leo L. Dubois, S.M. New York : Benziger. 4s. net.

*Irish Education as it should be.* By Jacques. Dublin : Gill & Son. 1s. net.

*The Stations of the Cross.* An Account of their History and Devotional Purpose. By Herbert Thurston. London : Burns & Oates. 3s. 6d.



## THOUGHTS ON PHILOSOPHY AND RELIGION—II

### A.—SOME CURRENT CONTROVERSIES

TOWARDS the end of a previous article<sup>1</sup> I had occasion to refer to Philosophy in its relation to the Sciences, thus digressing somewhat from the main subject with which I was dealing: Philosophy in its relation to Religion, as an Apology for our Faith, and as forming a part of our larger 'Philosophy of Life.' Viewed under this aspect it is a study that is giving rise to controversies and discussions of very living interest.

The ordinary method of Christian Apologetics—what has been claimed to be the traditional method<sup>2</sup>—is that which first establishes on grounds of historical evidence the Divinity of the Christian Religion, and the authority of its claims to be accepted as such by all; and then takes up and examines the contents of the Christian Revelation, already accepted by faith on Divine Authority, and defends its truths and mysteries by the same sort of rational principles and arguments as we employ in Philosophy and in the other sciences.

But those principles differ, at least in their applications, in different systems of Philosophy; and it is a simple fact

<sup>1</sup> Cf. I. E. RECORD, March, pp. 193 *sqq.*

<sup>2</sup> Whether such claim is justifiable may perhaps be, and indeed has been, questioned amongst Catholics. Cf. *Essais de philosophie religieuse*, par le Père Laberthonnière, de l'Oratoire (Paris: Lethieuleux, 2 edit., 1903), p. 197.

that the philosophical principles which have been actually applied for centuries to the interpretation of the Divine Deposit, are the principles of Scholastic Philosophy. Scholastic Philosophy, however, was not always fixed and finished; it grew and developed with time. St. Augustine was rather a Platonist, the medieval scholastics Aristotelians; and generally the question might be debated whether there could not be many distinct (purely rational) philosophical systems all equally in harmony with Christian revelation—or at least all orthodox, that is, in essential agreement with Revealed Truth.

In attempting an answer to so important a question we must try to avoid excessive narrow-mindedness or attachment to system on the one hand, and excessive liberalism that would misinterpret Revelation or make Truth relative, on the other. The Truths of Revealed Religion are meant to be interpreted by men and to be applied to the conduct of their daily lives. God's message must be *assimilated* by them—and not only by their minds, but by their hearts and wills—before it becomes operative in them, or finds its individual expression in their words and works.<sup>1</sup> That being so, I can easily understand that the way in which the contents of Scripture and Tradition are accepted and interpreted may differ somewhat from one individual believer to another. One may have systematized the natural truths of Science and Philosophy in one way, another in a different way. And the mind of each will have its own corresponding bent, and use its own method of assimilation, and its own terminology in expression. The Divine Gift will be received by each *ad modum recipientis*. To no one mode of conception, and to no one form of expression, must God's saving Truth be exclusively tied down. If the supernatural perfects the natural, as it does, it must respect existing natural and acquired variations in mind and character, from one individual to another.

Nor is it the scope of Divine Revelation to teach men purely natural truths, whether in Science or in Philosophy.

<sup>1</sup> Cf. *op. cit.*, p. 221: 'La vérité révélée . . . nous est donnée non pour être subie, mais pour être vécue.'



I would therefore go so far as to say that if by different philosophical systems are meant presentations and combinations of the same general natural truths, looked at from different points of view, then you can have a number of such systems in accord with Revelation; and its contents will harmonize, though differently, with each, to form a larger 'Philosophy of Life.'<sup>1</sup>

But then, on the other hand, the contents of Revelation *must* find admittance in all their fulness into every such system. For if men differ individually their nature is one and the same, and their destiny the same; and the meaning of God's message must be the *same in substance* to all. Not only so, but for precisely the same reason, Nature itself, the World, Reality, if rightly interpreted, whether in Science or in Philosophy, must be the same for all too.

Hence the answer to the interesting question how far Catholics may adhere to different schools or systems of Philosophy will depend very largely on the view taken as to the meaning of a 'school' or 'system.' In so far as these are merely different expressions or presentations of the same natural truths from different standpoints they are in necessary harmony with Revealed Truth, and a Catholic is free to choose. But in so far as they are contradictory

<sup>1</sup> That the vast majority of believers—not being philosophers—never think of troubling themselves with the harmony or want of harmony between Christianity and the world's varying philosophies, is of course very obvious. That I take to be the meaning of Père Laberthonnière when he writes *à propos* of Pascal's Apologetics (in the work and place referred to in the preceding note): 'Ce qui est vrai . . . c'est que, tout en cherchant et tout en trouvant dans le Christianisme la vérité dont on avait besoin pour vivre on n'a pas en l'idée de systématiser méthodiquement la vérité chrétienne en se plaçant délibérément à une point de vue plutôt qu'à l'autre.' But the author in question would have even those who undertake the work of Christian Apologetics,—who try to give themselves and others a deep and abiding conviction that Christianity is the only real Philosophy of Life,—he would have those also regard Christianity independently of any special point of view peculiar to any philosophical system,—though it may be doubted if this be at all psychologically possible. Defending M. Blondel from the charge of attempting to reconcile Kantian subjectivism with Catholicism (*Op. cit.*, p. 322), he reminds his opponents very explicitly: 'Qu'il n'est pas de manière d'apologetique contre laquelle nous nous soyons élevé plus énergiquement que celle qui consiste à concilier le Catholicisme avec une philosophie donnée et acceptée d'avance, d'où qu'elle vienne et quelle qu'elle soit' (*Cf.* also pp. 157, 201, 202, 210).

of each other, some of them must be erroneous, and such error *may* be in logical opposition—directly or indirectly—to some revealed truth ; and if it be, just as no philosopher should adhere to it if he saw its erroneous character, so also no Catholic should adhere to it if he saw its opposition to Revelation. But a Catholic may see neither the error nor the opposition in question ; and, so long as he does not, may adhere to the system without seeing the logical inconsistency of his position. All the more so as he may in good faith interpret Revelation in a sense which he regards as true, and which is *de facto* consistent with his philosophical views. But all that will not make these latter any less erroneous or any less opposed to the true meaning of the revealed truth in question. St. Augustine, Scotus Eriugena, Abelard, St. Thomas, Duns Scotus, William of Ockam, Nicholas of Cusa, Descartes, Gassendi, Malebranche, Pascal, Rosimini were all alike Catholics ; but is that any proof that their philosophical systems, which differed so widely, were all substantially true or substantially orthodox, or that some of those mentioned did not remain Catholics rather *in spite of* their philosophy, so to speak, and through *bona fide* ignorance of the unsoundness of their systems ? <sup>1</sup>

No ; however systems may differ there is only one *true* Philosophy of Life, varied and manifold as its expressions may be. Life has its departments of thought and of action ; but these, though distinct, are related. The true and the good are standards in all, in Nature as well as in Faith. If man's mind and heart conform to them fully, he is a philosopher and a Catholic. In so far as he deviates, he falls into error and evil. If his Philosophy is out of harmony with Revealed Truth, it stands convicted of error. The man who loves the Truth and seeks it will embrace a Philosophy that makes room for Revelation and recognizes on earth an Infallible Exponent of that Divine message to mankind.<sup>2</sup>

<sup>1</sup> Cf. De Wulf, *Introduction à la Philosophie Néo-Scolastique* (Louvain, 1904), pp. 100-105.

<sup>2</sup> I have already emphasized the fact that no philosophical system arrived at by the mere natural light of reason, can offer a final and complete explanation of man's nature and destiny. To do so it must be sup-

We, who recognize all this, must, however, remember that the Church expects us to use our own reason in learning, teaching, and defending *all* truth.<sup>1</sup> It is our duty as well as our privilege to interpret God's word for ourselves and for others; to examine the thought-systems of our day, and discern the true from the false in men's ever-varying speculations; to seek and find out the fittest methods for putting the Christian Philosophy of Life in all its entirety, before the minds of unbelievers. It is just for this very purpose of gaining souls to Christ that we are told to be all things to all men.

If we see, therefore, that a certain method of apologetics, hitherto effectual, is now no longer able to bring men to the Faith or even to defend it from their attacks, we are bound to look around for a method more in harmony with the tendencies of the times. If we feel, for example, that our traditional Scholastic Philosophy has its own intrinsic shortcomings, or that it is more an obstacle than a help to us in presenting Christianity to modern minds, just because these latter are so unacquainted with Scholasticism, if for no other reason; and if we think, moreover, that there are modern systems of Philosophy with which numbers are already familiar, and which meet their wants and their tastes, and have not the defects of Scholasticism; and that the Christian religion, interpreted after their principles, will have as full, as deep, and as true a meaning as Scholasticism has ever given it: then we should think seriously of changing both our Philosophy and our Apologetics.<sup>2</sup>

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plemented by the Christian Revelation. It is only this same truth, I think, that is expressed from another point of view by Père Laberthonnière, when he says: 'Le cas ne se présente donc pas d'une philosophie, c'est à dire, d'une doctrine de la vie, que vous auriez à garder dans non intégralité et avec laquelle nous serions obligés de concilier le Christianisme. Si le Christianisme contient la vérité sur nous, c'est que le reste ne la contient pas' (*Op. cit.* p. 210). Elsewhere, explaining and defending the 'immanent' method of apologetics, he writes: 'De cette façon on conçoit qu'il puisse y avoir une philosophie Chrétienne, ou plutôt que la philosophie doive être chrétienne, sans cesser d'être la philosophie et sans que le Christianisme cesse d'être surnaturel' (p. 172 note).

<sup>1</sup> Cf. Laberthonnière, *op. cit.*, pp. 159, 219.

<sup>2</sup> Cf. *op. cit.*, Introd. p. xxvii., also however pp. 188, 189.—*New York Review*, June-July, 1905 (Vol. i., No. 1), pp. 36, 46, 'Scotus Redivivus,' by James J. Fox, D.D.



Now, these are just the things that some Catholics in recent years have been both thinking and doing. They say it is labour in vain to try to win over the modern mind to the Christian Religion by endeavouring *first* to establish its Divinity directly on strictly historical grounds, and to impose it by way of authority on all who are in search of it; and *then* to pass on to examine its contents for them, after they have first believed it. Rather these apologists would endeavour to put its contents *in the first place*, before the modern world. They would show forth its beauty and truth and grandeur, and its perfect accord with all man's higher and nobler instincts: they would vindicate its power over man's whole nature, his emotions and affections and will and heart as well as his intelligence: they would present it to men as a 'Philosophy of Life and Action,' capable of attracting and fascinating and satisfying all honest and upright seekers after a meaning to attach to their lives.<sup>1</sup> They would put it forward as the only means on earth of 'filling up the void' that is felt in human nature, as the one mysterious something of which human nature feels the need. In the restless heart of man—the *inquietum cor*—there is a *need* for the supernatural: and this latter must be appropriated and assimilated into the very life and activity of the hungry soul if it is to satisfy its craving. The supernatural is not something heterogeneous imposed as a burden from without; were it so it would have no meaning and no message for the soul, and no influence upon it: it is continuous with nature and perfects it. It is no mere collection of speculative truths formulated in a definite manner and imposed on the intellect by mere external authority. It is, on the contrary, pre-eminently practical: the ethical aspect of its dogmas being the primary and all-important one. It is a living, fructifying principle in human life. It is, before all, a *life* that must be *lived* and *acted*: in that it finds its real meaning. The extrinsic element in it is in reality not extrinsic, for the teaching authority of the Church preserves, no doubt, and proposes the revealed

<sup>1</sup> Cf. *op. cit.*, pp. 205 *sqq.*

deposit to the individual's conscience, but it is within his own soul the Divine voice speaks ; for God is in the soul, and has given Himself to the soul, and so the soul hearing His voice hears its own, and assenting yields itself at one and the same time to its own natural craving after the Divinity and to the Divinity speaking within it.

Such are a few of the main tendencies of this new school of Apologetics which is known as the Method of Immanence—*La Méthode de l'Immanence*,—and which attaches itself to a conception of Philosophy outlined not many years since in a book entitled *L'Action* by a French writer, M. Blondel. As a method of Apologetics it has not been allowed to pass unchallenged. In fact it has been severely attacked by Catholics throughout France since it began to attract attention and to win over adherents. Père Laberthonnière, a French Oratorian, and editor of the *Annales de la Philosophie Chrétienne*; M. Le Roy, in his now famous article, 'What is a Dogma?' in the *Quinzaine* of April last year, and in other articles on the same subject in more recent numbers of the *Revue Biblique*, of the *Bulletin de Littérature Ecclesiastique* (Toulouse), and of other periodicals; M. Blondel—developing the Philosophy of *Action* in the *Revue de Deux Mondes* and elsewhere,—these are a few of the leading advocates of the system. Mgr. Turinaz, Bishop of Nancy, M. Wehrlé in the *Revue Biblique*, and a whole host of Catholic writers criticise the system and condemn its principles and tendencies more or less vehemently ;—generally *more*, for the controversy which has now found an echo in most of the Catholic reviews of Philosophy and Theology in France, and in many outside France also, has been carried on rather vigorously on both sides, and sometimes in a tone and manner that cannot contribute very much to the advancement either of truth or of charity. But such feeling is not altogether inexcusable, for the issues involved are of the most far-reaching importance, and the propagation or error in regard to them would do an incalculable amount of mischief.<sup>1</sup>

<sup>1</sup> Since the above was written Père Laberthonnière's book has been placed upon the *Index*

The gravest charges against their doctrines on theological grounds, are that they destroy the distinction between natural and supernatural, between Reason and Faith ; that they pervert the true teaching of the Church upon Faith and Dogma ; that they make Religious Truth relative and subjective, and ultimately reduce Religion to a matter of subjective feeling. These are charges of the most serious nature, and doubtless there are serious grounds for them ; but it is not so easy to bring them home against the defenders of the Method of Immanence and the Philosophy of Action.

The fact is that those latter descriptive titles cover a wide and ill-defined group of tendencies rather than any definite doctrinal system. And those tendencies have partially found expression not in France only but also in Italy, as in the writings of Semeria and Murri in the *Cultura Sociale* ; in England, as in the writings of Father Tyrrell ; in the United States, as in the pages of the *New York Review*.

In France, where those views have been most freely ventilated, their advocates disclaim any conscious intention or desire of forming a school apart. They protest that they are teaching no new doctrines—and that is most probably the fact—nor anything which has not been propounded by Catholic writers already—and that too is most probably the case—nor anything incompatible with the genuine Catholic Tradition,—but this latter is at least open to serious doubt. They attach great importance to the idea of doctrinal development in Christianity, and claim to be largely inspired by the views of Cardinal Newman on the nature, growth, and motives of Religious Belief. And indeed there can be no doubt that Newman has received quite a special cult amongst French Catholics in recent times. His Theory of Assent—which has been the object of such controversy in the past, and bids fair to provoke further controversy in the near future, if we can judge from the *Dublin Review* and the *Tablet*—has been taken up and defended by the advocates of the New Apologetic. They insist upon the importance of the *Will* as a factor in Religious



Belief. They contend that the traditional Scholastic Philosophy as applied to Religion by modern Catholic apologists is too exclusively *intellectualist*; that it exaggerates the influence of *pure reason* over life, and neglects to attach sufficient importance to the appetitive and emotional side of man; that it makes him as it were a mere thinking machine, and sets up abstract thought alone as a standard for judging those concrete moral and religious facts which are meant for the whole man.<sup>1</sup> They insist that in the domain of moral and religious truths conviction is not the result of evidence alone, that the heart and the will have their share, and that it is the whole man that believes. Their Philosophy therefore is not intellectualist but *voluntarist*.<sup>2</sup> Hence too, they call it a Philosophy of Action, a practical, concrete Philosophy of Life, in opposition to the supposed speculative and abstract character of Scholasticism.<sup>3</sup>

<sup>1</sup> Cf. *op. cit.*, pp. 163, 186, 227.

<sup>2</sup> 'On dit souvent : la vérité ne peut pas changer. Non assurément elle ne peut pas changer. Mais ce qui peut et ce qui doit changer, c'est la connaissance que nous en avons. Vivre c'est se mouvoir . . . ce qui importe c'est de ne pas aller à l'aventure. La vérité pour nous n'est pas dans le repos, elle est dans la fixité de l'orientation. Et la fixité de l'orientation c'est la bonne volonté qui nous la donne. On peut dire vraiment que c'est pour nous le critérium, critérium vivant et toujours libre, mais toujours aussi à notre disposition. . . . C'était un axiome dans l'École que le bien et le vrai sont une même chose. Cet axiome nous le transposons de l'objet au sujet en disant que c'est aussi la même chose qu' être bon et avoir la vérité. Mais tandis que du point de vue intellectualiste on devrait dire que c'est du vrai qu'on va au bien, et que c'est par la connaissance de la vérité qu'on est bon—ainsi disait Socrate—nous disons que c'est par la bonté qu'on possède la vérité et que c'est le bien qui est vrai. Dieu est vérité, mais il n'est pas vérité que parce qu'il est bonté . . . Et ce n'est point en tant qu'il est vrai que nous le connaissons d'abord, mais en tant qu'il est bon : c'est en effet en tant qu'il est bon et par bonté qu'il est en nous ; et c'est dans la bonne volonté et par elle qu'il se révèle à nous.

'Mais puisque c'est par la bonté qu'on possède la vérité et puisque c'est par la volonté qu'on est bon, c'est donc du point de vue de la volonté qu'il faut envisager la vérité, c'est à dire du point de vue subjectif et immanent.'—(*Op. cit.*, pp. 185-6. Cf. pp. 179 *sqq.*)

<sup>3</sup> Father Laberthonnière says it could be shown that one cannot be an intellectualist and a Christian, except by the extraordinary compromise of admitting contraries, and living *en partie double* with theory divorced from practice. The contraries referred to are :—

(1) 'Le surnaturel et le naturel sont hétérogènes.—Le surnaturel et le naturel doivent former un système rationnel et pouvoir être objet de la science ;

(2) 'La foi est libre dans son principe et elle est toujours une solution personnelle et singulière.—La science amène à des conclusions qui

Now, I venture to think that those indications of its general attitude and tendencies,—brief and inadequate as they necessarily are,—can hardly fail to suggest the suspicion of a more or less close connexion between this whole movement of ideas and *another* Philosophy,—a Philosophy which has practically reigned supreme all over the Continent for the greater part of the last century. It is, in fact, the avowed aim and ambition of the New Apologetic to put forward the claims of Christianity in such a form as to be both intelligible and acceptable to what is called the ‘Modern Mind.’ Now, this ‘Modern Mind’ is largely the outcome of Kantism, and looks at everything through the medium of Kantian conceptions and theories.

It will be remembered that the Philosopher of Koenigsberg denied to the Pure Reason—rightly or wrongly, as he understood it, we will not here enquire,—but anyhow he denied to the Pure Reason the power of attaining to certainty about the fundamental truths of natural religion: God, and Freedom, and Immortality; and that he then proceeded,—religious and upright and well-meaning man as he certainly was,—to set up and establish on a new

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s'imposent nécessairement selon un déterminisme logique et rigoureux, et ses conclusions sont impersonnelles et universelles' (*Op. cit.*, p. 186, note).

He then goes on to give this summary of his method: ‘En partant du christianisme, comme nous l'avons fait, en nous demandant comment nous croyons et comment la vérité surnaturelle devient notre vérité, nous avons dû reconnaître que, bien qu'en un sens elle s'impose à nous du dehors, elle ne devient nôtre cependant, et nous ne la possédons, et nous ne la connaissons que parceque du dedans nous allons vers elle. En conséquence pour nous montrer comment la vérité surnaturelle devient légitimement notre vérité—ce qui est le but de l'apologétique—c'est donc bien la méthode de l'immanence qu'il faut employer. Cette méthode d'immanence implique, il est vrai, une philosophie de la volonté, une philosophie de la vie et de l'action, mouvante comme la vie et l'action elles mêmes. Elle se trouve ainsi en opposition avec l'intellectualisme que est une philosophie de l'idée, et qui aspire, sans pouvoir aboutir du reste, à la fixité et à l'immobilité qu'il prête artificiellement à "l'idée."’ Such intellectualism he calls an *idolatry*: ‘Il consiste en effet en ceci que l'esprit humain, prenant ses conceptions pour la vérité définitive et totale, veut s'y arrêter et les adorer, sans s'apercevoir qu'elles sont un produit de son activité et une expression de sa vie. . . .’ (p. 187). The intellectualism of which those things are true is not that of Scholastic Philosophy, which on the one hand sees in the object of the abstract idea far more than a product of mental activity, and on the other hand, nevertheless, recognizes fully that that abstract object is but a mere aspect, and a very inadequate aspect, of concrete reality.

basis, that of Practical Reason, or Will or Moral Conscience, the truths he had just pulled down. It is also a well-known fact that amongst Kant's followers themselves, as well as amongst his critics, there soon appeared two different ways of interpreting both the intentions and the achievements of the master. Some held what we may briefly call the heterodox view of Kantism: that Kant's chief work is the *Critique of Pure Reason*, and that it was only as an afterthought, and in a sort of desperation at contemplating the ruin he had wrought in it, that he attempted to mend matters in the *Critique of Practical Reason*: that he failed to accomplish his purpose, and has left to posterity a legacy of subjectivism and scepticism. Others interpret their master's teaching in a more orthodox way. These give the primacy of importance to his second *Critique*. They maintain that he knew what he was about and saw the whole way before him from the beginning, and that in the *Critique of Practical Reason* he has placed Religion and Morality on their proper basis,—where they will be for ever safe from the corroding influence of the faculty that merely doubts and criticizes.

Most Catholics hold the view that Kant's first *Critique* is destructive of the very foundations of Faith; and that whatever his intentions may have been, his subsequent efforts—in the second *Critique*—have utterly and hopelessly failed to reconstruct the shattered edifice. There are some Catholics, however, especially in France, who adopt the second view, and who are prepared to hold that in that interpretation of Kantism there is nothing whatever incompatible with the Faith. The existence of this view is accounted for by the fact that French Kantism, or rather Neo-Kantism, as it is called, has always emphasized the primacy of the *Practical* over the *Speculative Reason*, thereby spreading the notion that Kantism is by no means opposed to Theism and Religion. But on the other side it is contended that the religion it allows is necessarily a *subjective* belief, not based upon *reason* but rather upon moral and religious *instincts* and *feelings* and devoid of any real or objective value.



Those alternative tendencies to emphasize now the subjective and now the objective elements in Religious Belief, and indeed in all Truth, have not been born of Kantism or of any modern system; they are of the same hoary antiquity as the earliest human speculations on the relation between Thought and Things. To emphasize unduly either aspect of Assent is to give a one-sided and erroneous account of it. The advocates of the Apologetic of Immanence blame the intellectualism and the exaggerated objectivity of traditional Scholasticism: they feel the need of a reaction which would give their due share of importance to the *personal, subjective* factors in our Religious Belief. In dwelling on these factors they are looking in the same direction as Kant. But to Catholics generally the name of Kant is *anathema*—with some, even to look in his direction is not quite safe! Hence the new apologists prefer to have it said of them not that they are moving towards Kant, but rather that they are at one with Newman . . . Query: is it so very easy to distinguish Newman's doctrine on Notional and Real Assent from Kant's teaching on Speculative and Practical Certitude?

The new apologists complain of the cold and arid intellectualism of the traditional Catholic Philosophy. As against occasional exponents of Scholasticism the complaint is justifiable, but that there are any grounds for a general accusation I should be very slow to allow.<sup>1</sup> It is easy to set up a one-sided view for the sake of showing its shortcomings, and a great many views of that sort are set up and pulled down in their writings. But they are not the views of the great scholastics. Their own views they do not claim to be original: indeed what is best in them may be found in Scholasticism some place or other.

That Scholasticism exaggerates the office and influence of Reason, those people would never, I believe, have alleged, did they understand the recognition it gives to the various kinds of evidence requisite for certainty in the various spheres of human research; and did they but remember

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<sup>1</sup> Cf. *New York Review*, vol. i., p. 38.

that when all is said and done by man's other faculties, his *reflecting reason* alone must be always supreme judge and high court of appeal in deciding his Philosophy of Life. If the worth and sincerity of thought are often measured by action, it is no less true that the value of conduct itself must be finally measured by thought.

No, I fear it is rather those philosophers themselves who commit the fatal error of which they accuse Scholasticism. It is they who really undermine the influence of the appetitive side of man's nature on his Philosophy of Life; it is they who render useless the promptings of the moral instincts, and reduce the voice of conscience to a hollow, empty sound. All this they do by separating the pure from the practical reason, and by allotting to each 'part' a separate and independent domain. They allow the pure reason to run riot in a world of abstractions, and then proclaim it powerless to reach the world of the real and the concrete. Then they try to build up their concrete beliefs on the foundations of moral feelings and instincts. But those latter, being already divorced from reason proper, can never yield a basis for a reasonable faith. And reason will have its revenge, by pronouncing the last word on all such beliefs: *that they are subjective and worthless*. It is the new apologists and not the scholastics who make the mistake of forgetting that it is the whole man and the same man who *reasons* and *believes*;—of dividing him up into fractions and speculating on each apart.

I do not say that all the writers who advocate the Method of Immanence or who favour the Philosophy of Action go to such extremes. There are many who employ the New Apologetic as supplementing and completing the objective, historical method and not at all as supplanting the latter. Such an attitude has everything to commend it. Likewise, there are many who insist that the rôle of the will and the feelings, and the whole personal element in our Religious Assents must not be lost sight of in any system of Philosophy. This too is just, provided the objective element be not sacrificed. But it cannot be denied that at least some of those writers expose that element to grave danger. And

if they err in that respect they will vitiate their whole system,—even although in other respects it may contain much that is good and true. And it cannot be denied that their writings contain much that is good and useful. But so, of course, does Kantism itself, and indeed so do most systems of Philosophy. And this is just the danger. If a system contained nothing true or good it would never do any harm, for it would attract nobody.

Our own Scholastic Philosophy is capable of assimilating whatever of goodness and truth it finds in other systems : and our obvious aim should be to enrich it, to improve it, and to modernize it by the addition of everything valuable to be found in modern systems. Its principles are tried and true, its method is judicious and fruitful, and its gradual assimilation of all the best products of modern scientific progress can have only the one desirable effect of infusing into its system an ever-increasing store of vigour and vitality.

#### B.—SOME FINAL REFLECTIONS

All those questionings and discussions which are stirring the minds of educated Catholics abroad, are the inevitable outcome of the contact of Christianity with the restless souls of men ; and they bear eloquent testimony to its living, active influence on the modern mind. They may from time to time be troublesome and disquieting, but only cowards will fly from the danger : without such conflicts Christianity will make few conquests, and perhaps even sometimes will not hold her own. For those to whom the guardianship of Ireland's Faith is entrusted, those modern movements and tendencies in thought should possess far more than a mere speculative interest : and this, even although there may be no manifestations amongst us of any great activity or interest in such questions. It would not be at all reassuring from the religious point of view were thought to revive and education to advance, and enlightenment to spread amongst our people, and all that secular progress to synchronize with intellectual



indifference about religious questions of the weightiest moment. We should be at least as much afraid of stagnation as of unrest. There is danger in both, but neither is an unmixed evil : though some simple Catholics seem to see no evil at all in the former and nothing but evil in the latter. The latter is with us anyhow, and is likely to remain. And while it would be a great mistake to exaggerate its dimensions, or to be alarmed about it, neither would it be the wisest policy to pretend not to see it at all.

To try to persuade ourselves that there is no Unbelief in Ireland, that there are no doubts and questionings, that infidel ideas are unknown, that there are no pernicious social and ethical theories current, and no 'nominal' Catholics amongst us, would be simply to close our eyes to the facts and live in a fool's paradise. With the means of communication that actually exist between all civilized countries ; with thought transmitted from end to end of the earth, and through all classes of society, in the novel and magazine and newspaper, it is simply childish to think that our Catholic people are going to live for ever in the immunity of a 'splendid isolation.' It is a simple fact that by means of imported literature, English and foreign thought—good, bad, and indifferent, such as it is—is permeating our people's minds and hearts, and is influencing their lives. Education of a kind is increasing and will continue to increase. Intellectual activity of some kind,—the dissemination of some sort of ideas—is bound to grow apace, quite independently of any University. Economic conditions will surely demand that Ireland be inhabited and its land and resources worked by a people able and willing to work them, and prospering by their industry. Whether these people of the future be the children of the Planter or of the native Gael, there is a possibility that such prosperity may bring in its train materialism and indifference to the higher things of life.

It is beyond all question that Ireland is passing through changing conditions, and that her future will in many things differ from her past. The early Christian Church was attacked by false philosophies, when the weapons of

flesh and blood had failed. The Irish Church has stood faithful through centuries of persecution ; perhaps the weapons of error and indifference are being forged in those days to do war against her. If that be so it behoves us to watch the enemies' tactics, and to attend to those special departments where their attacks are made. The Church in all countries at the present day needs three classes of scholars in particular to defend and propound her teaching : the historian to establish her divine institution and to interpret her tradition ; the Scripture-scholar to defend the Bible and interpret its contents ; and the Christian philosopher and apologist to show that faith is reasonable, and to hold up Christianity as the only true and satisfactory Philosophy of Life.

Is it not all-important that we should be beforehand with that Christian Philosophy, that we should settle the doubts of enquiring people, and save the reading public from the poison of infidelity and error ? I have often thought that the Irish mind has a leaning towards the spiritual, a bent for speculation on the meaning and reasons of things. If that be so, it is doubly necessary to feed it with sound principles ; for the Irish, like the French, are logical and push things to extremes. They will be usually very good or very bad ; but rarely will they settle down, as people of neighbouring races can, in comfortable inconsistency. They will, therefore, demand from us, what is already the great need of the day at home as well as abroad, a defence of the rational foundations of the Christian Faith against the attacks of modern Unbelief. It is the study of Philosophy in its widest sense that will prepare us for that work, and equip us with that knowledge which the lips of the priest are to guard. We should be eager and enthusiastic in garnering that knowledge : to acquire it should be the passion of every student's life ; and to possess and utilize it the life work of the priest.

I will go even farther and say, that every educated Catholic, layman as well as priest, should live upon this Philosophy and make it part of his life. The uninstructed Catholic will rest in simple faith. But the educated Catholic

must be at least so far a philosopher as to be able to answer the questionings of his own reflecting reason. His faith must be a *rationabile obsequium*,—a reasonable service,—and that it will not be unless his reasons for his faith are in proportion to the development of his mind.

And if this be true of the layman how much more so for the priest? The priest's daily life is spent in constant contact with the highest, deepest, most sacred truths in the Christian Philosophy of Life. He must needs be a philosopher, if he *realizes* those truths in his life and ministry. And if he does not realize them, what can there be of depth, or reality, or power in his preaching or priestly work?

That is the highest application of the great general truth, that Philosophy in its fullest sense must be in continuity with every conceivable department of human thought and activity. No matter what problem we may face in any science or art of life, we have only to push the inquiry far enough and we shall soon find ourselves raising some one or other of those eternal questions around which all Philosophy centres. We may take up social, political, economic, educational, industrial work amongst the people: in no one department may we dispense with the sound rational and religious principles drawn from the Christian Philosophy of Life. That we may have occasion to administer those principles as an antidote against the poison of passing errors, the circumstances which recently called forth a remarkable publication on *Catholicity and Progress in Ireland*<sup>1</sup> will furnish us with ample proof.

Nor, finally, must it be imagined that the study of this Philosophy can be approached only in the one way with which our college students are familiar. It can be cultivated everywhere: for it is so ubiquitous that it cannot well be avoided. In the wide world of literature—where the Irish priest should make his influence felt far more than he does—the need of a pure and wholesome and elevating Philosophy is very great indeed. If the genius of the Irish mind is speculative, it is also highly imaginative, and ought to

<sup>1</sup> *Catholicity and Progress in Ireland*. By the Rev. M. O'Riordan, D.Ph., D.D., D.C.L. London: Kegan Paul, 1905.



be capable of fine literary work both in prose and poetry. But it is sometimes thought that the literary and philosophical casts of mind are somehow incompatible, and cannot be developed together. Nothing, I think, could be farther from the truth. I do not believe, for example, there was ever a great poet who was not a great philosopher as well. The great poets have held a place in posterity not alone or chiefly because they excelled in the art of elegant expression but also, and no less, because they had great thoughts, noble ideas, and inspiring messages to convey to their fellow-men. And where is there such a message as is to be found in the Philosophy of the Catholic Religion? Then look at modern prose literature. See how every other Philosophy is preached and popularized, and put into the minds and hearts of the millions by means of the modern novel. Is there any reason why a Catholic should not or could not do for Catholicity what a host of non-Catholics have so ably done for their chosen beliefs? Is there any reason why the future Irish priest with a literary turn should not emulate the example of some few we know, to the best of his ability? There is an urgent and an ever-growing need for a popular Catholic literature, both in Irish and in English: and who is to meet that need if the Irish priest does not set the example?

Let us, therefore, cultivate our gifts, literary or otherwise, with the greatest zeal and care. Be they as five talents, or as two, or only as one, the Irish Church has need of them, and the Master has given them to us to trade with them till He come.<sup>1</sup> But let us attend to Christian Philosophy if we want to write anything enduring. Else we are mere dabblers in literary conceits and empty forms, without a soul or a meaning.

P. COFFEY.

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<sup>1</sup> Luke xix. 13.

RELIGION AS A CREDIBLE DOCTRINE<sup>1</sup>

## I.—FREE-WILL

PASSING over Mr. Mallock's historical sketch of the free-will controversy, which contains nothing very interesting beyond the exposition of the conclusions he hopes to reach, let us consider his method of presenting the 'fundamental facts' of the problem.

Everyone admits that we will only those things which we think for some reason or other desirable. But does Mr. Mallock's illustration (pages 97, 98) prove—and he has attempted no other proof—that if only one object of desire is present, only one act of will is possible; and that if several are present the will is determined by the most desirable. Let us take Mr. Mallock's example of the famished man in a boat, too weak, for want of food, to row, or hoist sail, or signal. He *wishes* to live, but can do nothing to save himself. He might do something if he could eat; without food he is helpless. Suddenly a fairy or an angel puts down before him, an excellent meal, consisting of roast mutton and claret—and the starving one devours the good things!

We submit the only conclusion is—that action, following on wish, must be of that specific kind which, in the circumstances, is the only possible means of fulfilling the wish. But the *Deus ex machina* is prodigal. Roast mutton and claret on the one hand, rotten blubber and bilge water on the other, and between them our solitary starving one, who, be it remembered, wishes to live, and cannot live without the food. Inevitably, says Mr. Mallock, the choice falls on the mutton, and, therefore, the theory that the will is determined by the most desirable objects present rests on facts. We are not so sure on this point as

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<sup>1</sup>Space difficulties have led to a change in the original plan. We have been obliged to interweave text and criticism in the present article. It is to be hoped that the page references to Mr. Mallock's work will be an acceptable substitute for an independent summary of his views.

Mr. Mallock, because we do not know the precise value of blubber in a struggle for existence ; and, further, because we do not know the ascetic capabilities of the individual in question. If rotten blubber and bilge water have no sustaining power, and if the starving one knows that, we admit the inevitability of his mutton choice for the precise reason that he wishes to live. In such a hypothesis, the only conclusion warranted by the facts is that already pointed out, for the second illustration adds nothing to the first. If, however, the solitary starving one is gifted with a stomach of Laplandic fibre, and if he believes that his wish of saving his life can be fulfilled by stuffing himself with blubber, we deny the inevitability of the mutton choice. In this case, we hold that the starving one may deliberately reject the roast mutton. A fool, then,—rejoins Mr. Mallock. In certain circumstances—yes, and we hold that men are capable of foolish, very foolish actions. A fool—if his only outlook on life is that of the epicure, or if his only reason for choosing blubber be mere caprice. Not so very certainly a fool, if he is accustomed to think of mutton and blubber from other standpoints than that of their epicurean desirability, or than that of their more pleasurable sensual sensations. A Benedict Joseph Labre, in such circumstances as those of the solitary, starving one, might wish to live, and yet most rationally choose the blubber in the hypothesis that blubber would give him strength enough to row or signal.

We have studied Mr. Mallock's illustration thus closely to show that it proves nothing in favour of determinism, except in so far as it seems to conceal a *petitio principii*. The first stage of the illustration, which proves that a man who wishes to live, and who has only one means of doing so, necessarily accepts that means, has nothing to say—as we shall see—to the free-will problem. As for the second stage, if Mr. Mallock means it to have any significance beyond that of the first, he must needs admit the staying power of blubber as well as abnormal digestive powers. If admitting these, he rejects our hypothesis of the different modes of action which saint or fool might possibly



follow in such circumstances, he slyly assumes without a particle of proof the most narrow-minded form of determinism, namely, that the will is necessarily determined by the most pleasurable present good. Should he give us more rope, and admitting the possibility of the different actions of fool or saint, maintain that both fool and saint, because influenced by motives, are therefore necessarily determined, the one to the act of caprice, the other to the act of self-denial, again he is assuming without proof the more modern form of determinism.

Free-will—and this is capital—does not imply choice without motive. ‘Nil eligitur nisi sub specie boni,’ wrote St. Thomas. Free-will implies choice of motives, but of motives that are not determining. The point at issue is : ‘Is my voluntary act at every moment determined (1) by my character (*a*) partly inherited, (*b*) partly formed by past actions and feelings ; and (2) by my circumstances or the external influences acting on me at the moment ? or not ?’ Determinists answer—Yes ; libertarians answer—No. Mr. Mallock’s illustrations certainly furnish no proof, except a skilfully cloaked *petitio principii*, and his conclusion from these illustrations that ‘the bondage of our wills in every act of willing to the sole desire, or to the strongest desire of the moment, is absolute, necessary, invariable’ is in its deterministic interpretation—the one clearly meant by Mr. Mallock—wholly unproven. We are conscious that we have not yet furnished any proofs of free-will, and we merely characterise his conclusions as unproven.

Let us see if he advances further on his way when he asks whether men can determine their desires. From Mr. Mallock’s description of desire (pages 101, 102) we gather that he intends by desire to indicate either a blind organic craving such as the desire for food, or the feeling of attraction towards an agreeable object. And Mr. Mallock’s language implies that libertarians must uphold that man has the power of imposing desires—in the sense defined—on himself. Otherwise, he argues, man is the puppet of his desires, not the master. This is a complete mis-

representation of the libertarian position. The doctrine of free-will does not need to suppose man the creator of such desires, it does suppose that man can resist or permit the spontaneous movement of the appetite towards the desired object. That is to say, libertarians admit as fully as Mr. Mallock, that certain desires—for instance, the organic craving for food, the animal attractions of sensuality, the higher attraction for knowledge—are imposed on man by his nature, his circumstances, his general character, and by the qualities of the desired objects. They maintain, however, that man can control this attraction in the sense that he can reject or assent to the spontaneous movement. Mr. Mallock, therefore, in proving that desire depends on factors over which we have no control proves nothing to his purpose, unless once more he assumes, without furnishing proof, that we are incapable of resisting these desires. If we are capable of resisting them, we are not the puppet of our desires, however these desires may have been created. Whether we have this capacity or not, is the point to be proved, the point which Mr. Mallock has not even touched. Further, no apologist maintains that variety of desires is a *necessary* indication of freedom (page 103). And the statement that most apologists reduce the operation of free-will to those peculiar cases where dutiful desire is opposed to unlawful desire is misleading. Apologists hold that the most evident proofs of free-will are to be drawn from the mental phenomena observed in such moral crises, and hold, too, that a very large part of man's daily action is indeliberate; but they hold that man possesses permanently the power of free choice, and may exert it when he pleases.

At this juncture, Mr. Mallock really begins his criticism of the libertarian position, by singling out Dr. Ward. We shall cite the particular proof to which Mr. Mallock draws attention, and then review his criticism. Dr. Ward's proof runs thus :—

I am a keen sportsman, and one cloudy morning am looking forward with lively hope to my day's hunting. My post, however, comes in early; and I receive a letter just as

I have donned my red coat and am sitting down to breakfast. This letter announces that I must set off that very morning to London, if I am to be present at some occasion on which my presence will be vitally important. [Now continues Mr. Ward] there is one course of action which the determinist does not—and consistently with his theory cannot—admit to be a possible one ; but in regard to which we confidently maintain by appeal to experience, that it is abundantly possible, and by no means infrequent. It is most possible, we say, that I put forth on this occasion anti-impulsive effort ; that I act resolutely and consistently in opposition to my spontaneous impulse, in opposition to that which at the moment is my strongest desire. Thus on his side the spontaneous impulse of my will is quite decidedly in favour of staying to hunt ; or in other words, the motive which prompts me to stay is quite decidedly stronger at the moment than that which prompts me to go. On the other hand, my reason recognizes clearly how very important is the public interest at issue, and how plainly duty calls me in the direction of London. I resolutely, therefore, enter my carriage, and order it to the station. And now let us consider what takes place while I am on my four miles' transit. During the greater part, perhaps during the whole of this transit, there proceeds what we have called in our essays ' a compound phenomenon,' or in other words, there co-exist in my mind two naturally distinct phenomena. First phenomenon: My spontaneous impulse is strongly in the opposite direction. I remember that even now it is by no means too late to be present at the meet, and I am most urgently solicited by inclination to order my coachman home again. So urgent, indeed, is this solicitation, so much stronger is the motive which prompts me to return than that which prompts me to continue my course, that unless I put forth unintermitting and energetic resistance to that motive, I should quite infallibly give the coachman such an order. Here is the first phenomenon to which we call attention—my will's spontaneous impulse towards returning. A second, no less distinctly pronounced and strongly marked phenomenon is that unintermitting energetic resistance to the former motive of which we have been speaking. On the one side is that phenomenon, which may be called my will's spontaneous, direct, unforced impulse and preponderating desire ; on the other side that which may be called my firm, sustained active, antagonistic resolve. We allege as a fact obvious and undeniable on the very surface, that the phenomenon which we have called 'spontaneous impulse' is as different in kind from that other which we have called 'anti-impulsive resolve' as the desire of wealth is different in kind from the recognition of a mathematical axiom. On the one side is that impulse which results according to the



laws of my mental condition, from my nature and the external circumstances taken in mutual connexion. On the other side is the resistance to such impulse, which I elicit by vigorous personal action.

This statement of the case, declares Mr. Mallock (page 109), comes to nothing. If our power of resolve is free, that means that we can, irrespective of circumstances, equally exercise it or leave it in abeyance. If we never exercised it, our spontaneous or necessarily determined impulses would direct life's conduct in ways which would be perfectly reasonable, and which would not be distinguishable on the surface from what they would be if resolve operated. This, says Mr. Mallock, Dr. Ward grants, and then Mr. Mallock asks : Would any rational being, without any determining motive, incur the pain of resolve to set aside such spontaneous impulses ?

Evidently Mr. Mallock's point is—that resolve without determining motive, is impossible. Now, Dr. Ward does not admit that absolute submission to our spontaneous impulses induces as rational, as noble, a life as earnest efforts of resolve. On the contrary, he insists that devout theists—and he eulogizes frequently devout theists in his articles on free-will—are only devout theists because they unceasingly elicit acts of resolve.<sup>1</sup> And, again, Dr. Ward expressly states that resolve—as opposed to simultaneous impulse—may have one of two motives : ‘(1) my resolve of doing what is right ; (2) my desire of promoting my permanent happiness in the next world, or even in this.’ Dr. Ward, therefore, postulates motives for the act of resolve but denies that they are determining. Mr. Mallock once more introduces ‘determining motives,’ and we shall soon see why.

I am aware, replies Mr. Mallock, that you pretend you have a motive for resolve, but your very criticism for the existence of that phenomenon styled ‘resolve’ proves that it is the same phenomenon as that desire you style spontaneous impulse. The sense of struggle tells you of the ‘resolve,’ but does not every spontaneous impulse imply

<sup>1</sup> Vol. i., pp. 252, 293 ; vol. ii., pp. 44, 323, etc.

a similar sense of struggle? 'Dr. Ward and his friends imagine that there is a difference between them (*i.e.*, between spontaneous desire and resolve) only because whilst they have carefully analysed the one, they have instinctively refrained from any similar analysis of the other' (page 111).

Again, admitting that resolve implies only the intensification of an existing desire, whence comes the desire of intensifying the existing desire? With no circumstances to produce it, how can it possibly be produced? For instance, is not the pretended resolve of the hunting-man as dependent on his circumstances as his spontaneous resolve. Dr. Ward tells us that he resists his desire to hunt, because 'his reason recognizes how very important is the public issue at stake.' But is not this act of reason part of the circumstances of the moment? 'It is only because Dr. Ward arbitrarily neglects this fact that the opposition between the impulse, which is the necessary resultant of circumstances, and resolve, which he alleges to be independent of them, is invested with even a semblance of reality' (page 115).

To put this truth in a stronger light, Mr. Mallock considers the struggles of St. Antony in the desert, and here, too, there must come a moment when the love of Christ carries each struggling resolve to its completion, and therefore, a moment when St. Antony is no longer free. 'Determinism has caught us up once more' (page 118).

What is to be thought of this criticism? Does Mr. Mallock prove that Dr. Ward's distinction between spontaneous desire and resolve is a fiction, and that resolve implies determining motive? We think not.

Dr. Ward does not admit that the sense of pain is the criterium of the presence of 'resolve,' and he would certainly admit that, if I 'resolve' to go to business despite my desire to hunt, the act of reason on which my resolve is contingent is as much part of my circumstances at the moment as the desire to hunt. Where, then, does Dr. Ward find a basis for his distinction?

We found [he writes] our whole argument on what we consider to be an unmistakable fact of immediate experience. That

fact is, that very frequently my will's spontaneous impulse is in one direction at the very moment when my conduct is in a different—often the very contrary—direction.

And, again :—

We allege as a fact obvious and undeniable on the very surface, that the phenomenon which we have called 'spontaneous impulse' is as different in kind from that which we have called 'anti-impulsive resolve' as the desire of wealth is different in kind from that of the recognition of a mathematical axiom. On the one side is that impulse which results according to the laws of my mental constitution from my nature, and the external circumstances taken in mutual connexion. On the other side, is the *resistance* to such impulse, which I elicit by vigorous personal action.<sup>1</sup>

Stripped of technicalities, this means that during acts of choice or decision or deliberation, every man is conscious, unmistakably and incontrovertibly conscious, that he can elicit one of many alternative acts. At such times, a man feels that he can resist freely all that his former character and any accumulating present motives can achieve. If his act of resistance involves energetic effort as that of the politician in question, the fact of freedom is all the more evidenced. During that drive to the station, our politician's mind was busily engaged weighing the pros and cons; at any moment he could freely have accepted the pro or the con; he has accepted one alternative, but he is overwhelmingly convinced that he can at any moment just as freely accept the other. Motives attract him to one course as to the other, but the assertion that the knowledge of the importance of the public business makes the fact of leaving the hunting field the pleasantest course, or necessarily constitutes a motive of such force as to draw our politician inevitably and inexorably to London is extravagantly untrue in the light of every man's personal experience. No amount of theorising or of balancing of profit and loss motives can touch these, the fundamental facts of consciousness. The great question is: Does introspection tell us that we are determined or necessitated by motives? The libertarian answers, No. He

<sup>1</sup>*Philosophy of Theism*, vol. ii., p. 52.



admits that consciousness testifies that we are influenced by motives, but he denies that we are inexorably determined thereby. That is his reading of the facts of his own internal life, and, therefore, he concludes that he himself is free. Are the rest of men free? Yes, if their consciousness reveals the fact. Judging, then, from the facts of his own mental life, Dr. Ward put within the brain of the politician that 'compound phenomenon' which he himself personally experienced in every act of choice, and he appealed to the personal experience of his readers as to the possibility and actuality of such a case. Mr. Mallock seemed to have been partisan to the operation, but his subsequent deductions from the 'compound phenomenon' prove his partisanship to have been only apparent.

Mr. Mallock's identification of spontaneous desire and resolve on the ground that both imply determining motives demands special attention. This attempt to show that Dr. Ward contradicts himself must have arisen from forgetfulness of Dr. Ward's definitions. Dr. Ward distinctly describes spontaneous desire as the outcome of determining motives, and as distinctly 'resolve' as the outcome of motives that are not determining. In spontaneous desire, writes Dr. Ward, the will is entirely passive, in resolve it is active. Dr. Ward's employment of technical terms may possibly lead to confusion of thought, but it does not imply contradiction in doctrine when fairly interpreted. Spontaneous desire includes all the circumstances of the moment, and, proceeds Mr. Mallock, is not the act of reason on which resolve is based one of the circumstances of the moment? Yes, but from every page of Dr. Ward's Essays it is luminously evident that this act of reason is essentially excluded from those 'circumstances of the moment' which lead up to mere spontaneous desire, for these latter are determining, and it is writ large that this motive act of reason, basis of resolve, is non-determining. We think Dr. Ward's language unfortunate. His thought is clear, and Mr. Mallock has succeeded in making it seem self-contradictory only by completely changing it.

Again, Mr. Mallock seeks to prove that spontaneous

desire and resolve are really one and the same phenomenon, on the grounds of Dr. Ward's statement that resolve depends on an act of reason suggesting a motive. Evidently, there is no proof unless Mr. Mallock assumes that every motive, and therefore this particular motive, must be determining—which is the whole point at issue. And, turning to that illustration which Mr. Mallock introduced to put the oneness of 'spontaneous desire' and 'resolve' in a stronger light, we find that St. Antony's 'resolve' is *determined* by circumstances, and is no longer free. Mr. Mallock, therefore, offers no proof of this, the basis of psychological determinism, beyond his own analysis of the act of choice, wherein he always assumes that motive is determining and irresistible. If this assumption implies that the motive which has been *de facto* accepted by the will was in every case incapable of being refused by the will, we reply that the assumption contradicts the experience of men generally, as revealed in their accounts of their act of choice, and contradicts personal experience. Dr. Ward's analysis of the mentality of the politician, if true to life, proves determinism to be false. And the appeal as to the truth and actuality of such mental phenomena must ever be referred to each one's consciousness. That is the supreme tribunal.

A brief consideration of the struggle of St. Antony endorses this conclusion. Men are continually experiencing such trials. The devil does not always come in visible form, but his suggestions are ever the same, ever an appeal to the lower part of our nature. What is the actual mental condition of the earnest Christian at such crises? Is it true that he cannot entertain the impure thought? No; at every moment of the struggle he feels that he can only too easily yield to the temptation. A moment's pause, a moment's cessation of effort, and his soul is black as hell? On the other hand, is the earnest Christian so inevitably and necessarily drawn to the side of virtue, that he cannot accept the impure thought, that he must needs reject it? St. Antony loved Christ dearly, but if his nature was human nature, the assertion that during those painful struggles

with violent and protracted temptations, his love for Christ made consent even to the foulest of impure actions an absolute impossibility, is in the light of all human experience utterly false. Search out that soul on which God has poured His choicest graces, and tell it that its love for God makes sin an impossibility, that heaven is secure and the devil powerless, and you will hear the old answer with a new meaning—*Homo sum et nil humanum alienum puto*.

The same fallacy of 'every motive a determining motive' runs through Mr. Mallock's references (page 119) to Christ's words, to the conversion of Paul and Augustine, and to the language of Christians in describing their own moral crises. Free-will does not exclude motives: it excludes only such motives as are determining, and its adherents appeal to the consciousness of each one in proof of their doctrine. That circumstances and character and motive influence our will is admitted on all hands: that they do not inexorably constrain men's wills on every occasion is the libertarian thesis. That men generally do not believe their fellow-man's deliberate action to be the inevitable outcome of his circumstances is proved by their allotment of praise and blame. 'The whole feeling of reality, the whole sting and excitement of our voluntary life, depends on our sense that in it things are really being decided from one moment to another, and that it is not the dull rattling of a chain that was forged innumerable years ago.' Yet these acts are never described as independent of circumstances and of motive, for the reason that they are not thus independent. To rush off to the conclusion that they are in all cases inevitably determined by circumstances, or by motives, is to make an inference not warranted by the data, and an assumption which contradicts all human experience.

Mr. Mallock next seeks to explain how libertarians have succeeded in maintaining their thesis in spite of the fact that free-will is unthinkable (page 122). First of all, they have changed the proposition into its half-brother—a truism, namely, 'That when not physically coerced we



are free to act as we will, and that, at any given moment, out of two opposite courses we are free, if we will, to take one or the other.' How Mr. Mallock comes to regard this proposition as a truism, is made abundantly clear thus: 'This simply amounts to saying that if I am thirsty and will to drink I am free to drink; or, if I am hungry, and will to eat, I am equally free to eat.' But, adds Mr. Mallock, the real proposition to be defended by the libertarian is: That whether I am hungry or thirsty is a question I decide for myself—that if, at a given moment, I am longing for a glass of water, I am able to make myself long for a dry biscuit instead.' This is simply not true. No libertarian supposes that such desires, as Mr. Mallock mentions, are free. The question is, can we reject or consent to those desires. What the libertarian denies is, that our acts of will are on every occasion necessitated by our desires.

No libertarian puts forward as a proof of free-will the truism that the will is the cause of a man's doing whatever he ultimately does do. And no libertarian contests Mr. Mallock's sagacious analyses of the causes that give rise to the organic cravings of hunger and thirst. All that is wholly beside the point. Free-will has its basis in the will, and not in the stomach. Expressed in terms of stomach, the free-will thesis runs: Given the keenest of keen appetities in the healthiest of healthy men, and given the most savoury of savoury dishes, and all the other requisites for a hearty meal, except the act of willing to eat, does that act of willing to eat necessarily, inevitably, inexorably arise? The libertarian boldly says, No; and he appeals to the personal experience of each one in proof of all that is contained in that 'No,' namely, that in cases of deliberate choice, the mind is not wholly determined by phenomenal antecedents and external conditions, but that it itself, as active subject of these objective experiences, plays the part of determining cause. So far then as psychology carries us, the last word is not determinism; and now we pass on to the physical sciences, triumphantly styled by Mr. Mallock the second Sinai of determinism.

Mr. Mallock begins by declaring that physical science, by

a wholly different route, reaches the same conclusion that physiology had reached before it—the absolute necessity of our volitions.

The doctrine of free-will, according to Mr. Mallock (page 127), is a doctrine that energy can be annihilated and that new energy can be created, and, therefore, is in absolute and direct contradiction to the law of the conservation of energy. That we may grasp the utter falsity of this statement, it will be useful, first, to determine exactly what the law of the conservation of energy means, what are its claims on our acceptance, and secondly, how the doctrine of free-will fits in with this law.

Here is the scientific expression of the law of the conservation of energy : The sum of the kinetic and potential energies of any isolated system of bodies remains constant. Science claims no revelation for this law. Since 1842, scientists have verified it by accurate and painstaking observation of innumerable isolated systems, and the demonstrations have been the more rigorous according as the experiences have been the more carefully conducted. Still, these observations have not proved with mathematical exactitude the law, and if anyone chooses to affirm that slight variations are possible, he cannot be refuted in the actual conditions of scientific research. Further, these experiments have all been conducted on the principle that every form of energy, whatever be its specific quality, possesses a determined mechanical equivalent. The law refers, therefore, to the constance of the quantity of energy : it leaves untouched the question of qualitative variation. But scientists have enlarged their conclusions. Since, they argue, in all the cases observed, facts tend to confirm the principle of the conservation of energy, we may extend this principle to the whole cosmological system and declare : ‘ The sum total of energy in the universe always remains the same.’ We do not contest the right of science to this generalization ; we wish to insist, however, that while facts tend to justify such generalization, no demonstration of the truth of the principle as applied to the universe has been furnished. In its primary form, the

principle leans on authenticated experiences, more or less exact : in its more sweeping form—and only in this form can it be presented as a difficulty for the libertarian—it leans on the probability of a host of convincing facts.

What attitude shall the libertarian take up in face of this scientific principle? Suppose that he found himself constrained to admit that the doctrine of free-will absolutely contradicts the principle of the conservation of energy, should he forthwith capitulate? Evidently not, his liberty is a fact of direct and internal observation, and no theory, however ingenious, can rob him of the certainty that he is free. *De facto*, the principle of the conservation of energy, taken in its more sweeping form, is only a theory, though a very probable theory, and if logic commanded a sacrifice, this theory must cede to the certainty and the certitude of free-will. However, libertarians deny any such contradiction or conflict, and Mr. Mallock has cited two of many replies. We think that other solutions, more convincing, are forthcoming, but as our concern is with Mr. Mallock, we shall content ourselves in setting forth the full value of these two replies.<sup>1</sup>

Some apologists point out that vital phenomena differ from the phenomena of inorganic matter merely in this, that vital phenomena exhibit energy which, drawn from the common stock, is guided—not increased or diminished—by an influence absent elsewhere. Accordingly, we may conceive of free-will as a force which acts at right angles on the normally moving molecules of the brain, and so deflects them into non-natural courses without any violation of the law of the conservation of energy, it being a principle of physical science that a force acting at right angles can produce deflection without expenditure of energy.

Others hold that the operation of free-will, inextricably connected as it is with the movements of matter, cannot fail to involve a violation both of the laws of the conser-

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<sup>1</sup> Among the most remarkable solutions are :—Couailliac, *La Liberté et la Conservation de l'Energie*, Livre iv. ; Mercier, 'Le Determinisme et le Libre Arbitre,' in the *Revue Catholique*, 1884 ; De Munnynck, O.P., *La Liberté Morale et la Conservation de l'Energie*.



vation of energy and of the conservation of momentum. Science, however, can do nothing to exhibit these laws as absolute in the wider sense that they are valid in respect of the universe considered in its incalculable totality, and it is clearly scientifically demonstrable that the total energy of the universe might suffer minute subtractions or receive minute additions, without affecting the practical accuracy of the doctrine of the conservation of energy.

It is evident from what we have said that even the risky solution which postulates slight variations of constancy is in our present state of scientific knowledge tenable. The second solution, based on scientific data, proves that to reject free-will on the grounds of conflict with the principle of the conservation of energy is wholly arbitrary. Since scientific data admit the possibility of reconciling the most rigorous constancy of energy with the most absolute liberty, what right has any scientist to maintain that the doctrine of free-will is inadmissible for him, that it implies creation and annihilation of energy ?

Mr. Mallock next proceeds (page 132, etc.) to furnish facts which prove, in his opinion, that the brain dictates to the will, besides occasionally refusing to serve it, from which he concludes that brain and will are all one mechanism. We accept these facts fearlessly, we reject Mr. Mallock's conclusion. Employing the illustration of Handel at the organ, Mr. Mallock tells us facts show that 'our organ, the brain, is not only capable of refusing to play the tunes which the will or mind would impose on it, but it is capable also in reference to purely physical stimuli of grinding out tunes, totally different, of its own.' If this means anything, it means that the material organ, the brain, is capable of 'thought, emotion, purpose, will.' Now, the brain is but a mass of matter, so many countless atoms of hydrogen, oxygen, nitrogen, etc., combined in certain proportions, and we have proved at an early stage of our examination of Mr. Mallock's views, the absurdity of assuming—for proof is never given—that matter can be the source of intellectual activity. Yet it is this assumption that monists make everywhere, and that Mr. Mallock employs here to give a

semblance of basis to his discussion of the determinism of matter. Reverting to Mr. Mallock's illustration, wherever the jigs and waltzes come from, proved they are jigs and waltzes, and differ only in degree from Handel's 'Israel in Egypt'—differ only as honest thought differs from dishonest thought, and chaste thought from unchaste thought—they cannot come from a mass of mere matter. The indubitable facts of self-consciousness and free-will—as we have seen—postulate a spiritual faculty, a spiritual principle.

Mr. Mallock's facts (pages 137-141) prove that in the cases cited, integrity of character, strength of memory, fear, courage, the sense of sin, honesty, chastity, were interfered with by certain changes in the brain-substance. Such cases prove indisputably the close union of soul and body. That, however, they prove that each modification of the mind is inexorably conditioned and determined by certain molecular changes in the substance of the organism is false. The doctrine that intellectual cognition and free volition involves self-action on the part of the mind, but that such self-action is conditioned by the impressions in the inferior recipient faculties, explains every fact that can be furnished by Mr. Mallock or anyone else, and at the same time agrees with the unmistakable testimony of each man's consciousness that he possesses a self-determining faculty, a will that is free.

Changes of conduct owing to brain accidents point to the conclusion that the removal of, or the tampering with, cerebral matter influences the moral life, provided that the other conditions remained the same. Mr. Mallock has said nothing on this latter important point, but we may concede it and pursue our argument. Influence, we admit; such influence as Mr. Mallock postulates, the influence of inexorable necessity, excluding all free-will, we refuse to admit without proof. And where is the proof? *Post hoc, propter hoc*—a fallacy. Mark, we do not deny the possibility of such an arrangement of cerebral matter and of the other sensuous faculties as can destroy responsibility. The insane, the sleeping, the drunken, are evident proofs to the

contrary. But we deny Mr. Mallock the right to conclude from an accident plus change of conduct straight off to determinism. Phineas Gage or the elderly Roman lady may have been perfectly free *post factum* to resist such influences as their respective fates induced—that is, Mr. Mallock has given no proof to the contrary. Should, however, the accident have resulted in such a change of material organization as to cause loss of liberty, this fact does not in the least invalidate our free-will thesis, no more than the undoubted existence of idiots invalidates the thesis of the existence of many people who are not idiots.

To speak of the brain as investing human acts with a new moral quality is but a result of Mr. Mallock's previous confusion of thought. If the new influences are determining, there is an end to responsibility, an end to morality of action. If the new influences are merely influences, however strong, and not determinants, the acts performed preserve their moral quality, because they originate in a will that is free. In this latter hypothesis, Handel has given us jigs and waltzes, when the audience, and rightly, asked for 'Israel in Egypt,' and Handel is to blame for the consequences.

Mr. Mallock passes on to the problem of heredity. He ushers it in by some rhetorical periods on the origin of ideas, which do not concern us, for they contain no proof of anything (page 143).

Idiosyncrasies of character are dependent primarily on heredity—this is Mr. Mallock's thesis, and his proof is the recurrence through all the ages of the vagaries of amative desire. Numerous well-strung periods are subjoined. Can the Ethiopian change his skin? Where does this child get his taste for music or sport? That child his good or bad temper? We interject the further question: Where is the proof of determinism in all this? That generation after generation experiences the vagaries of amative desire, that Ethiopians are ever born black, that Patrick has inherited traits different from those of Michael, and Bridget tastes different from either—these are everyday facts of experience, which all who believe in free-will accept. It is a far cry from that



to determinism. No libertarian maintains that one man's free-will encounters the very same obstacles as another's. If I have inherited a bad temper, patience is therefore more difficult for me. But that such inherited dispositions for good or evil destroy the individual's liberty in every case—that is just the point for Mr. Mallock to prove, just the point he conveniently assumes, and just the point which men at all times and in all places have denied. Mankind has ever asserted its possession of free-will, has ever based its assertion on the unmistakable affirmations of consciousness. Determinism gathers together a number of facts which mark the influence of matter over mind, and then quietly assumes the further point, namely, that this influence is determining and inevitable in every case. Mr. Mallock has merely reproduced in eloquent language this *petitio principii*.

He has consequently failed to supply the links of that chain by which determinism would bind man to the mechanism of the universe. Man is not a mere machine, his soul is not a fleeting phenomenon, appearing and disappearing with the body, and leaving nothing behind. He is immortal, he is free—a being, which, if there be a God, has everything to hope from His love, and everything to fear from His displeasure.<sup>1</sup>

JOHN O'NEILL.

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<sup>1</sup> While we hope we have vindicated against Mr. Mallock's attack the argument from consciousness, we would remind our readers that such vindication is not the last word in the free-will controversy. The fundamental point remains of how man, in accepting, as he usually does, the greatest motive—at least subjectively considered—is not thereto determined. Some think that Mr. Mallock raises the point. We doubt it, and even if he had raised the issue, we should have hesitated to discuss it. It is a vital issue, and demands more fearless and more capable handling than the present writer could give it. And though it is an issue that must be frankly faced in view of the attacks of modern determinists, it is rarely treated by scholastic writers. This 'missing link' is but one of the many lacunæ in scholastic manuals that make earnest students of modern problems impatient with those who think that Aristotle and St. Thomas have settled centuries ago all the great questions.

## THE VATICAN 'KYRIALE'

## A REJOINDER

IN the January number of the I. E. RECORD I endeavoured to show that while Pope Pius X had ordered the return to the melodies of the Church in their original purity, the Vatican *Kyriale* had, in a large number of cases, departed from the original version in spite of perfectly clear documentary evidence. Considering the haste in which I had to prepare this article, I should not have been surprised if it had been proved that in a few details I had made mistakes. As a matter of fact, however, nobody yet has publicly proved any error in the many statements I made. The attempts of Father Burge, in the April number of the I. E. RECORD, to prove some mistakes, are quite ineffective, as we shall see later on. Privately a friend pointed out to me what might be considered as two slight inaccuracies. On page 50 of my article (page 9 of the reprint in pamphlet form), I said about the 'Paschal Kyrie': 'All the MSS., except the German ones, have

(1)



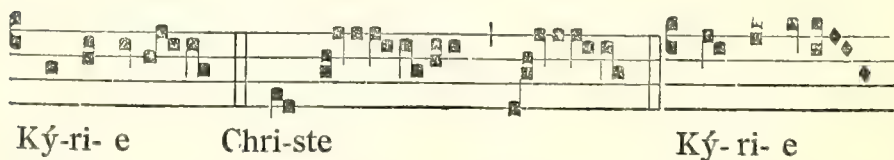
Ký- ri- e

In reality, a large number of MSS., not only German, have the second note on the final syllable of *Kyrie* as *c*, not as *b*. I did not mention this, because I was primarily concerned about the figure on the first syllable of *Kyrie*, and about the Pressus *c b b g* at the end of the example, and did not want to overburden my article.

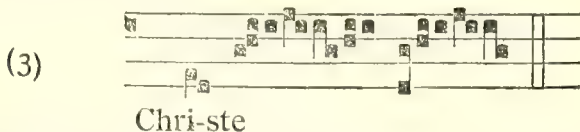
Page 55 (14), I said: 'The *Gloria* (of Mass VII.) is found only in some English MSS. They all write it in *c*, and have a flat at the cadence of *Deus Pater omnipotens*.' One English MS., however, the one published by the Plainsong and Mediæval Music Society with the Sarum Gradual

(page 12\*), has no flat at this cadence. My reply is, first, that this MS. is too late (fifteenth century) to be of account, when we have good MSS. of the beginning of the twelfth century. Secondly, the MS. still writes the melody in *c*, thus leaving it possible to sing *bb*. At *Spiritu* a later hand put in a flat, which proves that the flat there was sung, even after the date of the MS. If this later hand did not put in the flat in the other case, the reason was possibly that it was not thought necessary, the full tone at the cadence being generally understood. Still I admit that my statement was not literally correct.

Incidentally Father Burge calls my attention to another inaccuracy. Page 52 (11) I quoted the 'Christe' of the *Kyrie Fons bonitatis* from the *Rassegna Gregoriana* thus :  
(2)



In doing this I overlooked the fact that the version supplied for the Vatican edition, although not adopted by the editor, differed from this in one detail. It should be observed in this connexion that the Solesmes monks turned their special attention to the *Kyriale* only lately, and got a large number of MSS. for this portion of the Gradual only within the last year or so. Some very old MSS., then, prove that the original version of the *Christe* was thus



We have, therefore, an additional case in which the Vatican edition differs from the original version. We shall see below how badly Father Burge blunders over this *Christe*.

Before entering on Father Burge's critical remarks (if they deserve that name), I must dispose of a few points he mentions by way of introduction. In his first paragraph he points out, with an object, no doubt, that the



inspiration of my article was sought at Appuldurcombe. I should like to know where else I might have sought my information. There is no other single place anyhow in the world where I could have found it. I dare say Dom Pothier and his friends would have preferred if I had stayed at home, and left my article unwritten. But if Father Burge means to insinuate—his remarks, page 333, point that way—that a suggestion to write my article came from Appuldurcombe, I must protest. I claim the full credit for initiative in this matter. In fact, when I first wrote to Appuldurcombe asking for some information on the subject, my request was met by a blank refusal, which, indeed, was coupled with a polite invitation to come and study the matter in their library for myself.

In his second paragraph Father Burge scores a great victory over me. He points out that Mr. Bas is not a consultor of the Commission! Perhaps he is not. I really do not know, and I have not gone to the trouble of finding it out. It does not make the slightest difference. I happen to know that he was secretary to the meeting of the Commission held at Appuldurcombe, in August, 1904. As to a violation of the Pontifical secret, Father Burge himself shows such an intimate acquaintance with the doings of the Commission that one might think he was a member or consultor himself. How can he know, for instance, that the *major pars* in many cases, and the *sanior pars* in every case, was in favour of Dom Pothier's version (page 325)? Or that 'the Commission voted the suppression' of a note (page 338)? Again (page 340), he quotes certain readings as proposed by the 'archæologists.' How could he know these, or, knowing them, publish them, without a 'violation of the Pontifical secret'? Father Burge, you are altogether too innocent for controversy!

Next, Father Burge finds fault with my statement that Dom Pothier was made 'the sole judge of the version of the new edition.' To justify myself I need only quote from Father Burge himself. He says (page 333): 'Nothing then remained . . . but to give Dom Pothier . . . the supreme direction of the work.'

We come now to Father Burge's main argument. He holds that my fundamental position is wrong. He tries to prove that the principle on which I proceed is unscientific, inartistic, and at variance with the terms of reference of the Commission. This principle of mine, according to Father Burge, is 'the reading of the majority and of the oldest MSS.' He says: 'I need not cite passages from the article, for I fancy the author will not object to this statement of his position.' The author, however, objects very much. He would be very sorry, if he had laid down such a foolish principle. Of course, when a certain reading has for itself all the oldest MSS. and, in addition, the majority of all the MSS., there can be little doubt about it. But it is just the cases where these two conditions are not realized simultaneously, that cause the difficulty. No; if I were to formulate my principle, I should say, 'The melodies of the Church in their original purity.' If Father Burge considers this principle unscientific and inartistic, he should address his remarks to the Pope. For, if I am not mistaken, it was Pius X who originated the phrase.

Father Burge next defines my position by a series of questions and answers. These are really too silly to call for any reply.

Again, he describes the principle by quoting from an article of Dom Mocquereau's in the *Rassegna Gregoriana* (April, 1904). He sums up Dom Mocquereau's plan thus: Count the number of the oldest MSS. for each version, and the majority carry the day. But if the votes are equal, you may toss up for it. This, indeed, does not sound very scientific. But let us see what Dom Mocquereau really says. He distinguishes three classes of melodies. The first class is formed by those for which the MSS. are practically unanimous; the stream of the tradition flows down through the centuries in perfect uniformity. Here there is no difficulty in fixing the proper version of a melody. In a second class we are at first confronted by a bewildering number of variants. But if we examine more closely into the matter, we find that these variants group themselves into a small number of divisions, cor-

responding to a similar number of families of MSS. By comparing these families, one with the other, we are then enabled to see which was the original version, and again we can fix a version definitely. But there is a third class in which even this procedure does not settle the question. The first thing the Solesmes School does in such a case is to try to get more MS. material. They get more photographs, and write round to their friends to look out for additional information. If even this does not bring clearness, a definite decision cannot be made for the present, and if some version must be adopted for practical purposes, a provisional selection has to be made. For this provisional selection, then, they follow these rules. If there is among the various versions a Roman one, they take that in preference to the others. If there is no Roman one, they select the one which seems the more beautiful. But if, even on the ground of beauty, there is nothing to choose between various versions, they 'toss up.' I should like to know what other procedure Father Burge could suggest. But I leave it to the reader to decide whether he quoted Dom Mocquereau fairly.

But Father Burge has greater difficulties against the archaeological principle. He doubts whether it is possible at all to restore the original version, whether our codices really contain the true Gregorian Chant. How foolish, then, of the Pope to order a return to the original form of the melodies! Why did he not first ask Father Burge whether such a return was possible? My critic points out (page 327) that a good two hundred years yawns between our oldest codices and St. Gregory. 'Are we sure that our MSS. faithfully represent the reform of St. Gregory?' In the next paragraph, he says: 'But there is something more. Is it quite certain that the tradition of the Chant flowed with pure and undefiled stream from the days of St. Gregory to the ninth century?' I do not quite see what is the difference between these two interrogations. But let that pass. I must, however, before I take up the argument, dispose of a statement made on page 328 about Dr. Wagner's *Neumenkunde*. I have read this book with great care, but found



nothing like what Father Burge makes it say. Perhaps he could explain away the 'bending its forms,' but about the ornamental neumes (hook neumes), which, according to Wagner, implied quarter-tones, the latter says (page 59): 'At all events the hook neumes were adopted in Rome, not later than at the fixing of the Roman Chant about 600'; and (page 60): 'The supposition that the ornamental neumes were added to the accent neumes as late at the eighth or ninth century is an impossibility from the point of view of historical development.' To be charitable to Father Burge I must suppose that his knowledge of German is only slight, and that he has misread Wagner.

The answer to Father Burge's difficulty, then, is simply that what we aim at restoring is the chant of the MSS. We hold that there is one definite form of melody underlying all the readings of the different codices, notwithstanding their being at variance in certain details. This underlying melody, then, we want to get at. Whether this melody is the melody of St. Gregory, is another question. The weight of historical evidence is in favour of the assumption that it is. At present Gevaert is the only man of note who is holding out against this conclusion. But if the Chant of St. Gregory is not contained in our MSS., then it is irreparably lost, and it would be Utopian to try to restore it. What we concern ourselves with directly, therefore, is the chant of the MSS. That is what Pius X ordered. He speaks of the chant 'which the Church jealously guarded in her liturgical codices,' and he is careful enough to designate it as the chant 'which is called the Gregorian.'

But, can this chant be restored in its smallest details? I may anticipate here another difficulty which Father Burge raises later on (page 341). He says that 'for a long time the outlines of the melody were, so to speak, in a nebulous state, and it was impossible that under these circumstances errors and variations in small matters should not creep in.' This is a very serious point. If the old scribes were so deficient musically that they did not know whether to write a tone or a semitone, our position is very precarious. One might imagine, therefore, that Father

Burge would devote some space towards proving his assertion. But no. All he has to say is that a certain melodic passage 'gives rise to a well-founded suspicion.' I might satisfy myself with pointing out that Father Burge has given no proof. To prove positively that he is wrong, is impossible for me here. It would require a critical apparatus altogether beyond my reach. But let me assure the reader that there is no foundation whatsoever for the suspicion that the old scribes were not sufficiently equipped for their task. They sometimes had difficulties, no doubt. But these difficulties arose not from their incompetency, but from a conflict between the traditional melodies and the prevailing theories. The prevailing theory included two things, the tone system and the mode theory. The tone system accepted only the natural scale with  $b\flat$  as the only chromatic tone. The mode theory stated four modes, those of  $d$ ,  $e$ ,  $f$ , and  $g$ , on one of which notes any melody should end. But when the first attempts were being made to write down the traditional melodies in diastematic notation—in some places these first attempts were made in the tenth, in others as late as in the fourteenth century—it was found that they showed semitones in places where they could not be expressed, above  $d$  and below  $g$ .

To overcome this difficulty various expedients were adopted. The simplest was transposition. By transposing a melody a fifth up, an  $eb$  could be expressed by  $b\flat$ ; by transposing a fourth up, an  $f\sharp$  could be expressed by  $b\natural$ . Thus we find the Introit, *Exaudi Domine*, of the Sunday after the Ascension transposed from  $d$  to  $a$ , the Communions, *Surrexit Dominus*, of Easter Monday, and *De fructu*, of the Twelfth Sunday after Pentecost transposed from  $f$  to  $c$  to express the  $eb$  (Dom Pothier's *Liber Gradualis* has all these in their untransposed form, omitting the  $b$ ). Also the *Gloria* of Mass VII., as I mentioned before, was written in  $c$  instead of  $f$ , in order to express the full tone under the final note. Similarly, the Communion *Beatus servus* of a 'Confessor non Pontiff' was transposed from  $e$  to  $a$  to express an  $f\sharp$ . By thus setting aside to a certain extent the mode theory, things were adjusted pretty easily. A greater

difficulty, however, would arise, if a melody required both an  $e\flat$  and a  $b\sharp$ . Here a transposition a fifth up would convert the  $b\sharp$  into an  $f\sharp$ . It seems that such cases did confront the scribes, though it is only by indirect means that we can now reconstruct such melodies. An interesting case is the Alleluia verse of the fourth Sunday of Advent. Here the Alleluia is in  $c$ , but the verse is transposed a tone lower, to  $d$ . If the verse were written in  $c$ , it would require  $f\sharp$  and  $c\sharp$ . Some MSS. transpose both Alleluia and verse to  $a$ . The  $f\sharp$  of the verse, then, is expressed by  $b\sharp$ , but the  $c\sharp$  must be sacrificed. As here the different parts of a composite piece are altered in their relation to each other, so also sometimes individual phrases of a melody are transposed a tone up or down to preserve a characteristic interval. Thus the Sarum Gradual writes the opening of the Introit, *Exaudi Domine*, mentioned above, which, in the normal position of the first mode, would read  $d\ e\flat\ c\ f$ , as  $e\ f\ d\ g$ , giving the rest of the melody in its proper form. An instructive example is the Alleluia verse of the Seventh Sunday after Pentecost, as given in the *Liber Gradualis* and the *Liber Usualis*. The latter writes it in  $a$ , thus having both a tone and a semitone above the final. Transposed down to  $d$ , the melody would have  $e$  in the Alleluia,  $e\flat$  in the middle of the verse, and  $e$  again in the repetition of the neuma at the end of the verse. The *Liber Gradualis* has it in  $d$ , but from the beginning of the verse transposes the melody a tone up, thus representing the scale

$$\widehat{d\ e\flat\ f\ g\ a\ b\flat\ c\ d}$$

by

$$\widehat{e\ f\ g\ a\ b\flat\ c\ d\ e}$$

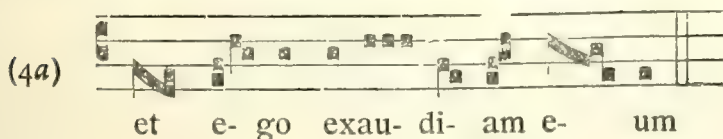
On the third syllable of the final word, *exultationis*, however, it returns to the normal position. But here, as in the Alleluia, it has both  $b\sharp$  and  $b\flat$ . In the transposition of the *Liber Usualis* this  $b\sharp$  would require an  $f\sharp$ , and has, therefore, to be sacrificed.

Such cases, though fairly numerous, form only a small portion of the whole body of the chant. We could con-

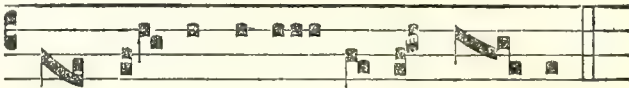


clude, *a priori*, that if the large majority of the melodies had not been in accordance with the theory, the theory could not have stood. Apart from these special cases, then, there is not the slightest indication in the codices that the scribes were 'in a nebulous state' as to how they should represent the melodies in diastematic notation. The opposite statement is a mere excuse for the unwillingness to accept the clear testimony of the documents.

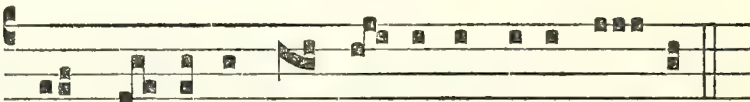
Another source of discrepancies in the MSS. are the changes which took place in the tradition of singing during the course of the Middle Ages. Father Burge quotes in this connexion a remark of Gevaert, who holds modern practice should show respect for the work of time. Gevaert makes this observation with reference to the Antiphon type *Benedicta*, which he holds belonged originally to the 7th tone and, after various vicissitudes, became a 4th tone melody with a chromatic  $f\sharp$  expressed by transposition a fourth up, as I explained above. In a foot-note he refers to the change of the dominant of the 3rd tone. In a more general way we might speak of the tendency to substitute the upper note of a semitone interval for the lower one. I mentioned in my article, page 51 (10), that I can understand the position of those who claim that such a substitution should be preserved wherever it became universal, or almost universal. I think that this is a debatable question. Personally, I advocate in all cases the return to the original version. I am influenced, in the first instance, by the fact that in a great many cases the older version is decidedly more beautiful than the later one. I mentioned the case of the passage *et omnes, ad quos pervenit* in the *Vidi aquam*. Similarly the *Christe* of the *Kyrie Fons bonitatis* given above seems to me much finer in its older form with the *b*. As another example in the eighth mode I mention the following from the Introit of the First Sunday of Lent :




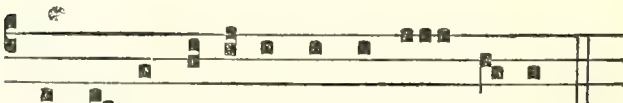
Mark how emphatically the accented syllable of *ex-audiam* stands out after the short recitation on *b*. This effect is much weakened in the later version :


(4b)   
et e- go ex-au-di- am e- um


Compare under the same aspect the following examples of the 3rd tone, taken from the Introits of the Tenth (5), Twenty-second (6), and Twentieth (7) Sundays after Pentecost :

(5a)   
Cum cla-ma-rem ad Do- mi-num, exaudi- vit

(5b)   
Do- mi-num, exaudi- vit

(6a)   
Si in- iqui-ta-tes observa- ve- ris

(6b)   
Si in- i-quita-tes observa- ve- ris

(7a)   
Omni- a quae fe-cisti no- bis



Omni- a quae fe-cisti no- bis

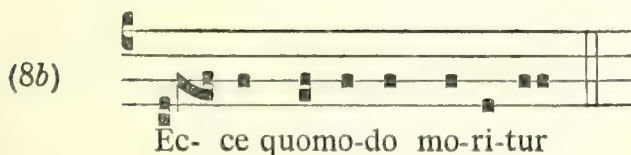
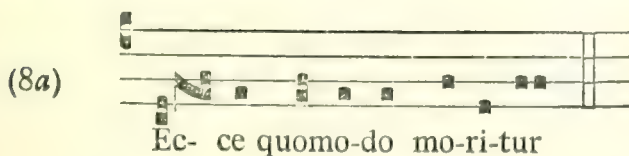
In example (6) I would also call attention to the figure on the third syllable of *iniquitates*. The gradual rise of the melody to *c* on the accented syllable is marred in (6b) by the anticipation of the *c* on *qui*. Corruptions like this are frequent in the later versions.

The psalmody, too, of the 3rd tone seems to me much more beautiful with *b* as reciting note, thus :

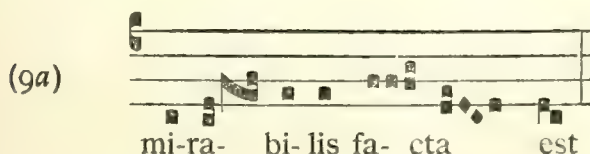
*b . . . . d c b c || b . . . . c a c b a*

than what we have at present, and I hope sincerely it will be reintroduced.

As in the 8th and 3rd tones *c* was substituted for *b*, so we find in the 4th tone *f* often substituted for *e*. As an example of the bad effect of this I quote the beginning of the *℟ Ecce quomodo moritur* of Holy Saturday :

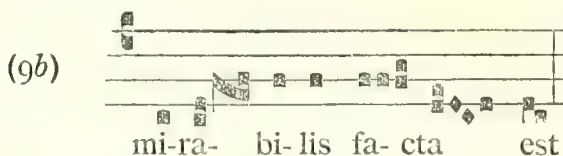


Similarly the change of the reciting note at *de angustia et de iudicio* in the *℣* is to the detriment of the melody. Again, in the Introit of Easter Sunday





is decidedly superior to



But even if the superiority of the older version were not so evident at the first glance, I should advocate the return to it. It is always a precarious thing to interfere with a work of art, and the presumption is always that the best form of it is that in which it left the hands of the composer. Moreover, I hold that I have Papal authority on my side. For I cannot see why Pius X's direction about the 'original purity' of the melodies should not apply in these cases also.

I need scarcely point out that even if this view of mine were not adopted, it would not weaken the case I made out against the *Kyriale* in the least. For the instances which I singled out for consideration in my former article were such as Dom Pothier had either no support for in the MSS. at all, or only the support of a few that have no special importance.

In his next paragraph (page 329) Father Burge charges the 'archæologists' with ignoring the fact that the Church recognizes as Plain Chant also compositions of a later date. Seeing that the Solesmes monks supplied the reading for a large number of melodies of comparatively recent origin in the *Kyriale*, this is a most surprising statement. As I do not want to charge Father Burge with wilful misrepresentation, I must assume that his mind is 'in a nebulous state.'

Then the work of the archæologists is made little of, because it amounts merely to one note in three hundred having been corrected. Supposing this were so, why should even 1 note in 300 be wrong? And is 1 in 300 so very little? There are about 1,800 letters on a page of the I. E. RECORD. If there were six printing mistakes on every page, would it not be said that the

I. E. RECORD was very badly edited? But is it only a case of 1 in 300? I have made a rough calculation of the notes in the *Kyriale*, and estimate them at about 15,000. One hundred and thirty mistakes in these would be at the rate of 1 in 116, corresponding to about fifteen printing mistakes on a page of the I. E. RECORD! So much for arithmetic.

Having, a moment before, branded the archæologists for not recognizing compositions of later origin, Father Burge next blames them for applying the same method to these as to the earlier ones, the same method to the corrupt as to the incorrupt! I have only one remark to make. If these later melodies are corrupt, why should they, even with some patching up, be embodied in the Vatican edition? Would it not be better to consign them to the dust-bin?

There is just one other objection under the 'scientific' aspect. It is that of instability. On page 328 we read: 'It is still possible that some day the libraries of Europe may disclose a MS. of the seventh or eighth centuries, and then what would happen? . . . And must the music of the Church be dependent upon every fresh discovery of archæology?' Why should the music of the Church not take advantage of the discoveries of archæology? Pius X apparently sees nothing objectionable in that. For in the final paragraph of his *Motu Proprio*, of 25th April, 1904, after expressing the hope that the Vatican edition will restore the traditional chant as far as the state of modern studies allows, he reserves significantly to himself and his successors the right of making changes. There is no danger of changes being made so frequently as to create practical difficulties. There is no fear—or perhaps I should rather say, no hope—of archæology making startling discoveries very soon. The chances of a MS. of the seventh or eighth century being found are remote in the extreme, and if one were found, it is highly improbable that it would be different from the MSS. of the ninth century. No, if the *Vaticana* had really represented the results of modern studies, it might perhaps have lasted for fifty years. As it

is, it will not outlive Dom Pothier's personal influence in Rome.

We now come to the second main point, the artistic quality of the archæological principle. Father Burge has not much to say here. He complains that Dom Mocquereau has not published what he has discovered about the *Art* of the Gregorian melodies. I suppose Dom Mocquereau knows best himself how to employ his time most usefully, and he will publish more about these matters when the proper time comes. But I might point out to Father Burge that a wealth of information about the Gregorian art of composition is contained in the third and fourth volumes of the *Paléographie Musicale*. Again, Father Burge complains that Dom Beyssac and myself did not apply any of these art canons in our criticisms of Gregorian melodies. This betrays an altogether wrong point of view. If there is question of restoring a work of art, that method is the most artistic which makes us re-constitute the work of art in its original beauty with the greatest amount of certainty. In our case the historical documents are the safest guides for this purpose. Then, having restored the work of art, we can derive from it the laws of its beauty. These laws, therefore, are dependent on the work of art, not the reverse. Only in case of doubt, when the documents fail us in a particular instance, we might apply the rules that have been found to govern similar cases. It is really surprising that anybody should advocate an æsthetic principle as the main guide in restoring Plain Chant, seeing the enormous havoc that has been wrought with the chant during the last three centuries by the application of amateur æsthetics.

The third point Father Burge raises is that the method I advocate is against the terms of reference of the Commission. Considering that I made my stand on the Pope's *Motu Proprio* of 25th April, 1904, I was naturally curious to see how Father Burge would prove that my position was opposed to the terms laid down in that same document. I was disappointed, however. Father Burge's trick is an old one, and shows no ingenuity. It is the



trick of fathering upon your adversary some absurd statement, which makes any further discussion needless. Father Burge says that we 'admit no "legitimate tradition" beyond the ninth century.' I wonder was ever a man so foolish as to hold such an opinion. The Solesmes monks or the present writer certainly never did. And this is the only thing Father Burge has to advance for showing that our principle is at variance with the Pope's terms of reference.

Father Burge, then, gives an account of what happened with the Commission, which I cannot let pass unchallenged. He says that because the archæologists could not see their way to accept the Papal instructions, it was necessary to give Dom Pothier the supreme direction of the work. Why, if the majority of the Commission were on Dom Pothier's side, as Father Burge maintains, should it have been necessary to supersede the Commission? Could not the Commission by majority vote have decided the question?

Before finishing the first part of his reply, Father Burge puts another silly question: Is Plain Chant made for man or man made for the Chant? He quotes Dom Mocquereau as saying that the Chant must be taken as it is, with its good and bad points. As a matter of fact, Dom Mocquereau does not say that at all. But let that pass. My article is growing too long in my attempts to deal with all the side-issues my opponent raises. But a word about the Pope's desire to see the use of the Chant restored to the people. Does the Pope say anywhere that the Chant should be changed so as to make it easier for the people? If we must have congregational singing at any cost, why not take up the Salvation Army hymns?

The second part of Father Burge's article is occupied with two attempts. First, he tries to show some reasons for the changes made in the Vatican *Kyriale*; secondly, he tries to prove that some of my statements as to mistakes in the *Kyriale* are erroneous. To the first I might simply reply that I never doubted that Dom Pothier had reasons for his changes. All the reformers, from Guido of Cherlieu down to the editors of the Reims-Cambrai and Cologne

editions, had reasons for their changes. But it will be instructive to look at some of these reasons. First, however, I have to point out a very grave omission Father Burge makes himself guilty of. On page 335, referring to my statement of Dom Pothier's predilection for the German tradition, he says: 'If the critic had been better informed, he would have discovered, with some surprise, that the so-called German readings of the *Kyriale* are met with in MSS. of very different origin.' And, again, on page 336: 'The critic never tires of repeating that the different corrections are not found in any MSS. To this I can only reply that in not any single case has any correction been adopted which is not justified by one or more MSS.' Why, then, does he not mention these MSS.? When I challenged him in the *Catholic Times* to quote those MSS., he got out of it by saying: 'Neither the Editor nor the readers . . . have any desire to see these notes bristling with quotations that can be of interest to the erudite alone.' Now he has filled twenty-two pages of the I. E. RECORD, and still there is not a single quotation of the alleged codices. *Hic Rhodus, hic salta*. You must quote your codices, Father Burge, or stand convicted.

Of course, the reason why he does not quote them is plain: he does not know any. Neither does the member of the Commission, who prompted him, know any. This confident assertion that they exist, is a mere game of bluff. But it will not deceive any intelligent person.

We read on page 336: 'We can hardly expect the archæologists to enter into the niceties of Gregorian art that are displayed,' etc. Niceties of Gregorian art, indeed! And it took exactly thirteen hundred and one years since the death of St. Gregory, to evolve this nicety of the Gregorian art! Imagine a literary critic finding the genius of Shakespeare in some change a twentieth-century editor introduced in one of Shakespeare's plays! Why, that literary critic would be laughed out of existence.

Referring to my statement that Dom Pothier's version of *templo* is not found in a single MS., my critic remarks: 'I feel sure this is quite an oversight on the part of the

critic, otherwise such an accusation might give rise to unpleasant rejoinders.' I do not understand the second part of this sentence, but I can assure Father Burge that there was no oversight on my part. His quotation from Guido of Arezzo is quite irrelevant. Applied to the text in question Guido's remark means that the *a*, which is printed as a Liquescent, might be sung either as a Liquescent or with fuller production. But whichever way you sing it, it remains an interpolated note, and I repeat, therefore, Dom Pothier's version is *not found in any single MS*.

We now come to the *Kyrie Fons bonitatis* mentioned already. Father Burge objects to my calling Dom Beyssac's treatment of this melody 'masterly.' How masterly it is, becomes strikingly clear when we compare it with Father Burge's treatment. In dealing with a historical question Dom Beyssac relies on historical evidence. Father Burge relies on his imagination. He tells us the story of the development of the melody, as if he had been looking on through all the centuries, but his explanation has just the value of an idle moment's fancy. If we consult the MSS., we find that there is no necessary connexion between *d* and *b* on the one hand, and between *e* and *c* on the other. The German MSS., which have invariably *c*, have invariably *d* also. On the other hand the Aquitanian MSS. have *e*, even when they have *b*. Only very few MSS. (five out of about a hundred) have *e d*, and the fact that they are of widely different origin, proves the accidental character of the change, which, as Dom Beyssac suggests, is probably due to the false analogy of the *e d* on the first syllable of *Christe*. But a funny mishap befalls Father Burge, when he speaks of a Tristropha on *b*. Father Burge, did you ever see a Tristropha on *b*? I never did, and I never heard of anybody else who did. Of course, there may be such a thing in one of the 2,500 codices that are estimated to contain Gregorian notation. But why do you keep away from the world the secret of such an interesting occurrence? But anyhow, there is no Tristropha on *b* in this melody. Where, then, did Father Burge get this interesting idea? Evidently he saw three *c*'s in the



Vatican version, and jumped at the conclusion that this must be a Tristropha. Then, having learned from his Roman correspondent that the original melody had *b* at this place, he transferred his Tristropha to *b*! There is not even a Tristropha on *c*, however. There is a *Pes stratus a c c* (replacing the original *a b b*) followed by a Clivis *c b*, a slightly different thing. Father Burge's mistake, by the way, shows the desirability of resuming the old, distinctive form of the Strophicus, as has been done in the Solesmes rhythmical editions of the Vatican *Kyriale*.

Another 'reason' is given for the change of *gloriam* (Ex. 12 and 13). Here, according to Father Burge and Dom Pothier, 'the variety of resources at the command of the ancient Gregorian artists were exhausted.' But is not the repetition of a melodic figure one of these resources, and have not all the greatest composers of all times made free use of this resource?

With regard to my example (14) Father Burge has misunderstood my remark. The original version had *g a b a g f*, thus giving a tritone with all its horrors. I shall presently say a little more about the tritone. I must insert a couple of other remarks. Father Burge says that *b* was changed into *c*, according to the traditional demand for a more decided note. On the preceding page he says similarly that *b* was changed into *c* to give more precision and vigour to the melody. Was this really the reason for the frequent changes made in the later Middle Ages? Professor Wagner has a very different interpretation. He says: 'It was the endeavour to remove or to obviate the difficulties that attach to the interval of the semitone.' I have not the slightest doubt that Wagner is right. Even in modern times untrained singers sing frequently a third *a c* for *a b* or *a b<sup>b</sup>*. Such singers represent the musical development at the stage of the pentatonic scale, which has no semitone: *a c d f g a*.

Again, Father Burge thinks it strange that I should speak of the difficulty presented to a modern musician by the full tone under the tonic, considering that Irish peasant singers are so fond of the 'flattened seventh.' I

have very great respect for the Irish singers, but I did not know that they should be considered modern musicians. Moreover, the 'flattened seventh' is by no means identical with the full tone under the tonic. Practically all the melodies that have the 'flattened seventh' either avoid the tone under the tonic or sharpen it. If I were to challenge Father Burge to quote a few Irish melodies of the 'Soh' mode, showing a full tone under the tonic at a cadence, he would have plenty of difficulty in finding them.

Now to the tritone. Father Burge says: 'This [the objection to the tritone] is one of the cases of "legitimate tradition."' Is it really? As I have not yet stated directly what I consider as the meaning of 'legitimate tradition,' I will do it here. A legitimate tradition, I hold, is that tradition which preserves the original intact. Any tradition which changes the original is not a legitimate tradition, but a corruption. If this does not meet Father Burge's views, let him give a definition of his own. Simply to assert that a certain tradition is a legitimate tradition will not do.


Father Burge suggests that it was 'prudence' which prevented me from calling attention to certain differences between the readings of the MSS. and the *Vaticana*. I stated distinctly, page 48 (7), of my former article, why I left aside certain cases. Father Burge might give me credit for truthfulness, anyhow. I shall show presently that I am not afraid to quote a few examples of tritones. But first let us glance at Father Burge's examples. He says his example (15) is found in some old MSS. I think I might with great safety deny this statement. I should run very little risk of being refuted. But perhaps it is better for me not to run any risks, and so I will confine myself to challenging Father Burge to produce his authority for his example (15).

Another mishap befell Father Burge in his example (18). The last five notes have dropped down one degree. Who is guilty of this gross carelessness in copying—is it the member of the Commission who 'violated the

Pontifical secret' by communicating this reading to Father Burge, or is it Father Burge? I leave it to him to explain.

To the question of the tritone itself, I quote a few examples from books edited by Dom Pothier :

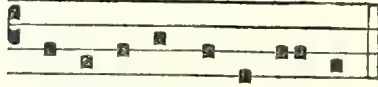
(10)



Pa- rem pa-ternæ glo-ri-ae

(Christmas Hymn)

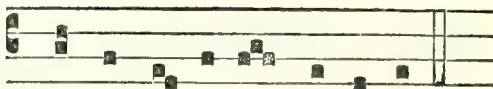
(11)



alle-lu-ia, alle-lu-ia

(Magn. Ant. of Low Sunday)

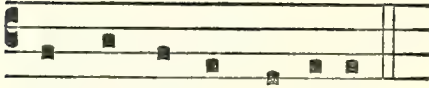
(12)



Quae tu cre-asti pecto-ra

(Veni Creator)

(13)



In hymnis et canti-cis

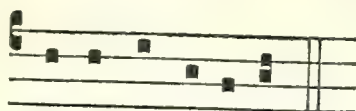
(Lauda Sion)

(14)



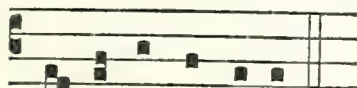
Ver-bum su-pernum pro-di-ens





gestaque forti- a

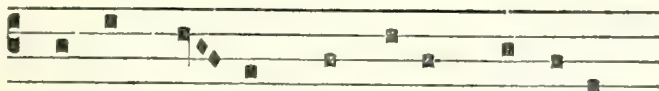
(Vesper Hymn of Several Martyrs)



o-ran-tem inve-nit

(2nd Vesper Antiphon of St. Cecilia).

Would Father Burge have all these changed? I have confined myself to simple chants, such as might be expected to be sung congregationally. If I had gone to the Schola or Solo chants, I could have quoted almost without end. But I have one more example:



Carnem vi- dens nec cavens laque- um

If the former examples were 'horrors,' what will Father Burge call this? And this is a chant published by Dom Pothier without any necessity—it is not in our present Liturgy—but merely as a specimen of fine medieval compositions! The example is taken from the Easter Sequence, *Salve dies*, in Dom Pothier's 'Variae Preces.'

So far Father Burge has admitted that Dom Pothier did make changes, and only has tried to find some justification for them. He now proceeds to show that some of my statements as to such changes are erroneous. He makes out eleven mistakes in these statements. Suppose for a moment he was right in this, what would it mean? It would be pretty bad for me, but how would the Vatican *Kyriale* stand? There would still be about seventy arbitrary and evident changes in it—bad enough for a little book of its size. But let us examine into my supposed errors.

1st Error. 'The critic complains that in the *Gloria* of Mass VII. the editors omit the *b*<sup>2</sup> and sharpen the leading note. As a matter of fact, there are only two *b*'s in the piece, and *both of them are flattened*.' Well now, really, Father Burge, I have a grievance against you. To imagine that I could be guilty of such a transparent blunder! Why, any school-boy could see that all the *b*'s of that piece in the Vatican edition are flattened, and you think it possible that I did not see it! Surely, when my supposed mistake was so terribly gross, you might have stopped for a moment to see whether there was not something amiss. It would have been better for you, too. For it is my painful duty to point out to you that, as I distinctly stated, the piece is written in *c* in the MSS. and transposed to *f* by Dom Pothier. The *b* of the original, therefore, has become *e*, and, needless to say, there is no flat before the *e*.

2nd Error. 'In the Cantus *ad libitum*, Kyrie II., he says there are only two *Christe*. I have examined three editions, and in all I find three *Christe*.' A nice piece of logic: Three editions have three *Christe*, therefore the Vatican edition has three *Christe*! I think I must recommend our Professor of Logic to give this to his students as a typical specimen of a bad inference. If Father Burge does not mind spending a few shillings, he might procure another half dozen, or even dozen, editions, all having three *Christe*, and still the fact remains that the Vatican edition, that is, the edition that issued from the Vatican printing establishment, has only two *Christe*. Or does Father Burge really believe that I cannot count three? The explanation of the puzzle is so simple that Father Burge would have guessed it himself, if he had not been bent on finding fault with me: the reprints of the Vatican edition, with the exception of a few early ones, corrected the mistake.

3rd Error. 'In Gloria III., the MSS. give a double *d* at *Te* in *Laudamus Te*; the critic declares Dom Pothier only gives one. As a matter of fact, the editors have given the double *d*.' Very funny again! There is a long neuma

on this *Te*, and in the course of it two *d*'s happen to come together. But what I wanted to convey, and what, I think, I conveyed with sufficient clearness to any unbiassed mind, was that the MSS. have two *d*'s, where Dom Pothier has only one, that is, right at the beginning of the phrase.

Next we get seven errors in a bundle. 'Seven other statements are erroneous in their assertion that "Dom Pothier's" version is unsupported by any MSS. This, as I have shown above, is altogether inaccurate.' I beg your pardon, Father Burge, you showed nothing of the kind. You made a general assertion, but the proofs for your assertion are wanting still.

And now I have to call attention to a nice piece of arithmetic. We had three 'errors' dealt with singly, and then seven in a bundle, and these together make the eleven! Perhaps, after all, I took Father Burge too seriously when I protested against his imputing to me gross carelessness. To a man who makes  $3 + 7 = 11$  it might appear a venial offence to say that there is no flat when there is a flat, or to say that there are only two *Christe* when there are three, or to say that there is only one *d* when there are two.

We are nearing the end now. But before I take up Father Burge's final thrust, I have two other small points to deal with. My opponent holds me up to ridicule for growing indignant over a version of the *Vaticana*, which he quotes under No. 21. With his usual inaccuracy he misquotes the version of the MS. I stated distinctly that the MS. has *a g a g* where Dom Pothier has *a g a*. Instead of that Father Burge changes the *f* on the second syllable of *tollis* into *g*. But apart from that, is there any reason for my showing special indignation at this example? Not the slightest. It would be perfectly ridiculous for me to grow indignant over this case any more than over any of the other eighty or so. But neither did I. What roused my indignation was that Dom Pothier made five changes in a short little melody for which there are no variants in the MSS. at all. I feel sure Father Burge himself could have seen that, if he had wanted to do so.

Then my critic complains that I left out St. Gregory



in my list of reformers. I may modestly remark that I am not aware of any historic evidence that St. Gregory was a reformer in Church music. That he did several things for Church music is beyond reasonable doubt. But whether his work had in any way the character of reform is not proved as far as I know.

Having failed to disprove any of my statements, Father Burge finally accuses me of disloyalty. Loyalty is a peculiar thing in these matters. I wonder was Father Burge loyal during the thirty years that the Ratisbon Chant was authentic? Did he preach then from the house tops that the Ratisbon books ought to be introduced everywhere? Did he do his best to influence his brethren, the English Benedictines, to lay aside the Mechlin Chant, and to adopt the authentic version? Perhaps he did. I do not know. But one thing I know: Dom Pothier was not 'loyal' in those days. In spite of repeated declarations of the Roman authorities that the Ratisbon books contained the authentic Gregorian Chant, he published his *Liber Gradualis*, and did his best, too, to have it sung in as many places as possible. With these things fresh in our memories, is it not surprising to find people bragging about loyalty? Or look at it in another way. Suppose the Pope changed his mind over night, and made those things which Father Burge tastefully likens to a 'chamber of horrors' obligatory for the whole Church, what would Father Burge do then? Would he become disloyal, or would he suddenly change his æsthetic convictions?

He grows hot over my statement that 'this question cannot be settled by decrees.' I do not see why he gets up this indignation, unless it be for mere histrionic display. I made it perfectly clear in what sense I understood these words. I pointed out that if this question were to be settled by decrees, it would have been settled long ago. Were there not enough decrees in favour of the Ratisbon edition? And yet, as I said, with one stroke of the pen a Pope cancelled them all. And so it will be with the decrees that Dom Pothier got—or obtained, or received, or any word that will please Father Burge—for his edition.

I am not disloyal. I have no fault to find with authority. I am an ardent admirer of Pius X. I hailed with delight, and accept without reservation, his two *Motu Proprios* on Church Music. And as to the Congregation of Rites, surely we cannot expect them to examine the MSS. to see whether Dom Pothier carried out his task faithfully. My quarrel is with Dom Pothier alone, and if I feel rather angry with him, it is precisely because he has frustrated the intention of the Pope, and placed the Holy See in a very awkward position.

Father Burge concludes his article with a quotation from Pope. So I may appropriately conclude with a quotation from Pius X :

The melodies of the Church, which are called Gregorian, shall be restored in their integrity and purity.

H. BEWERUNGE.

## CARDINAL LOGUE AT BOBBIO

ON the return journey from his recent visit to Rome His Eminence Cardinal Logue paid a visit to the far-famed town of Bobbio, the last home and resting place of St. Columbanus, and of many other Irish saints and scholars. His Eminence was received by the Bishop, clergy and people of Bobbio with every mark of reverence and respect not only as a Cardinal and Prince, but as the most illustrious living representative of the Church and country of St. Columbanus. On the 25th of March, a great ceremony was held in his honour, in the Cathedral of Bobbio, where the Vicar-General of the Diocese, Mgr. Bobbi, delivered an oration on the saint and on Ireland, which we find published in the local paper, *La Trebbia*, of the 6th of April.

The occasion was so interesting, the memories recalled in this discourse so important, and the sympathy with Ireland so evident and so sincere, that we think it worth while to reproduce the principal passages in the oration. It should be noted that the distinguished orator had only a few hours' notice of the task imposed on him by the Bishop of Bobbio.

I am obliged, in the circumstances [he said], to refer you to my two former conferences on 'The Footsteps of St. Columbanus from Leinster to Bobbio,' and 'The Ideals of St. Columbanus.' Here and now I need only recall how the *gifted youth*, who took refuge in the desert during the five most critical years of his life, and the *student* who burned with ardour for the cultivation of science and letters in the monastery of Bangor, held hidden beneath the veil of modesty one of those superior minds which take in almost at a glance all the evils of the age in which they live, and one of those generous hearts that are moved to spend themselves in the effort to overcome them. Does it not look strange to us in these days that he, preceded only by the Cross, with the Gospel hung around his neck, fearing nothing and hoping nothing from men, should go forth to proclaim to rulers and subjects that if there is any code of reform in the world it is the Gospel, and that if there is any banner to be



held aloft in the supreme moments of a nation's life it is the banner which bears inscribed upon it the holy Cross. Strange, too, it seems to us that in his journeys between the sixth and the seventh centuries he should have won over to his cause thousands of followers to send forth as angels of the Lord for the salvation of Europe. More strange still does it appear that the indomitable conqueror, as he has been called, should have raised his voice, with an eloquence worthy of St. Paul, in favour of the downtrodden and oppressed, and fought for their interests from the coasts of England to the crests of the Pyrenees, of the Vosges, of the Jura, of the Alps, resting only when he found here in Bobbio the peace of the grave. Now in all that, besides the divine impulse and the movement of grace, there was—and on what more suitable occasion should it be proclaimed—the disposition and character of the nation to which he belonged.

A simple glance at history is sufficient to convince us that the sympathetic branch of the Celtic family which flourishes in the Virgin Island of the Atlantic has an innate tendency to expand; and wherever it carries its language and customs there also it brings with it the Cross of its faith and the evergreen trifolium of its banner. This national inclination reveals itself in the most striking fashion in our Apostle. Perhaps no man ever crossed through Europe with a more ardent desire of planting amongst the Frankish, German, and Latin races, the graceful forms of the true and the good, which in an epoch of universal desolation and decay were providentially preserved in Ireland.

Banished from France by King Theodoric through the evil influence of Brunehilde, after more than twenty years of apostolate, the indomitable missionary wept like a child at the thought of being driven back by force to his native land, and by his prayers obtained from Heaven unfavourable winds that sent back to the coast of France the ship that bore him homewards. When we remember the bitter struggles he went through and the storms that broke over his head, owing to the fierce ardour with which he, in a strange land, endeavoured to maintain intact and intangible certain customs of his Irish brethren in the faith, we should also bear in mind the tender affection that he bore to the land of his youth and to the monasteries in which his ardent faith was nourished. Over that land the Roman eagle had never spread his wings, and yet the faith was planted there without martyrdom and without blood. Who can wonder that that far off land should be to him the centre and the summit of his earthly affections. This sacred love of country he invoked as his supreme defence when writing with unwonted candour and frankness to the Fathers of the Synod of Macon, he said, 'Pardon me, O most holy Fathers, for if I speak it is my nation that speaks in me.'

And if, as formerly at Luxeuil, at Annegray and Fontaine, in Gaul, and at St. Gall in Switzerland, a colony of Irish monks was established by the glorious Apostle, here, in this hidden corner of Italian soil it was planted with all the forms and graces of the far-famed Bangor, and became in this southern peninsula a regular constellation of saints and the greatest university of its age.

How pleasant it is for us to return in thought to the day when the illustrious Irish exile appeared for the first time on the banks of the Trebbia, and became enamoured of our silent hills. Tradition tells us that the sun shone more brightly than usual on that memorable day, as the saint came up, up through the valley from Barberina, and, as was his custom, blessed the earth and the fields, and the waters of the river, the birds of the air, and the trees of the forest; and having arrived at the spot where this beautiful church stands to-day, kissed the earth and planted the Cross, whilst the deep silence that reigned all round was broken only by his blessed words, *Pax Tibi*, and by the answer of his companions, *In nomine Christi*. That, indeed, O people of Bobbio, was the happiest moment of our history. Under her Irish banner, Bobbio became the Bangor of northern Italy, and the lighthouse of Christian civilization throughout the Middle Ages. When we recall the names of so many monks of Celtic and Anglo-Saxon origin, of so many saints who now sleep under the arches of the Basilica alongside their first Abbot, we are compelled to recognize that for many centuries Bobbio was the second home and the second fatherland of many of Ireland's most honoured and glorious sons.

Up to the end of the thirteenth century numerous pilgrimages were made here, not only from Ireland, but from France and from Germany, to pray at the tombs of the holy Abbot and his companions. Tradition tells us that amongst these pious pilgrims one of the most illustrious was Francis of Assisi. The humble lover of poverty came to kiss the earth made holy by the great rival of St. Benedict, a patriarch like him of the 'Monks of the West.' How sweet a thought for us that the *poverello* of Assisi should one day have penetrated unobserved to the crypt of the Basilica, and there, with outstretched arms, have prostrated himself before the sepulchre of our great patron and protector!

To these pilgrimages was due, in great measure, the exceptional richness of the library of Bobbio. Books, paper, parchment, were often the most worthy gifts presented at his shrine. It is not without emotion that we read to-day the dedicatory lines in which Dungal of Pavia offered a present to his illustrious countryman:—

'Sancte Columba, tibi Scotto tuus incola Dungal  
Tradidit hunc librum quo fratrum corda beentur.  
Qui legis ergo, Deus praetium sit muneris, ora.'

Well may we lament the disappearance of that library, Good reason we have to curse the evil genius of Napoleon I who dispersed it. But on what better occasion than this, in the presence of His Eminence Cardinal Logue, could we recall the fact that these parchments and books still survive in many of the libraries of Europe to the glory of St. Columbanus, and of his learned monks?

Some people, indeed, have expressed a fear lest there may have lay hidden under the ardour of the monk an ambition directed to political ends, and to the destruction of thrones already shaken. Nothing is farther from the truth. If in the case of Brunehilde he uttered fiery words of censure against the unscrupulous voluptuousness of power; if in the case of Theodoric he denounced vice under the shelter of a crown, he did so in defence of the sanctity of Christian law and of the rights of Christian liberty. As for himself hundreds of times he found glory at his feet and repelled it; he found riches thrust upon him but treated them only to a malediction. Against ambition he inveighed with all the energy of his soul, keeping to the code he had drawn up for his monks, and which said, *Ne exeat verbum grande de ore monachi*.

Others, like Alexander St. Priest and Michelet, were deluded by his frankness and independence into the belief that his attitude towards the Holy See was a distant symptom which heralded the Lutheran revolt. Again, nothing further from the truth. In his works and in his aspirations he was neither a Fra Martino nor a Fra Dolcino. He had, if you will, all the energy of an Arnold of Brescia, but all the ideals and manners of a St. Bernard.

In his various contests for his Irish liturgy, for the celebrations of Easter and in the controversy on the 'Three Chapters,' he looked to Rome as his polar star. A glance at his letter to Boniface IV is enough to convince us that the Primacy of St. Peter had no more pronounced and devoted witness. In his old age he is said to have frequently looked out over the crests of the Appenines in the direction of Rome, and stretched out his hands to embrace the great St. Gregory. That judged by rigid criticism there may be in his works a few exaggerated sentences, I am not prepared to deny; but remembering his enthusiastic character and his love of country and of liberty, it is a case, if ever, in which we may say, 'To him who has loved much, much shall be forgiven.'

The orator, then, goes into more minute details about the apostolic labours of Columbanus and his companions, and into the general spirit of his apostleship in France, Austria, Switzerland, and Italy, and then he continues:—

And, now, with all these memories fresh upon us, memories



that bind us in Bobbio to the Irish nation represented here by its illustrious Cardinal Primate, I address to him a word of reverent salutation which will be at the same time a prayer.

Your Eminence, in returning to your Primatial See of Armagh, will touch the soil of France, every inch of which has memories of him and of your countrymen. But, with the exception of Luxeuil, the grass grows on the scenes of his labours. Silence and gloom dwell around the walls of the monasteries that he founded there. The work of the great apostle of liberty has few to appreciate it in the so-called home of liberty: but when you tread once more the soil of your native land, tell your countrymen that in the distant valley of Bobbio, around the sepulchre of your saints, there is no desert, no silence, no gloom. Thirteen centuries have passed and their memory is ever fresh and young in the midst of us. You may say, indeed, that our ancient glory has passed away, that it is all over or at least under a sad eclipse, but that we still hope much from the relics that we possess. Our hopes are green as the hills of your native Ireland, as the banner of your countrymen. Say also that we love your country, the sister and in a sense the mother of our own, and that we hold in our hearts, with that of our great protector, the names of the O'Neills, O'Connors, O'Briens, and O'Connells, against the Cromwells of every age and clime, and that we wish your great Catholic island with unanimous voice, happiness, prosperity, and freedom.

There is, we understand, a new Bishop in Bobbio, who has undertaken, as one of his first labours, to repair and restore the Shrine of Columbanus, much worn and damaged by the lapse of years, and to erect some memorial over the tombs of his principal companions. Upwards of twenty Irish Saints are buried there with little or nothing to mark their graves beyond the register faithfully kept in the Diocesan Archives.

J. F. HOGAN, D.D.

# Notes and Queries

## THEOLOGY

### FREQUENT COMMUNION

THE decree *Sacra Tridentina Synodus*<sup>1</sup> has put an end to controversies about the requisite dispositions for frequent and daily reception of Holy Communion. In the primitive Church the faithful, generally speaking, received Communion at every Mass; but when the days of early fervour ceased this salutary custom was not followed, though at all times the Church showed her earnest desire that her children should often approach the Sacred Table. There were decrees of General Councils and Roman Congregations recommending frequent Communion, but theologians, to a great extent, annulled the wishes of the Church by demanding, through an over-anxious reverence for the Real Presence, very exceptional dispositions. A brief statement of the provisions of the recent decree will show the dispositions which the Church deems necessary in those who frequent the sacred banquet of the Body and Blood of our Lord.

1. Frequent, even daily, Communion is open to all the faithful who are in the state of grace, and who approach the Sacred Table with right intentions.

2. This condition of mind implies that the Blessed Sacrament should be received not from habit, or vanity, or any worldly motives, but from a desire to please God, to be united to Him in the bonds of charity, and to provide against the various trials and tribulations to which flesh is heir.

3. Though it is desirable that those who frequently receive the Blessed Sacrament should be free from deliberate venial sins, still the absence of this perfection should

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<sup>1</sup> I. E. RECORD, April, p. 376.

not prevent anyone from receiving Holy Communion daily, since the graces of the Eucharist supply the best means of acquiring perfection.

4. Though the Sacrament of the Altar produces its effects *ex opere operato*, better dispositions gain more abundant fruit ; hence previous preparation and subsequent thanks to the Almighty, according to the faculties, condition, and duties of each one, are most desirable.

5. That more abundant graces be obtained, the advice of a prudent confessor ought to be sought and followed ; but it is his duty to refuse Communion only to those who are not in the state of grace, or who have not right intentions in approaching the Altar.

6. Parish Priests, Confessors, and Preachers are expected to recommend the faithful to frequently receive Holy Communion in accordance with the doctrine of the Roman Catechism which, among many other useful things, says :—

It will, therefore, be the part of the pastor frequently to admonish the faithful, that, as they think it necessary every day to nurture the body, they should also not neglect every day to feed and nourish the soul with this sacrament ; for the soul, it is clear, stands not less in need of spiritual, than the body, of corporal, food. And here it will be most useful to recapitulate the inestimable and divine advantages, which, as we have already shown, flow from sacramental Communion. The pastor will also cite the figure of the Manna, which it was necessary to use every day, in order to repair the strength of the body ; and will add the authorities of the Fathers, which earnestly recommend the frequent participation of this sacrament ; for the words, ‘Thou sinnest daily ; receive daily,’ are not the sentiment of St. Augustine alone, but also, as diligent enquiry will easily discover, the sentiment of all the Fathers, who wrote on the subject.<sup>1</sup>

7. Frequent Communion ought to be encouraged especially in Religious Institutions. At the same time the decree *Quemadmodum*, 17th December, 1890, remains in full force, the object of which was to repress certain abuses in regard to manifestation of conscience, and to reception of the

<sup>1</sup> *Catechism of the Council of Trent*, Donovan, p. 238.



Blessed Eucharist, which crept into certain Communities of nuns having simple or solemn vows, and into some lay Communities of men. The decree laid down that permissions and prohibitions in regard to the reception of Holy Communion belong alone to the ordinary or extraordinary confessors of such institutions, no power remaining in the hands of Superiors, except in the case of subjects who, since their last confession, have given serious scandal to the community, or have been guilty of grave external faults; in which cases the Superior may forbid Communion until the next confession. When this confession is made, the right of the Superior lapses, even though the confessor, for reasons which seem good to him, does not impose any public penance on the delinquent.

The decree *Sacra Tridentina Synodus* also encourages frequent Communion in clerical seminaries and in Christian colleges of every kind.

8. The rules, constitutions, or calendars of Religious Institutions, fixing certain days for Holy Communion, are directive and not preceptive. The prescribed number of Communions must be considered the minimum for religious life, more frequent Communion being recommended in accordance with the instructions of the present decree. The decree *Quemadmodum*, however, states that if subjects obtain permission from their confessor to receive Communion more frequently than is indicated in the rules, constitutions, or calendars of the Community, they shall tell their Superiors who, if they think that there are grave reasons to the contrary, shall explain these to the confessor whose judgment is final.

Superiors are to see that this decree is read for their subjects each year, during the octave of the Feast of Corpus Christi.

9. Finally, ecclesiastical writers are to cease in the future from all controversy concerning the dispositions which are necessary for frequent and daily reception of Holy Communion.

**WEEKLY CONFESSION AND INDULGENCES**

An important decree appears in the present number of the I. E. RECORD<sup>1</sup> concerning the necessity of weekly confession for gaining Indulgences. Daily Communion—even though one or two days of the week be omitted—is declared sufficient, without weekly confession, for gaining indulgences for which such confession was formerly necessary. Certain indulgences, such as those of Jubilees, will, as in the past, require special confession, notwithstanding this modification of previous legislation.

**CASE OF RESTITUTION**

REV. DEAR SIR,—A penitent, who was bound to make restitution, gave his confessor the money to be sent to the person to whom it was owed. The confessor lost the money. Was the penitent bound to make restitution again? Some young theologians have been discussing this question. An answer will oblige them.

P. D.

The solution of this case depends on the position which the confessor holds. Is he agent of the penitent, or of the creditor to whom restitution must be made? If of the penitent, then the creditor has not received his money either personally or by his representative, if it has been lost while in the hands of the confessor. If he is agent of the creditor, then the latter has been paid the debt and no further claim rests against the debtor.

For our part, we believe that the confessor is agent, not of the creditor, but of the penitent, because the creditor has given no commission to the confessor to act in his name. This is undoubtedly the common opinion of theologians. It is said on the other side that confessors have received the necessary commission, because creditors, if consulted, would say that they prefer restitution to be made through a confessor than through other and less safe means. The evident reply to this argument is that an interpretative

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<sup>1</sup> See page 469.

agency is no agency. The question is not what would creditors do in certain circumstances, but what have they done? Besides, how does it appear that creditors would select the confessor as their agent? Why should creditors be interpretatively compelled to select, *at their own risk*, one way of having restitution made to them, while there are many safe means of making restitution *at the risk of the debtor*?

At the same time, seeing that some theologians of great authority, Lehmkuhl,<sup>1</sup> for instance, hold the view which is favourable to the penitent, he is not to be obliged to pay again if, without any fault on his part, the money has not passed from the confessor to the creditor.

J. M. HARTY.

## LITURGY

### THE CEREMONIES TO BE OBSERVED IN PREACHING

REV. DEAR SIR,—In my part of the country there is a difference of opinion and a want of uniformity in practice among priests about the following points. (1) On which side of the altar the notices are to be published. (2) On which side the sermon or instruction is to be delivered. I refer to occasions when the priest does not go into the pulpit, and to places where they have no pulpit. If there is any rule on the above matters, myself and others here would be very glad to know.—Yours faithfully,

SACERDOS.

We have not seen it stated anywhere that the distinction implied in our correspondent's queries really exists, and we do not think there are any grounds for it. The notices may be published—unless there is some reason to the contrary—immediately before the sermon, and, therefore, the same place will serve for both. At any rate, what applies to the delivery of the sermon will equally apply to the publication of the notices. We shall then, going somewhat beyond the limits of the proposed questions, try to answer

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<sup>1</sup> *Theologia Moralís*, i., n, 1030, R. 3.



the following :—(1) What is the proper time for delivering the sermon in connexion with a Low Mass ? (2) Where should it be delivered ? and (3) What are the proper vestments to be worn on the occasion ?

1. The most approved time for having the sermon at Mass is immediately after the reading of the first Gospel. ‘Concio,’ says Wapelhorst,<sup>1</sup> ‘infra Missam habetur post Evangelium. Ita ab Apostolorum temporibus. At de consensu Ordinarii Sacerdos in Missa postquam se communicavit et priusquam Communionem distribuit adstantibus ad altari sermonem ad populum habere potest.’<sup>2</sup> While then it best accords with the spirit and letter of the *Ceremonial* to have the sermon immediately after the Gospel it may, with the Bishop’s consent, be deferred until the Celebrant has communicated himself, or until he has distributed Communion to those present. It is rare, we think, to have the sermon intervene between the Priest’s Communion and that of the faithful, and the evident inconvenience attaching to this practice would make it most undesirable unless in very exceptional cases. One such case would be where the Priest wished to deliver a very short address, or *ferverino*, to those about to receive their First Communion. Priests generally find it most convenient to preach after they have taken the Ablutions. Where the custom exists of preaching after the last Gospel, and has the tacit approval of the Ordinary, it may be continued, provided that the abuse of persons going away without waiting for the Instruction is effectively guarded against.

2. The proper place for the delivery of the Sermon is the Pulpit, or Ambo.<sup>3</sup> Any reasonable cause, however, will justify the use of the Altar for the purpose, especially if the preacher be the Celebrant of the Mass. If the Blessed Sacrament is not reserved in the Tabernacle we think the preacher may stand in the centre of the Altar. Reverence for the Real Presence would recommend the propriety of not turning the back directly on the Tabernacle. In this

<sup>1</sup> Comp. Sac. Lit., p. 491.

<sup>2</sup> S.R.C. Decr. 3059, n. 10.

<sup>3</sup> *Ceremoniale Episcoporum*, l. i., c. xxii., and authors generally.

case the preacher should stand a little to one side, and the Gospel angle should be selected in preference to the Epistle. 'Quod si concio fit ad ipso Celebrante, ipse sedebit in cornu Evangelii . . .'<sup>1</sup> It seems congruous that the side prescribed for the singing and reading of the Gospel, should also be selected for the delivery of a sermon, the theme of which, generally speaking, is supposed to be founded on the lessons conveyed in the Gospel read in the Mass of the day.<sup>2</sup> The quotation just given has reference to a solemn Mass—this is the reason why the officiant is directed to *sit*—but analogy would suggest the selection of the same side in a Low Mass.

3. With regard to the dress proper to the preacher, various distinctions must be made. When the Celebrant himself preaches, and does so from the Altar, he may retain all the sacred vestments he wore during Mass. If he goes to the pulpit then he puts aside the chasuble and maniple on the bench or Altar at the Epistle side. Should a Priest other than the Celebrant of the Mass be the preacher, then Seculars must wear at least the soutane, surplice, and biretta, while Religious use the habit of their Order only. The wearing of the stole on these occasions is regulated outside Rome by immemorial custom. If used it should be of the colour of the Office of the day. In Rome no preacher uses the stole out of reverence for the Holy Father.<sup>3</sup> Neither is it worn by the preacher of a funeral oration. The rochet may be used instead of the surplice by inferior Prelates—who are privileged to wear it—when they preach in their own church. When the sermon is preached before a Bishop in his own church, his blessing should be requested with the usual formula, except on the occasion of a funeral oration. The preacher, in going from the sanctuary to the pulpit, should not fail to make all the necessary salutations to the Dignitaries that may be present. When he reaches the ambo he may recite on bended knees a short prayer, such as the *Ave Maria* or *Veni Sancte*, then standing with his head uncovered, he reads the Gospel or announces his

<sup>1</sup> Meratus *apud* Appeltern, *Manuale Liturgicum*, v. i., p. 319.

<sup>2</sup> De Herdt, *Prax. Lit.*, v. i., p. 424; *Cerem. Epis.*, l. i., c. xxii.

<sup>3</sup> Gardellini, *Inst. Clem.* xxxii., 5 and 6; *item* S.R.C. Decr.

text, after which he signs himself with the sign of the Cross, assumes his biretta, and wears it throughout the discourse, except when it is necessary to make a reverence at the mention of the Sacred Name or that of the Blessed Virgin. In making reference to any Dignitaries present, he is exhorted to give them their proper titles.

#### THE PROPER OIL FOR USE IN SANCTUARY LAMPS

REV. DEAR SIR,—Am I correct in saying that, where pure olive oil cannot be procured owing to reasons of expense, the sanctuary lamp must be fed with at least some other purely vegetable oil? It has recently come under my observation that what is sold as vegetable oil is not the pure product of vegetables, but very often a substance manufactured, either wholly or in part, from minerals. The latter oil, I believe, can be had much cheaper than the former, and hence traders, I fear, are tempted to sell it in preference to the genuine article, In my opinion the practice is at variance with Church legislation, and I would wish to have your view also on the matter in order to call the attention of readers to its unlawfulness.—Yours, etc.

INQUIRER.

The proper oil for the Sanctuary Lamp is *pure olive oil*. Its adoption for this purpose can be traced back to the earliest days of the Christian era, and was recommended, doubtless, from motives of economy and popularity—for it was a common and cheap luminant in countries where the tree is cultivated—and also for symbolical reasons. The olive branch is regarded as the symbol of peace since the days of Noah, and the oil obtained from it may appropriately be chosen to represent Christ, Who is the King of Peace. Outside those countries where the olive-tree flourishes olive oil is very expensive, and the cost of procuring it in sufficient quantity for the Altar Lamp would press rather heavily on the slender resources of poor churches. This consideration led some French Bishops to address a request to the Congregation of Rites in the year 1864 to be permitted to substitute for pure olive oil some other vege-



table oil, not excluding even petroleum. The answer to this petition was as follows :—

Sacra porro Rituum Congregatio, etsi semper sollicita ut etiam in hac parte, quod usque ab Ecclesiae primordiis circa oleum ex olivis inductum est ob mysticas significationes retineatur; attamen silentio praeterire minime censuit rationes ab iisdem Episcopis prolatas: ac proinde exquisito prius voto alterius ex Apostolicarum Caerimoniarum Magistris . . . rescribendum censuit: *Generatim utendum esse oleo olivarum; ubi vero haberi nequit remittendum prudentiae Episcoporum ut lampades nutrantur ex aliis oleis, quantum fieri potest vegetabilibus.*

The present regulations, then, on this matter are that where olive oil cannot be conveniently procured, the Bishops may authorize the employment of some other vegetable oil, or even of petroleum should necessity require it. Each Priest, therefore, must be guided by Diocesan usage as sanctioned by the Ordinary. It would seem to be the desire of the Bishops generally that when they permit a substitute for olive oil this should be some other purely *vegetable* oil. Owing to its cheapness *colza* is commonly employed in these countries, but other vegetables, such as the *poppy* and *flax plant*, also yield a suitable oil.

We are informed that mineral oils are often palmed off as though they were the pure extract of vegetables, and that it is not at all easy to detect the fraud, especially where they are blended with a little of the pure vegetable oil. If it is found that a lamp gives off smoke, or discolours the statue before which it burns, this is an indication that the oil is of mineral origin. There is also a considerable difference in price, mineral oil of equal grade being from 6d. to 1s. cheaper than vegetable. Unless, then, there is express Episcopal sanction for the use of mineral oil, or for a blend of mineral and vegetable, the Sanctuary Lamp must be fed with some *purely* vegetable oil, and those upon whom rests the duty of procuring it, should see that they are not imposed upon by getting a spurious, instead of a genuine, article. If there is no opportunity of a chemical analysis or any other efficient test of purity, care should be taken to obtain the oil from reliable and conscientious traders.

With regard to *petroleum*, although it may be permitted in exceptional cases, we think its use should be restricted as much as possible, owing to the dangers connected with its highly volatile and inflammable character.

**WHETHER A PAINTING OF THE CRUCIFIXION MAY SERVE  
AS ALTAR CROSS**

REV. DEAR SIR,—Would you kindly let me know, in the May number of the esteemed I. E. RECORD if possible, whether a painting or picture of the Crucifixion is sufficient (over the tabernacle during Holy Mass), or if a crucifix is of strict necessity.

2. Might I ask you to mention, in a few words, the conclusion to which the Sacred Congregation of Rites has come to re the age of Altar Breads, and of same for consecrated hosts, and the general opinion concerning same.

Thanking you in anticipation, I remain, yours sincerely,  
ENQUIRER.

With regard to the first question it has been decided by the Congregation of Rites,<sup>1</sup> that a statue, or painting representing the Crucifixion and suspended immediately over the Altar, dispenses with the obligation of having the usual crucifix. In order that all doubt as to the sufficiency of such an arrangement may be eliminated, the following conditions must be fulfilled.

(a) The Saviour crucified must be the principal object represented in such a statue or picture. It will not be enough if the Crucifixion is introduced as a merely incidental or subsidiary feature in the representation. Neither will it be sufficient if the Redeemer is exhibited under any other form than that traditional delineation that is so apt to recall to the mind the dread mystery of the Cross.

(b) The picture must hold a conspicuous place in connexion with the Altar, and, therefore, be so prominent as easily to catch the eye of the Celebrant.

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<sup>1</sup> Decr., n. 1270.

For an answer to the second question, we would refer our correspondent to the *I. E. RECORD*, March, 1905, where the matter is discussed at some length.

PRAYERS IN MASS 'SUB UNICA CONCLUSIONE'

REV. DEAR SIR,—Would you kindly clear up this doubt? When, as has happened here to-day (25th March), the 'Fourth Sunday of Lent' has been superseded by the 'Feast of the Annunciation,'—*first class with a commemoration of the Sunday*,—should the two prayers have been said *sub unica conclusione*? Relying, as I thought, on what I was told to do on an Ember Day (10th June), some thirty-three years ago, in Rome, I said them thus. But, a friend of mine, who *sang* Mass after me, made use of the two conclusions. There may be room for another question in the case; but for the present I shall thank you in my own name, and in that of some other priests, if you will kindly answer that which I have placed before you.—Yours very truly,

SCOTO-GALLUS.

P.S.—10th June being the Feast of St. Margaret, Queen of Scotland, we in the Collegio Scozzese said *her* Mass by special privilege on an Ember Day.—S. G.

The two prayers in the instance stated should be said under different conclusions. Therefore, we fear our correspondent must have either received a wrong direction, or misinterpreted the correct one. It is a general principle of the Rubrics that the first or principal prayer of the Mass is always said under its own conclusion. There are only a few cases, specially provided for, where a second *oratio* is added to the substantial prayer of the Mass and both said *sub unica conclusione*. These cases are:—

1. Where the Mass of the day is substituted, for rubrical reasons, for a Solemn Votive Mass *pro re gravi*, the prayer of the impeded Votive Mass is said *per modum unius* with the prayer of the Mass.

2. On the occasion of perpetual Adoration or Solemn Exposition of the Blessed Sacrament, when the Votive Mass of the Blessed Sacrament cannot be said, its prayer



is added, under same conclusion, to the prayer of the Mass sung at the Altar of Exposition if there is no Commemoration.

3. Outside these cases some isolated instances may occur, which are due either to a special disposition of the Rubric, or to a Papal Indult. An example would be in the conferring of Holy Orders where the *Oratio pro ordinandis* is said under one conclusion with the prayer of the Mass.

P. MORRISROE.

## DOCUMENTS

## PIUS X AND THE CATHOLIC INSTITUTE OF PARIS

PIUS X INSTITUTUM CATHOLICUM PARISIENSE HORTATUR AD  
DISCIPLINAS TAM SACRAS QUAM PROFANAS DILIGENTER  
ORDINATEQUE EXCOLENDAS

DILECTO FILIO LUDOVICO PECHENARD, PROTON. APOSTOLICO,  
CATHOLICI INSTITUTI PARISIENSIS RECTORI

PIUS PP. X.

*Dilecte Fili, salutem et Apostolicam benedictionem.*

Solemne illud semper Ecclesiae fuit, doctrinae studia colere tuerique diligenter, idque non modo in sacris disciplinis, quamquam in his, uti par est, maxime; verum etiam in caeteris: propterea quod istae quidem non parum ad illas afferunt adiumenti. Intimo enim quodam vinculo aptae inter se et connexae utraeque sunt: utpote a Deo, *scientiarum Domino*, profectae, a quo tamquam ab unico fonte, quaecumque vera sunt, necessitate manant. Profecto Decessores Nostri omni tempore ad Apostolici muneris partes arbitrari sunt pertinere, eruditionem omne genus fovere pro viribus: nec ultima laus est Pontificum Romanorum, nobiles illas aevo medio condidisse opibusque et maximis beneficiis ornasse studiorum Universitates quas, quae nunc florent, suas quasi quasdam parentes agnoscunt. Iamvero similem Nos curam de bonarum artium studiis cum geramus, equidem grata habuimus, quae de isto, cui praesides, Instituto haud ita pridem significasti coram. Sed tamen ut melius pateat quemadmodum Nos erga illud affecti simus, has ad te visum est litteras mittere. Ac primum egregia danda laus est Venerabilibus Fratribus e Gallia Episcopis, quorum et auctoritate praecipue Institutum regitur, et providentia tuitioni ipsius studiose consulitur. Tum non mediocriter ii laudandi catholici homines, quotquot id ipsum existimant dignum, cui prolixè de facultatibus suis opitulentur. Hi nimirum persuasum habent, id quod res est, plurimum interesse civitatis aequè ac religionis, sic, in magnis potissimum lyceis, institui adolescentes, ut cum solidae doctrinae praeceptis simul christianos hauriant spiritus; hodie autem ut cum maxime, oportere vulgo sacerdotes esse non solum a theo-

logia bene instructos, sed etiam a philosophia, a iure, a cognitione naturae, a litteris. Usitatum quippe est ac prope quotidianum apud homines, opinione potius quam re doctos, tela adversus fidem undique in officina scientiae conquirere. Novimus autem, quam libenter vix attinet dicere, Instituto Parisiensi, uti nunquam defuerint, ita minime in praesens desiderari decuriales doctores eiusmodi, qui et scientiae et religioni ornamento sint. Atque hi, suum exequendo munus, nostris temporibus, si unquam alias, difficile et arduum, probe meminisse videntur, quid a se officium postulet; id est, ut sanctissima sapientiae veteris principia in tuto collocent; hoc primum: deinde ut, progredientis eruditionis ratione habita, quidquid veri est recentiorum sollertia repertum, minime negligant. Enimvero has migrare et non servare leges multi consueverunt, neque ex eis tantummodo qui catholicae professioni adversantur, sed quicumque praeterea traditionem magisteriumque Ecclesiae non tanti a se fieri ostendunt, quanti debent; quique illud videntur sine ulla exceptione probare velle, quod dici solet: *cras, quod hodie falsum, habebitur verum*. Hinc illa pervulgata ratio submovendi vetera, obtrudendi nova, nullam fere ob aliam causam, nisi novitatis; tamquam doctrinae summa in fastidio quodam vetustatis ponenda sit. Verum ab ista vos ratione dehortari supervacaneum est: novimus vestri in Apostolicam Sedem obsequii diligentiam; nec vero dubitari licet, quin velitis etiam in hoc genere Romano Pontifici semper probari. Quare Institutum vestrum quod laetos ad hoc tempus fructus apud vestrates pepererit, gratulamur; idem ut bona utilitatum ac nominis incrementa capiat, valde cupimus: in eam rem omnes, qui quoquo modo ipsum participant aut iuvant, ut, quantum quisque possit, nitantur, etiam atque etiam hortamur. Auspex interea divinae opis tibi, dilecte fili, eiusque sit Apostolica benedictio, quam peculiaris quoque benevolentiae Nostrae testem peramanter vobis in Domino impertimus.

Datum Romae apud S. Petrum, die XXII Februarii anno MDCCCXCV, Pontificatus Nostri secundo.

PIUS PP. X.



THE VICAR CAPITULAR AND THE DIOCESAN THRONE  
AND CROZIER

E SACRA CONGREGATIONE RITUUM

VICARIUS CAPITULARIS, QUANDO EPUM. ALIENUM INVITAT AD  
MISSAM ET VESPERAS PONTIFICALI RITU CONCELEBRANDAS,  
NEQUIT ILLI CONCEDERE USUM THRONI AUT BACULI PASTORALIS

A Sacra Rituum Congregatione sequentis dubii resolutio  
expetita fuit, nimirum :

Utrum Vicarius Capitularis, quando aliquem Episcopum  
viciniorem invitat ad Missam et Vesperas ut pontificali ritu  
concelebret, possit illi concedere thronum aut saltem baculum  
pastoralem ?

Et Sacra eadem Congregatio, ad relationem subscripti  
Secretarii, auditio etiam suffragio Commissionis Liturgicae,  
propositae quaestioni respondendum censuit :

*Negative* ad primam partem, prouti eruitur ex decreto generali  
n. 4023 d. d. 12 Iulii 1897 : *Super iure Episcoporum dioecesanorum  
cedendi thronum alteri Episcopo*. Item *negative* ad secundam ;  
nisi usus baculi requiratur ex Rubrica, ut in consecratione  
ecclesiarum.

Atque ita rescripsit. Die 4 Novembris 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secret.*

TRANSLATION OF REQUIEM MASS

E SACRA CONGREGATIONE RITUUM

BUSCODUCEN

CIRCA CELEBRATIONEM MISSAE EXEQUIALIS TRANSLATAE IN DIE  
NON IMPEDITA

Quum quaedam difformitas reperiatur in interpretandis  
Decretis S. R. C., nempe n. 3755, *Missae exequialis pro die  
obitus* 2 Decembris 1891 ad III, et *Labacen.* 28 Aprilis (1902)  
ad X, hodiernus Kalendarista dioecesis Buscoducensis in Hol-  
landia, professor in Instituto surdo-mutorum parochiae *Gestel*  
S. Michaelis, de consensu Rmi sui Episcopi a Sacrorum Rituum  
Congregatione insequentium dubiorum solutionem humillime  
expostulavit :

I. Caius mortuus feria IV in Maiori Hebdomada sepalitur

feria VI in Parasceve Domini. Quaenam est prima dies liturgice non impedita, qua eius Missa exequialis solemniter peragi potest : utrum feria IV Hebdomadae Paschalis, an vero feria II post Dominicam in Albis, in qua non occurrit duplex I vel II classis aut festum de praecepto ?

II. An Missa exequialis sollemnis vel cum cantu, ob impedimentum, liturgicum ultra biduum a sepultura translata, celebrari possit in diebus duplicia II classis excludentibus ?

III. An Missa de Requie pro prima vice post obitum vel eius acceptum a locis dissitis nuntium, de qua in Decreto n. 3755 ad III, celebrari possit : 1, infra Octavam Epiphaniae ; 2, infra Octavas Nativitatis Domini et SSmi Corporis Christi in locis, ubi haec non est privilegiata ad instar Octavae Epiphaniae ?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisita etiam sententia Commissionis Liturgicae rescribendum censuit :

Ad I. Prima dies libera est in casu feria II post Dominicam in Albis, iuxta Decretum *Labacen.*, 28 Aprilis 1902 ad X.

Ad II. *Negative.*

Ad III. *Negative* ad primam partem, *Affirmative* ad secundam, excepta tamen die Octava Corporis Christi uti ex Decreto supra citato.

Atque ita rescripsit. Die 24 Novembris 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secret.*

## SACRED VESTMENTS AND PALL OF CHALICE AT REQUIEM MASS

### E SACRA CONGREGATIONE RITUUM DUBIUM

#### CIRCA SACRA PARAMENTA ET PALLAM CALICIS IN MISSIS DEFUNCTORUM

I. Quum in Caeremoniali Episcoporum lib. II, cap. XI n. I legatur, 'Omnia paramenta, tam altaris, quam celebrantis, et ministrorum, librorum, et faldistorii sint nigra, et in his nullae imagines mortuorum, vel cruces albae ponantur,' quaeritur : An in dictis paramentis repraesentari possint calvaria cum ossibus decussatis defunctorum ?

II. Ex decreto S. R. C., n. 3832 *Dubiorum resolutio* 17 Iulii 1894, ad IV permittitur ut palla calicis in patre superiori sit

cooperta panno serico, aut ex auro vel argento, et acu depicto, dummodo palla linea subnexa calicem cooperiat ac pars superior non sit nigri coloris, nec cum aliquo mortis signo. Quaeritur : An huiusmodi palla subnexa possit esse linum cruce munitum et subsutum, ad modum pallae, nec amovibile ?

Et Sacra Rituum Congregatio pro solutione horum dubiorum rogata, ad relationem subscripti Secretarii, audito Commissionis Liturgicae suffragio, rescribendum censuit :

Ad I. *Negative* et servetur Caeremoniale Episcoporum *loc. cit.*

Ad II. *Negative* et palla subnexa, pro priedicta, sit linea, munda et facile amovibilis.

Atque ita rescripsit. Die 24 Novembris 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secret.*

#### SOLUTION OF LITURGICAL QUESTIONS

E SACRA CONGREGATIONE RITUUM

TERGESTINA ET TUSTINOPOLITANA

TRIA SOLVUNTUR DUBIA

Rmus. Dnus. Franciscus Nagl, Episcopus Tergestinus et Iustinopolitanus, Sacrorum Rituum Congregationi sequentes quaestiones solvendas humillime proposuit, nimirum :

I. An fideles absolute in articulo mortis in lingua vernacula peracta, sicuti modo pluries fit, indulgentias lucrari queant ?

II. In Missis de Requie post elevationem loco *Benedictus*, Litaniae uti ex Rituali Romano in ordine commendationis animae, vel Lauretanae, canuntur, et huiusmodi Missae fiunt lectae. Insuper in Missis cantatis de die, intonato *Credo* sacerdos prosequitur Missam ut lectam usque ad Praefationem. Quaeritur an haec tolerari possint ?

III. An sacerdos in lingua vernacula Officium divinum Breviarii Romani ex. gr. Nativitatis Domini, defunctorum, etc., cum populo peragens, vel Litanias Sanctorum in Processionibus Rogationum eadem lingua persolvens, teneatur has partes Breviarii Romani in lingua latina iterum recitare ?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque mature perpensa, respondendum censuit :



Ad. I. *Negative*, quia haec benedictio in articulo mortis est precatio stricto sensu liturgica.

Ad II. *Negative*, et hos abusus omnino esse eliminandos.

Ad III. *Affirmative*; nam qui ad recitationem divini Officii et cuiusque partis Breviarii Romani sunt obligati, tantum in lingua latina haec recitare debent, alias non satisfaciunt obligationi.

Atque ita rescripsit. Die 3 Iulii 1904.

A. Card. TRIPEPI, *Pro-Praef.*

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secret.*

### QUESTIONS ON INDULGENCES

#### E SACRA CONGREGATIONE INDULGENTIARUM

#### PATAVINA

#### PLURA SOLVUNTUR DUBIA QUOAD INDULGENTIAS LUCRANDAS

Ad S. Congregationem Indulgentiis Sacrisque Reliquiis praepositam a Moderatore Archisodalitatis a S. Antonio, erectae in Ecclesia Eidem dicata in civitate Patavina, sequentia dubia dirimenda sunt delata:

I. An qui nomen dedit pluribus Confraternitatibus, quae gaudent indulto lucrandi indulgentias, quas Stationales appellant, eas lucrari valeat tot vicibus, quot sunt sodalitates, quibus est adscriptus?

II. Quando conceditur plenaria indulgentia pro festo alicuius Sancti, lucranda a christifidelibus in omnibus Ecclesiis alicuius Ordinis vel dioeceseos, haec indulgentia acquirine potest tot vicibus, quot visitentur Ecclesiae eiusdem Ordinis vel Dioeceseos?

III. Cum diversi Ordines, ex gr., Benedictini, Franciscuales, etc., pro uno vel altero festo gaudeant plenaria indulgentia, tributa christifidelibus visitantibus proprias Ecclesias, huiusmodi indulgentia potestne pluries acquiri, visitando singulas Ecclesias eorumdem Ordinum, praesertim si haec indulgentia dietis Ordinibus fuerit concessa a distinctis Pontificibus?

IV. Quando ad indulgentias lucrandas praescribitur visitatio Ecclesiae parochialis, haec debetne esse Ecclesia parochialis propria illius qui vult indulgentias lucrari, an alia quaecumque?

V. An sub nomine Ecclesiae parochialis propriae veniat tantummodo illa domicilii vel etiam quasi-domicilii aut morae transitoriae, uti contingit tempore itineris?

Et Emi. Patres in generali Congregatione ad Vaticanum habita, die 31 Augusti 1905, respondendum mandarunt :

*Ad I<sup>um</sup> Negative*, iuxta Decretum 'Delatae saepius,' diei 7 Martii 1678.

*Ad II<sup>um</sup> Affirmative*, id est acquiri potest indulgentia una vice tantum sed in singulis Ecclesiis eiusdem Ordinis seu Dioeceseos.

*Ad III<sup>um</sup> Provisum* in praecedenti.

*Ad IV<sup>um</sup> Affirmative* quoad 1<sup>am</sup> partem ; *Negative* quoad 2<sup>am</sup>.

*Ad V<sup>um</sup> Negative* quoad 1<sup>am</sup> partem ; *Affirmative* quoad 2<sup>am</sup> et 3<sup>am</sup>.

De quibus facta relatione SSmo. Dno. Nro. Pio PP. X, in audientia habita die 13 Septembris 1905, ab infrascripto Card. Praefecto S. Congnis. Indulgentiis Sacrisque Reliquiis praepositae, SSmus. Emorum Patrum resolutiones ratas habuit et confirmavit.

Datum Romae, ex Secretaria eiusdem S. C., die 13 Septembris 1905.

A. Card. TRIPEPI, *Praefectus*.

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secret.*

#### DECREE GRANTING INDULGENCES FOR DAILY COMMUNION WITHOUT THE ONUS OF WEEKLY CONFESSION

DECRETUM QUO LARGITUR UT PER QUOTIDIANAM VEL FREQUENTEM  
COMMUNIONEM OMNES LUCRARI POSSINT INDULGENTIAE,  
ABSQUE ONERE HEBDOMADARIAE CONFESSIONIS.

Sanctissimo Domino Nostro Pio PP. X vel maxime cordi est ut efficacius in dies propagetur, uberioresque edat virtutum omnium fructus laudabilis illa ac Deo valde accepta consuetudo, qua fideles, in statu gratiae, rectaque cum mente, ad Sacram Communionem quotidie sumendum accedant. Quamobrem supplicia plurimorum vota ab Eminentissimo viro Cardinali Casimiro Gennari delata benigne libenterque excipiens iis plane cunctis qui memoratam consuetudinem habent, aut inire exoptant, specialem merito gratiam elargire statuit. Clemens porro P.P. XIII, f.r. per decretum hujus Sacri Ordinis sub die 9 Decembris 1763 omnibus Christifidelibus 'qui frequenti peccatorum Confessione animum studentes expiare, semel saltem in hebdomada ad Sacramentum Poenitentiae accedere, nisi legitime impediuntur, consueverunt, et nullius lethalis

culpa a se, post praedictam ultimam Confessionem, commissae sibi conscii sunt, indulgit ut omnes et quascumque Indulgentias consequi possint, etiam sine actuali Confessione quae caeteroquin ad eas lucrandas necessaria esset. Nihil tamen innovando circa Indulgentias Jubilaei, tam Ordinarii quam extraordinarii, aliasque ad instar Jubilaei concessas, pro quibus assequendis, sicut et alia opera injuncta, ita et Sacramentalis Confessio, tempore in earum concessione praescripto, peragatur.'

Nunc vero Beatissimus Pater Pius X omnibus Christifidelibus qui in statu gratiae et cum recta piaque mente quotidie Sancta de Altari libare consuescunt, quamvis semel aut iterum per hebdomadem a communione abstineant, praefato tamen f.r. Clementis PP. XIII. Indulto frui posse concedit, absque hebdomedariae illius Confessionis obligatione, quae ceteroquin, ad Indulgentias eo temporis intervallo decurrentes rite lucrandas necessaria extaret. Hanc insuper gratiam eodem Sanctitas Sua futuris quoque temporibus fore valituram clementer declaravit.

Contrariis quibuscumque non obstantibus. Datum Romae, e Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 14 Februarii 1906.

A. Card. TRIPEPI, *Praefectus*.

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secretarius*.

Praesens rescriptum exhibitum fuit Secretariae S. C. Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem, etc.

Datum Romae, ex eadem Secretaria die 16 Feb. 1906.

JOSEPHUS M. Can. COSELLI, *Substitutus*.

L. ✠ S.



## NOTICES OF BOOKS

OUT OF DUE TIME. By Mrs. Wilfrid Ward. London : Longmans, Green & Co. 6s.

MRS. WILFRID WARD has succeeded in writing a very attractive novel on a subject that would scarcely seem to promise very favourable materials. Her characters move all through in an ecclesiastical orbit, and typify the representatives of various schools of thought in the recent life of the Catholic Church. Theologians, publicists, Scripture scholars, bishops, vicars-general and theological censors, Catholic priests, editors of Catholic reviews, the Roman Congregations, the Holy See, the Pope, all pass before us in the scenes of a romantic love-story. It is a reflection of the whole progressive movement of recent times.

The work is done with exquisite taste, with skill, refinement and cleverness. It is, in our opinion, one of the best books of its kind that has ever been written.

We are at a loss which most to admire, the delicacy of the sentiment, the elevation of thought, the reality of the pictures or the delineation of character of some of the principal personages. The Bishop, the Vicar-General, the priest (Father Duly), the little old consultor of the Holy Office, and Cardinal Maffei are all admirably drawn. George Sutcliffe is drawn to the life. To anybody acquainted with France and French ways the Comte d'Etranges and Marcelle will recall prototypes from which one or other of their characteristics might be very easily borrowed.

Such a book as this does honour, not only to Mrs. Wilfrid Ward but to the Church. Lady Georgiana Fullerton has found a worthy successor. Catholics will read her book with pleasure everywhere, and to Protestants it will be a revelation in more senses than one. Our best wishes to the book and our best congratulations to Mrs. Wilfrid Ward.

J. F. H.

ANTI-PRISCILLIANA. Von Dr. Karl Künstle. Herder. 1905.

OF late years Priscillian, together with his heresy, has been the object of special studies. This is due partly to investigations into the origin and nature of the *Comma Joanneum*, the oldest

reference to which is found in a Tractate of Priscillian's that Schepps discovered about twenty years ago in the library of Würzburg University. Since then a great deal has been published on the subject. At one time the *Comma Joanneum* was considered to be of African, now, according to Künstle's opinion, it is of Spanish provenance. For he says that all the early writers that quote it, and all the MSS. (seventh to ninth centuries) that contain it, are Spanish. Künstle states also in his interesting brochure (*Das Comma Joanneum auf seine unterkunft untersucht*) that in its primary form the *Comma* was composed by Priscillian, and expressed his antitrinitarian notions, and that only when purged of heresy it passed into Catholic Bibles. The brochure just mentioned was, however, nothing more than an introduction to the present one, in which the many orthodox formularies employed against the Priscillianists are submitted to a most searching examination. As a work of erudition and critical acumen it would be difficult to surpass *Antipriscilliana*. It will certainly become famous in learned circles. For we must bear in mind that the great interest felt at present in Priscillian is partly due to the widespread study of the early forms of the Creed. Several scholars, including Swainson, Harnack, Ommaney, and Burn, have written on the origin and purpose of the Athanasian Creed. Burn's monograph (*Texts and Studies*, Cambridge, 1896) was the best of all. In one place (page 75), he said :—

'A further suggestion may be made, that in this rule of faith special care was taken to guard against the heresy of Priscillianism. Priscillianism was a sort of hazy Sabellianism, with a mixture of Manichean elements, and a tendency to an Apollinarian denial of the Lord's human soul.'

Künstle has now carried the inquiry into the heresy and the symbol opposed to it even further. He has shown the close connexion that exists between the *Fides Damasi*, the *Expositio fidei Catholicae*, etc., and the so-called Athanasian Creed, which he proves conclusively to have been composed in opposition to Priscillian's three heretical tenets.

R. W.

MY QUEEN AND MY MOTHER. By R. G. S. London :  
Art and Book Company. 4s. 6d. net.

THIS new book of devotion to our Blessed Lady will be found a great help, or profitable substitute, by those who find a diffi-

culty in the practice of formal meditation. It is a series of meditations on the invocations of the Litany of the Blessed Virgin. One excellent feature of the work is the constant use of the words of Holy Scripture in elucidating and expanding each one of the petitions of the Litany. The work is beautifully illustrated : a photographic reproduction of some famous picture precedes each meditation.

SKETCHES IN HISTORY, CHIEFLY ECCLESIASTICAL. By the Most Rev. L. C. Casertelli, Bishop of Salford.

ONE of the paradoxes of the moral world is that while men with abundant leisure and plenty of talent do nothing, men, on the other hand, whose official duties are continuous and exacting, find time for numerous works of supererogation. Whose time can be so little his own as that of the chief pastor of a diocese, and yet, how many there have been of our bishops, whose claims to remembrance and distinction are due as much to their literary work as to their purely professional labours, Were I to mention one, I should mention a dozen such names. I suppose it is that work begets a capacity for greater work, and that appetite is increased by what it feeds upon, while do-nothingism begets a capacity for doing nothing.

Those sketches appeared as articles, mostly all in the *Dublin Review*, and one of the Right Rev. author's objects in thus making them more accessible, has been, he tells us, 'that they may stimulate in some of our ecclesiastical students a taste for historical reading and study—so urgent a need at the present day.' He evidently felt that there are many ecclesiastics of undoubted talent who, were they to take to historical studies, or theological studies, or to literary studies, could, without any detriment to the daily discharge of routine duty, contribute by their writings and lectures and conversations to increase the esteem and reverence which the Catholic priesthood has always been able to win from the world. The reader of these sketches will find in them a sample of this kind of work. It is not what is called original work. The Bishop is a reviewer. He studies the best books on a subject, including, of course, the latest books ; receives in the lense of his well-trained mind their light and then projects on a comparatively small screen an instructive picture. This secondary work, the work of analysis and exposition, is a most necessary



and useful department of letters, and a worker of this rank who has discretion, sympathy, and the power of lucid expression, may become a great benefactor.

The first of these sketches is a review of a Flemish work entitled *A History and Description of Funeral and Mourning Customs among the Principal Nations*, by Dr. Isidore Bauwens, which was published in Brussels in 1888. It contains a great deal of curious information on the 'Art of Burial,' including earth-burial, water-burial, tree-burial, cremation and embalming. The next paper is on an old subject: viz., 'The Lombards, with Hodgkins,' *Italy and her Invaders*, vols. v. and vi., for a text. Here we find that the author is 'proud to think' that Lombard blood flows in his veins, and no wonder, since this fact establishes for him a kinship with Lanfranc, Anselm, Peter the Lombard and Dante Aleghieri. 'The English Pope' is the heading of the next sketch:—

'It is at least curious,' writes the Bishop, 'that what interest has been taken in Pope Adrian IV by Englishmen has been chiefly on the part of non-Catholics. The largest and most elaborate biography of him is the sumptuous volume published within the last ten years by a High Church layman (Alfred H. Tarleton); the article "Adrian IV" in *The Dictionary of National Biography*, was from the pen of the late Bishop of London, Dr. Mandell Creighton. On our side we have nothing to show but a small popular historical sketch of little over a hundred pages by Richard Raby, published as far back as 1849.'

Dr. Casertelli has done as much as it was possible to do within the limits of a review to present the Catholic view of Adrian's dramatic career. How the rejected postulant of St. Alban's in Herefordshire became Abbot of the Abbey of St. Rufus in Avignon, how the rejected Abbot became cardinal, what the Cardinal did in Scandinavia, how he became Pope, and how well he defended the privileges of his position against the 'mightiest monarch of Western Europe since Charles the Great,' are all told in a style that leaves nothing to be desired. The state of the controversy about the famous 'so-called Bull *Laudabiliter*' is stated with great clearness, the Bishop's own view being that of the minority, that at the request of John of Salisbury Adrian sent the letter *Laudabiliter* to the English king.

In Adrian VI, the subject of another of these articles, the writer had a still more congenial theme. The 'Dutch Pope'

had been a student and professor at Louvain, the author's own *Alma Mater*, and the incidents of his career are not less picturesque than are the vicissitudes in the life of the English Pope. The titles of other sketches include 'The Church and the Printing Press,' 'The English Universities and the Reformation,' 'Oxford and Louvain,' 'A Forgotten Chapter of the Second Spring,' 'The Makers of the *Dublin*,' and 'The Catholic Church in Japan.' 'The Forgotten Chapter' is a sympathetic account of the share of the Institute of Charity in the English Catholic Revival known as the 'Second Spring.' In the 'Makers of the *Dublin*' the author traces the career of the *Dublin Review* from its birth in 1836 to its latest good fortune, namely, its coming under the direction of the Younger Ward. There is no want of appreciation on the part of the author of the services which Irish talent and scholarship have rendered to the *Dublin*:—

'Vast,' he writes at page 285, 'as was the share of Cardinal Wiseman in the life and success of the *Review*, it may be doubted whether the periodical would ever have survived its early trials, but for the co-operation of that other eminent and brilliant scholar, who all through those long years was Wiseman's chief lieutenant and commander in arms, Dr. Charles Russell of Maynooth. From the literary point of view, Dr. Russell had certainly the lion's share of the actual work. His first article ("Versions of the Scriptures") contributed when he was a young professor of twenty-four, appeared in the second quarterly issue of the old series (July, 1836); his last, "The Critical History of the Sonnet," is to be found in the fifty-fourth and fifth-fifth numbers of the second series (October, 1876, and January, 1877). During the space of forty years, Dr. Russell was the most constant and most indefatigable of contributors, and the wide range of the subjects treated . . . rivalled that of Wiseman's, and gave evidence of vast erudition—the high literary skill and the versatile culture of one who may perhaps claim to have been the most gifted Catholic scholar of our times. For twenty years he contributed absolutely to every number of the *Review*, and before 1860, a very large number of issues contain not one, but several, papers from his prolific and graceful pen; in at least one instance he is credited with no less than five articles.'

O'Connell was one of the founders of the *Review*, and the author states (page 275) that 'at least one-half, often times much more of the literary matter of the original series was produced in Ireland.' An article contributed to its pages in

January, 1873, by Dr. P. Murray, on 'The Vatican Council: its Authority and Work,' was considered by Dr. Ward the best paper he had ever sent to him during the same series (page 293).

Space does not permit me to make any more detailed reference to these sketches. I must now conclude with bearing my humble testimony to the excellence of the entire work. Dr. Casertelli is, to quote one of his own phrases, a 'picturesque historian.' His matter is always interesting, his style pleasing and personal, and his sense of proportion just. These sketches are, in my opinion, eminently calculated to inspire in the youthful reader a taste for historical reading, and are at the same time a model of the best kind of popular historical exposition.

T. P. G.

CATHOLIC IDEALS IN SOCIAL LIFE. By Father Cuthbert, O.S.F.C. Second Edition. London: Art and Book Company, 1905.

THIS is an eminently readable and instructive volume of papers on social questions. Some of them had already appeared in English Catholic periodicals, but their gifted author was certainly well advised in collecting them into one volume, and we are not surprised that a second edition was called for so soon after the appearance of the first. Their object is 'to give expression to the Catholic mind, touching some of the most urgent questions of the hour in regard to social life and conduct.' The need for such an expression of Catholic ideals is a growing, or even an urgent one at the present day: material interests are absorbing or monopolizing the attention of the modern world, and making it impatient of spiritual restraints. Here, in this little book, we have great, fruitful truths told in such a simple, winning way that they go straight to the heart. And they are truths that deserve to be considered by great men and by statesmen as well as by the common, unremarkable folk,—wholesome and telling truths that would cure and cut out not a few of the evils that modern society is sick from.

There is a unity of thought and purpose running through these dozen papers, which cover 250 octavo pages, though there is a sufficient diversity in the titles, *e.g.*, 'The Christian State,' 'Marriage,' 'The Priest and Social Reform,' 'The Responsibility of Wealth,' 'The Working-man's Apostolate,'



'The Three Radical Evils in Society at the Present Day' (Commercial Selfishness, Intemperance, Disregard for the Sanctity of Domestic Life), etc. Everywhere we find the echo of the teachings of Leo XIII, the ring of a true democratic note, and the sympathetic love for the poor so characteristic of the Order to which the author belongs. His writing is fearless and forcible when he lays bare the wrongs and crimes that are the scourge of modern society. His thought is characterized throughout by an uncommon freshness, directness, and vigour of expression. The reader is carried along by a style that is elegant, pure and pleasing. The book is full of striking passages:—

'The present age, we are reminded, is a transitional stage of existence. New modes of thought, new claims of rights, the shifting of political powers, the increased competition in trade, and the organization of the workers, have all brought about a social revolution the end of which is not yet. We are moving forward we hardly know whither: it is pre-eminently the day for the political theorist. One thing is certain: the ultra-individualism of the past is doomed. Whatever the future brings forth, the voices of the social prophets and economists will not have been heard in vain. There is some truth in the phrase: "We are all socialists now."'

And again:—

'In a truthful state of society the social entity reflects the individual entity; if the individuals are Christians in spirit as in name, then society will be Christian; if the individuals are pagans in their own hearts, they may submit to act on Christian principles collectively, but their collective action is a vast hypocrisy. And this is where so many attempted moral reformations fail. They begin with the external life rather than with the inner life; they rush to create social reforms when they had more properly begun with the individual. They think to reform the moral life of the nation by acts of parliament or to take away vice by international agreement; they would do away with wars before they have established justice in the hearts of men. . . .'

We have no hesitation in recommending this little book to all classes. In our public libraries, for educated people, for people who take an interest in social questions—as most people do nowadays—agreeable and instructive books of this kind are badly wanted.

P. C.

ENCHIRIDION SYMBOLORUM ET DEFINITIONUM. Fr.  
Denzinger. Ed. IX. Herder.

THE new issue of this invaluable repertory calls for a word of notice. It is free from a few typographical errors which were to be found, even in the eighth edition, of which some altered the sense of documents. Generations of students have learned by experience the utility of Denzinger's book so well, that to speak in its praise would be superfluous. For a theologian it is an indispensable work of reference.

But as in the future new editions will assuredly be called for, it may be of use to suggest some improvements. They are, first, the addition of the *Ex quo singulari* and the *Omnium Sollicitudinum* of Benedict XIV, regarding Chinese and Malabar rites, respectively; and also of the decree regarding Anglican Orders, issued by Leo XIII. Secondly, an addition to the introductory note on n. lxxxix, *Decreta Pontificia in materia de auxiliis*. Here an omission occurs which might easily mislead beginners. The sentence in the *Enchiridion* runs, 'Innocentius enim X. decreto d. 23 Apr., 1654, declaravit, Actis Francisci Pegna et Thomae de Lemos et autographo seu exemplari assertae constitutionis Pauli V, super definitione quaestionis de auxillis ac damnationis sententiae seu sententiarum Ludovici Molinae, S.J., nullam omnino fidem esse adhibendam.' But there is a *suppressio veri* here, and the part left out is a very important part of the decree. It is here enclosed in brackets. 'Actis Francisci Begnae et Thomae de Lemos (tam pro sententia FF. Ordinis S. Dominici, quam Ludovici Molinae, aliorumque Societatis Jesu Religiosorum);' and then, 'nullam omnino esse fidem adhibendam; (neque ab alterutra parte, seu a quocumque alio allegari posse, vel debere).' See Regnon's *Bannez et Molina* (my authority for the statement). The learned writer, who is an honest man, gives the passage without omissions. If a reader who depended on Denzinger, who had never seen the decree of Innocent X, supposed, as he might very naturally do, that this portion was given in its entirety, he would be very much mistaken. He would believe that the Pope spoke only of Pegna and Lemos, and might imagine that he had cause for discrediting their respective accounts. Nothing could be farther from the truth; indeed it would be unpardonable to suspect two such ecclesiastics as the famous Auditor of the Rota and the great Thomist theologian of unfair or fraudulent

reporting. The disputants on the one side were Lemos (from beginning to end) and Alvarez ; on the other were Gregory of Valentia, Arrabul, De Salas, and Bastida. All were men of the highest reputation. The official records of the proceedings are said to be in the Vatican Archives ; they have never been published. It is obvious that only these documents of the court or the *Congregatio de Auxiliis* possess authority.

(N.B.—Many years ago—in 1879 and again in 1881—Fr. Schneemann, S.J., gave to the world an autograph note of Paul V ; whether the original was preserved in the Vatican or in the Borghese Archives, if memory speaks truly, he did not state.)

But to return to Innocent X ; what he means is, that the accounts given by those on either side are but private memoranda, and consequently do not possess any official character. He does not say that one of them is untrue. Nothing but nescience of the nature of, or of the full text of, the Papal utterance, or want of acquaintance with the history of the *Congregatio* in question, could make a person in *bona fide* think that the Pope had done so. The omission of the clause in Denzinger's *Enchiridion* might have this effect. It seems to have actually produced it in one instance, and the consequences were somewhat ludicrous. Some years ago the author of a certain treatise (a man who ought to have known better), who apparently had read the *Enchiridion*, but never had seen the relevant words of Innocent X's decree, propounded this argument with perfect seriousness :—

' It is certain that *before* the decree was issued, the accounts written by Pegna and by Lemos possessed no official value : everybody, even the merest tyro, knew that Innocent X would not take pains to declare what people were aware of already ; he did, however, publish a decree ; there must therefore have been a reason for his solemn protest against these two narratives : the only reason there can possibly have been is this—they were untrue ; ergo, *since* the decree they are known to have no value whatever ' (!)

It is to be hoped that the omission which appears to have given occasion to this train of thought will not be allowed to remain in future editions of an otherwise invaluable work.

R. W.



LAST LETTERS OF AUBREY BEARDSLEY. Edited, with an Introductory Note, by the Rev. John Gray. London: Longmans, Green & Co.

THESE letters tell the story of the last three years of the life of the brilliant young artist, who was cut down by phthisis in 1898. The letters were obviously written without any idea of publication; many are brief and commonplace, many are interesting. The condition of the writer's health, the works he reads, and his artistic employments, his gradual approach to the Catholic Church, his reception within the fold, and the influence of the great change on his spiritual outlook are the themes of the various letters.

THE SUFFERING MAN-GOD (L'HOMME-DIEU SOUFFRANT).

By Père Seraphim, Passionist. Translated by Lilian M. Ward. Washbourne, and Benziger Brothers.

THIS is a free translation of the French original. The work of Père Seraphim is the result of fervent and mature meditation on all the phases of the Passion of our Saviour. The sixteen meditations demonstrate that the various sufferings of the Man-God reveal to the thoughtful mind a series of miracles as great and striking as those which marked His public life. Each meditation is followed by a fervent Act of Reparation.

### EDITORIAL NOTE

A FRIEND who wishes to complete a set of the I. E. RECORD is in search of the following missing numbers:—

1864. November.

1865. March.

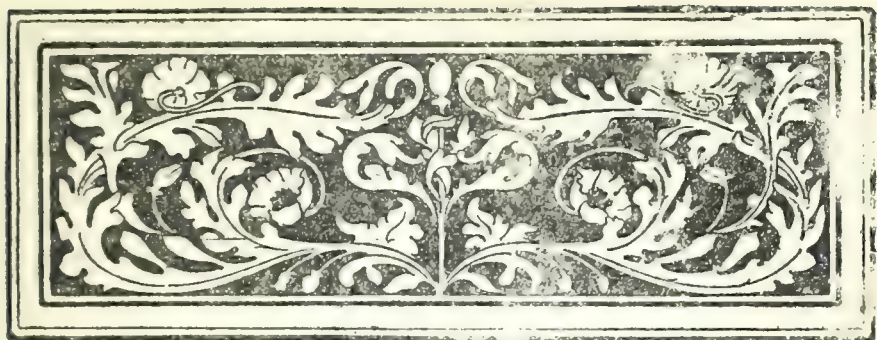
1872. December.

1874. January, February, August.

1876. January, February, March, June, July, and September.

If any reader who may have these numbers, or any one of them, to dispose of, will kindly communicate with me, I shall be glad to forward the information to the person interested.

J. F. HOGAN, D.D.



## EVOLUTION: DARWIN AND THE ABBÉ LOISY—I

**I**T will perhaps appear, at first sight, an unreal and merely fanciful groupment, this association of the names of Mr. Darwin the eminent naturalist and author at least in modern times of the theory of 'natural selection' and of the learned biblical scholar and critic the Abbé Loisy. But the theory of evolution by natural selection is now applied to explain not merely the origin and distribution of the various species of plants and animals and the successive formations that have appeared in the orderly development of the cosmos, but also the genesis of what I may call the different historical species or types of natural religion and the origin and growth of supernatural religion and of Catholic Christianity itself. The Abbé Loisy has led the way in applying the Darwinian hypothesis to explain the origin and evolution of the Catholic religion, and hence I associate his name with that of Mr. Darwin. I do not however purpose, in the present paper, to offer any criticism of the theory of evolution, whether applied to explain the origin of species among plants and animals or the origin and development of Catholic Christianity, but I shall confine myself to a brief comparative exposition of the theories of Darwin and the Abbé Loisy.

### I

There were not wanting before Darwin naturalists who, observing the variability of individuals of the same species

in form, colour, habits, etc., the many likenesses which exist between individuals of nearly allied species, and the many links that bind the species themselves together, were led to believe that all the species of the same genus have had a common origin. Some ascribed the transformation of species to unknown laws: Lamark ascribed it to the desire and effort to satisfy some new want, to acquire some new perfection, aided by favourable circumstances; but it was reserved for Mr. Darwin to propound the theory of 'natural selection' as the law or method by whose slow but progressive action all past and existing species have descended from the few primitive original forms into which the Creator is said to have breathed life at the beginning of organic existence in the world.

Darwin speaks of the Creator originally breathing life into a few primitive forms or into one.

There is grandeur [he writes]<sup>1</sup> in this view of life with its several powers having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved.

Mr. Tyndall insinuates that this is merely a quotation from a celebrated divine and says he does not know what Mr. Darwin himself thought of this view of the introduction of life. 'What Mr. Darwin thinks of this view of the introduction of life,' he writes,<sup>2</sup> 'I do not know. But the anthropomorphism, which it seemed his object to set aside, is as firmly associated with the creation of a few forms as with the creation of a multitude.' And from Mr. Darwin's letters we learn that he used the term 'creation' merely to signify that the origin of life is wholly unknown to us and does not come within the proper province of science. Writing to Mr. F. D. Hooker he says:—<sup>3</sup>

But I have long regretted that I truckled to public opinion

<sup>1</sup> *Origin of Species* (6th edit.), p. 429.

<sup>2</sup> *Fragments of Science*, vol. ii., p. 189.

<sup>3</sup> *The Life and Letters of Charles Darwin*. Edited by his son Francis Darwin, vol. iii., p. 18.



and used the Pentateuchal term of creation, by which I really meant 'appeared' by some wholly unknown process. It is mere rubbish thinking at present of the origin of life; one might as well think of the origin of matter.

Assuming therefore life to have 'appeared' at its origin by some wholly unknown process, Mr. Darwin teaches that different species have not been separately created, as had been believed, but have had a common origin, and that the law or principle of the origin and permanence of new species is 'natural selection.' What then is 'natural selection'? It supposes four elements: that organisms tend to increase by propagation in geometrical ratio—an innate tendency among the descendants of any species to vary in relation to the parents and to one another—a struggle for existence—and the survival of the fittest; or it may be said that natural selection presupposes the first three conditions and consists formally in the action of nature preserving those varieties that are best adapted to all the conditions of their environment and destroying those which are imperfectly equipped for fighting with success in the struggle for existence.

Our familiarity with the larger domestic animals tends to mislead us and to impel us to deny the reality of the rapid multiplication of organisms and of the struggle for existence. We see that the number of these animals round about us undergoes no great change, and their destruction because it is continuous and regular and uniform we scarcely notice. But organisms which annually produce eggs or seeds by the thousand would require only a very short time to populate a whole region if there were no destruction. Mr. Wallace tells us<sup>1</sup> that if we start with a single pair of birds of one of the familiar varieties, such as the redbreast or the sparrow, and these and their descendants are allowed to live and breed unmolested by living enemies, or by hunger, or by excessive heat or cold, or by disease, their numbers will amount to more than twenty

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<sup>1</sup> *Darwinism*, pp. 28, 26.

millions in ten years. And of the elephant Mr. Darwin writes :—<sup>1</sup>

The elephant is reckoned the slowest breeder of all known animals . . . it will be safest to assume that it begins breeding when thirty years old, and goes on breeding till ninety years old, bringing forth six young in the interval, and surviving till one hundred years old ; if this be so, after a period of from 740 to 750 years there would be nearly nineteen million elephants alive, descended from the first pair.

Of 'innate variability' we have the most obvious evidence. In the human family itself as well as among plants and animals we can observe in the young some variation from the parental type, in form, or color, or disposition, or other characteristic, and some differences between the individual members of the young family itself. And as to the 'struggle for existence,' there is a struggle with heat and cold, with rain and drought, with famine and pestilence, with the various forms of disease, the struggle between rival claimants for food in times of want, the struggle between carnivorous animals and their victims, the struggle between weeds and the farmer's crops for a habitation on the soil, the struggle of seeds and eggs to propagate their species in spite of the efforts to destroy them or use them as food, the universal struggle of organisms to escape total extinction in death and by the propagation of the species to survive and continue their existence in their offspring.

Nature, according to the Darwinian theory, would have selected for survival at the very first struggle those individuals that had varied however slightly but advantageously from the original stock. Then rapid propagation began again, new incipient varieties appeared among the children of the second generation, the struggle for existence commenced among the new varieties, and nature again selected the fittest to survive. And so on and on these mysterious processes of nature were repeated until all the generations down to man included have appeared, new species sometimes appearing suddenly, but more generally

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<sup>1</sup> *Ibid*, p. 51.

by slight and repeated innate variations that ultimately formed groups of organisms so far removed from all preceding species as to be definable from them by certain constant peculiarities in form or structure or function and to require to be classed as new species.

The evolution of the 'moral sense' was effected by the ordinary processes of natural selection, controlled however by something akin to the restrictions put upon nature by domestic selection. In natural selection the conditions of the environment and the agents that threaten destruction in the struggle for existence work absolutely uncontrolled and the individual survives that is best adapted to hold its ground, aggressive enough to seize a new advantageous position by killing off a neighbour, tenacious to maintain its advantage and continue its conquests, and successful in transmitting and perpetuating by offspring its inherited and acquired characteristics; but in domestic selection the conditions of the environment are put under restraint, the selector is anxious to raise a particular variety of plant, or bird, or sheep, or cattle, or horse, etc., and to secure this end he prevents a struggle for existence by controlling the conditions of the environment and forbidding the concurrence of opposing varieties. So primitive man or his lineal antecedents when climbing upwards in the scale of being fought his way in the struggle for existence under the rules of natural selection. The conditions of life fought uncontrolled, and those individuals survived in the struggle who were endowed with an aggressive and tenacious and prolific egotism that enabled its possessors to maintain their positions, to seize new opportunities by killing off opponents and to transmit their superior qualities and characteristics to their descendants. This was the non-moral period of existence, and these acts of aggression were neither moral nor immoral, but non-moral. But in the course of evolution a variety appeared endowed with an initial rudimental tendency towards a gregarious or social existence and, as an indispensable accompaniment, with a tendency to control anti-social aggressive egotism and to cultivate altruism and the



social virtues. This innate tendency was found useful in the struggle for existence against individuals, and survived and increased. And so human society was developed by evolution, and the 'moral sense' and the social commandments, 'Honor thy father and thy mother,' 'Thou shalt not kill,' 'Thou shalt not commit adultery,' 'Thou shalt not steal,' etc., have had their origin in evolution and have survived and have been transmitted to us because they are good, because they are useful and conducive to the permanent survival of society in the struggle for existence.

But evolutionists must take cognisance of the phenomenon that individuals and nations have professed and continue to profess belief in a personal supreme Being distinct from the world, in a Creator and in the creation of the world, in an essential relation of the moral sense and morality to a supreme Legislator, in a future judgment and in future rewards and punishments. How do these beliefs harmonize with evolution? Are they true? Are they good for human society?

Evolutionists would answer that these beliefs can be considered from the point of view of science or from the point of view of human faith and idealization. The existence of a Supreme Being and supreme Legislator and Creator, they would say, can neither be affirmed nor denied by the scientist, because they are outside the sphere of human knowledge; the dependence of morality from a supreme Legislator can be denied, because it is sufficiently explained by natural selection; future judgment and future rewards and punishment are completely outside the pale of absolute objective knowledge. But the unscientific man, they would say, the man of human faith and anthropomorphic ideals can imagine for himself a 'supreme Being,' a 'Creator,' and future 'rewards' and 'punishments,' and though these beliefs have no absolute or objective truth or goodness, but are absolutely bad, yet are they relatively true and good and contribute to the realization of the ends of natural selection by inducing believers to

respect and obey the moral sense, to observe the social virtues, and thus contribute to the survival of mankind and human society in the struggle for existence. Writing on the use of Anthropomorphism, Mr. Spencer says :—

The question to be answered is whether these beliefs were beneficent in their effects on those who held them ; not whether they would be beneficent for us, or for perfect men ; and to this question the answer must be that, while absolutely bad, they were relatively good. For is it not obvious that the savage man will be most effectually controlled by his fears of a savage deity ? Must it not happen that if his nature requires great constraint, the supposed consequences of his transgression, to be a check upon him, must be proportionately terrible ; and for these to be proportionately terrible must not his god be conceived as proportionately cruel and revengeful ?

## II

In the Darwinian theory therefore morality is primarily a relation to society, and personal utility and pleasure are only secondary and sub-ordinate considerations ; an act is morally good or morally bad according as it is beneficial or injurious to society, that is, according as it assists or impedes society in its efforts to survive in the struggle for existence ; and the ‘moral sense’ is the faculty by which we perceive or the perception itself and consciousness of the relations of our actions to the welfare of society. The ‘moral sense’ plays an important part also in the theological system of the Abbé Loisy as propounded in his recent books.<sup>1</sup> I now proceed to describe the principal features of this system, as it deals with revelation, with Christology, with the Trinity, with the Church, with the Sacraments, with the mutual relations of faith and history, and with the immutability of faith.

## REVELATION<sup>2</sup>

Revelation according to the Abbé Loisy is the ‘consciousness acquired by man of his relation to God.’

<sup>1</sup> *L'Evangile et L'Eglise* and *Autour D'un Petit Livre*.

<sup>2</sup> To keep my article within reasonable limits I have refrained from giving quotations from the Abbé Loisy. To readers who may not have his books

Mr. Mivart taught that Catholics are free to hold that when at last, in the progress of evolution, 'the time came for the advent of the human animal, that animal, possessing an essentially rational nature, might nevertheless have long existed before the circumstances of his environment rendered it possible for him to display in act his potential rationality as set before us in Adam.'<sup>1</sup> And according to the Abbé Loisy the beginning of divine revelation was the perception however rudimentary of the relation which should exist between self-conscious man and God present behind the world of phenomena. Revelation, unlike the natural sciences, is developed and evolved not by intellectual reasoning alone, but by reason moved by the heart and guided by the direction of the moral sense, the conditions of the environment and the parties in the struggle for existence contributing also to the development of the revelation. When therefore primitive man under pressure of the motions of his heart and of the perceptions of his moral sense and of his desire for good became conscious of the existence of God revelation began in the world. It has passed through many phases. For revelation, being endowed with vitality, is subject to the general laws of organic life, to occasional innate variations, to the struggle for existence, to the destruction of the weak and the survival of the fittest varieties or phases of revelation. Nevertheless revelation is supernatural; for it is first and principally the work of God in man, or of man with God.

Similarly Christian revelation at its origin was the perception in the mind of Christ of the peculiar relation which united himself to God, and which binds all men to their heavenly Father. It fought its way in the struggle for existence, was accepted by the disciples, and with endless variations and quasi-transformations has become the faith of the Christian world.

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and who may wish to see the passages dealing with the subjects treated of in this article, I can recommend the important *brochure* of Father Billot, S.J.: *De Sacra Traditione contra novam haeresim Evolutionismi*, Auctore Ludovico Billot, S.J. (Romae, ex typographia juvenum opificum A. S. Josepho).

<sup>1</sup> *The Origin of Human Reason*, p. 33.



## CHRISTOLOGY

Was Christ God? Did the divine Word become man to redeem and save us? Did Christ rise from the dead? These are questions which touch the very foundations of the Christian religion. The Abbé Loisy sees in the words of St. Paul,<sup>1</sup> 'who being in the form of God thought it not robbery to be equal to God, but emptied himself taking the form of a servant, being made in the likeness of men and in habit found as a man,' a distinction between two Christs, the Christ of history and the Christ of faith. The Christ of history is Christ considered according to the actual real facts of his person and life, and the Christ of faith is the unreal purely subjective conception of Christ which is presented to us in Christian idealization and symbolism.

In the order of history or in the order of objective reality Christ was not God, the divine Word did not become man to redeem and save us, Christ did not rise from the dead. It is not explicitly denied that Christ was God, or that he arose from the dead. As the agnostic neither affirms nor denies the existence of God but maintains that it is undemonstrable and unknowable, so the Abbé Loisy maintains that there is no proof to establish the divinity or the resurrection of Christ as a fact. These doctrines cannot be proved philosophically. They would belong to the object of real history if duly authenticated by divine revelation, if they were really revealed by God. But the fact of divine revelation is not established. For St. John's gospel is not historical; the passages in the Synoptics that suppose the divinity and the resurrection belong to the period of a later tradition; there is no divine tradition, or tradition of a divine revelation of these truths, and the theological argument from tradition is founded not on divine tradition, but on the tradition of the apostolic idealization of Christ as 'God,' as 'arisen from the dead,' as 'Redeemer;' and moreover the resurrection in particular and the discourses and acts of the risen Christ are incapable of

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<sup>1</sup> *Philippians*, ii., 6, 7.

verification, as a glorified body and the words and acts of a risen person are beyond the sphere of human experimental knowledge.

But the Christ of faith? The aspirations of the religious and moral sense to a higher good which is never fully realised had determined the intellectual acceptance, by the Apostles and disciples, of the messianic claims of Christ, of his religion and exhortation to penance and moral virtue as the kingdom of God was at hand. This religion however received a rude shock in the struggle for existence from Christ's ignominious death on the cross. How was the religion of the kingdom of heaven, of penance and moral virtue to survive? From this period the natural survival and evolution of Christianity and ideal symbolic and spiritual theories about Christ and about Christianity are inseparably associated. Though Christ was dead and mouldering in the tomb the religion of the Kingdom did survive, and being a *living* religion began to develop according to the natural laws of evolution in the organic world. Simultaneously the disciples began to idealize and to represent Christ first as 'immortal' in the kingdom of the Father, then, and the transition was easy, as 'risen from the dead;' and at this stage of the evolution of Christology Christ became to the eye of faith the 'risen Christ.' The next real and objective development of Christianity arose from the impulse of St. Paul to preach the gospel to the Gentiles; and at this stage Christ was further idealized and became to the eyes of faith 'the divinely sent Redeemer of the world.' Then followed successively the idealization of Christ as the 'demiurge' and as 'God;' and as in the organic world a limit is put to evolution by *the law of permanence*, so the dogmatic conception of the Christ of faith reached its final development and attained permanence after the controversies with Arius, Nestorius, Eutyches and the Monothelites.

#### THE TRINITY

Like the Incarnation, the doctrine of the Trinity can be considered from the point of view of history and from

the point of view of faith. There is no real or historical evidence for the Trinity according to the Abbé Loisy; as the gospel of St. John is not historical and the text of St. Matthew, 'Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost,' belongs to a later tradition. The doctrine of the Trinity is not therefore contained in divine revelation. But Christianity borrowed from Greek philosophy and idealized God as three in person; and thus the Trinity became an object of faith and survived, though it involves a philosophical contradiction, because it satisfies the religious sense that demands and finds rest in the contemplation of mysteries.

#### THE CHURCH

Christ, according to the Abbé Loisy, believed that the end of the world was imminent and died in that belief, and consequently he could not have thought of establishing a Church on earth or defining its constitution. The organisation of the Church sprang naturally from the necessity of social order among the primitive Christians. The one thought bequeathed by Christ to his disciples was the thought of longing for, of preparing, of expecting, of realising the kingdom. This thought remained the supreme end and purpose of the Church; but the Church itself was a human institution, its constitution and government were subject to the law of all living organisms, and in the struggle for existence with the changeable and conflicting conditions of the world it varied and transformed itself naturally by its own internal force until it reached its final determination, so far, in the Council of the Vatican.

We must distinguish then in the development of the Church the proper object of history and the object of faith. The institution of a society by the early Christians themselves and its growth and transformations by the forces of natural law are real objective facts, and consequently the proper objects of history. Within the Christian community, as in the civil state, various offices were established in the course of the evolution of the society;



elders (presbyteri), overseers (episcopi), pontiffs were successively instituted; congregational government was succeeded by national government, and national government in turn gave way, by force of evolution, to the existing system of imperialism and absolutism. These are facts of natural evolution. But the idealizations of the ecclesiastical and theological mind, 'that Christ is the founder of the Church,' 'that there is a divinely ordained distinction between clergy and laity,' 'that the Pope is the vicerent of Christ on earth,' 'that Christ the Spirit abides in the Church, preserving her from error and protecting her against the powers of darkness,' 'that in obeying the rules of the Church we are obeying Christ,' these idealizations alone which have no objective truth or reality are the objects of faith.

#### THE SACRAMENTS

As Christ at the time of His death believed that the consummation was at hand, He surely instituted no sacraments as he established no Church. Historically considered, baptism (which included confirmation) was a rite of initiation borrowed from Jewish ceremonies, and it was instituted and made obligatory by the Christian community, which also prescribed the baptismal vows and obligations of the newly initiated. In this sense the institution of baptism was an objective fact, a natural step in the evolution of the living society, and corresponds to the institution of rites of initiation to civil and social societies. Similarly the Eucharist was a social supper instituted by the community to commemorate the last supper of Christ with his disciples. And in like manner penance, the anointing of the sick, the institution of ministers and the solemnization of marriage, represent actual ceremonies introduced and developed in the natural evolution of the Christian society.

Then with the idealization of the risen Christ, of Christ the Spirit dwelling in the Church and vivifying it, began the idealization in reference to the sacraments, 'that they were instituted by Christ, 'that they confer grace,' 'that

Christ is really present in the Blessed Eucharist,' etc. These propositions have no real or objective truth, they are the object of faith, but they are outside the pale of history.

#### FAITH AND HISTORY

Faith, according to the Abbé Loisy, does not concern itself with the real or objective order of facts, but with the ideal, the symbolic, the mystic order, and that too in reference to the present time. Neither the Trinity, he says, nor the divinity of Christ, nor his resurrection, nor our redemption, nor the divine origin of the Church and of the sacraments can be proved to be a fact, but the Christian community at successive periods set up the ideal of the Trinity, of Christ risen from the dead, of Christ the redeemer, of Christ the demiurge, of Christ as God, of a divinely instituted Church and sacraments. These ideals alone are the objects of faith, each while it lasts, while it actually remains an ideal or a symbol of some spiritual truth. But history regards the real and objective order of facts and the ideals of the past that have been unable to maintain their position in the struggle for existence and have disappeared. Hence there never can be a conflict between faith and scientific history, as they have different objects. The same person can believe and disbelieve the Trinity, the Incarnation, the Church, the Sacraments. He can accept them by faith as ideals, and refuse as a historian to recognise in them any objective truth or reality.

#### THE IMMUTABILITY OF FAITH

Finally, the Abbé Loisy pleads for a change in the terms and sense of the formulae of faith to harmonize them with the conditions of modern thought. But has not the Church, he asks, defined the immutability of the sense of dogmatic definitions? Perhaps so, he says; but if so, the Church has not yet become conscious of her own evolution, nor has she a fixed theory about the philosophy of her origin, and the Church will secure peace with science only when she realizes her origin by evolution, when the idea of evolution is received officially in the Church.

It would appear to be unnecessary to agitate for a change in ecclesiastical definitions if they were understood to be mere idealist or symbolical formularies. If they need not be believed in themselves, if they are believed only as they represent some known or unknown truth concealed beneath their surface ; if for example we believe in the resurrection of Christ only as it symbolises, as it were, the survival of the Christian religion and Christian society after the Master's ignominious death on the cross, is it not immaterial whether we retain the existing formularies or adopt others ? The complaint however is not exactly with the formularies themselves, but because they are taken to represent absolute unchangeable objective truths. The complaint is that whereas, for example, episcopal jurisdiction and the primacy of the Pope and the sacraments are believed by the Abbé Loisy to have originated by evolution and to be subject to the chance of future transformations by evolution, they are taught by theologians to be absolute unchangeable divine truths.

### III

We can now briefly recapitulate the broad general points of resemblance between the Darwinian theory and the system of Abbé Loisy. In the Darwinian theory, assuming the origin of life, all past and existing species, with all their characteristics, have descended from a common stock by natural selection. Nevertheless, individuals and nations, civilized and uncivilized, set up ideals of 'God,' 'creation,' 'design,' 'providence,' 'future life,' 'rewards' and 'punishments.' These have neither reality nor objective truth. And it is hoped by evolutionists that with the advance of science the language of anthropomorphic idealization will give place to language in harmony with objective and scientific truth ; that not merely plants and animals, but man himself and his moral and religious sense will be referred to the mysterious agency of the great law of natural selection.

In the system of the Abbé Loisy, assuming in man the



moral and religious sense and the desire of good, the intellect becomes conscious of a relation to God present behind the world of phenomena; and the existence of a personal supreme Being distinct from the world is explicitly recognised. Then with the preaching of moral virtue and penance by Christ as a preparation for the kingdom of the Father, the great work of Christian and Catholic evolution commenced. Everything that has had or has real and objective existence in the Church has originated by evolution. The Church has arisen by evolution: the distinction of clergy and laity is the natural work of the Christian society: papal and episcopal authority have been evolved within the society, and might be again altered or tempered by evolution: the sacraments, as real and objective sacred rites, were instituted by the society, and their number might be still further increased in the future by evolution: self-denial and mortification and trust in God have found their place within the objective sphere of evolution; but the prayer, 'Give us this day our daily bread,' understood in the rigour of its historical signification, appears subversive of social economy and as unacceptable to the critic as a prayer to St. Anthony to recover a lost purse. But simultaneously with the real objective natural evolution of Christianity the Church has been idealizing from the beginning. The 'Trinity,' the 'divinity,' 'resurrection' and 'redemptive' office of Christ are mere ideals, having no objective reality. Mere ideas or symbols also are the 'institution by Christ of the sacraments' and their 'efficacy to sanctify the recipient.' A mere idea or symbol is it to regard Christ as 'the author of the Church,' of 'the distinction between clergy and laity,' of 'the institution of the hierarchy,' of 'episcopal jurisdiction,' of 'the primacy and infallibility of the Pope.'

This incursion of the learned biblical critic into the domain of theology has created a prejudice against the advanced scholars of the biblical movement who have very important problems yet to resolve, but it raises no new problems in theology and no new difficulties to the

old problems. The necessity and existence of divine supernatural revelation remain to be proved as before, assuming divine revelation the demonstrations of the different dogmas of the Church remain unaffected by this theory, and the evolution of the hidden truths of revelation will continue its normal course in the intellectual activity of the Church under the guidance and assistance of the Holy Spirit.

DANIEL COGHLAN.

*[To be continued.]*

## A STUDY IN THOUGHT-TRANSFERENCE

IT will generally be admitted, I think, that one of the greatest triumphs of modern scientific research is that of Wireless Telegraphy. That a message can be transmitted through thousands of miles of space without the assistance of any visible intervening medium, is a discovery which has transcended the wildest dreams of even the most extravagant theorists.

The fundamental principle underlying it—as everybody now knows—is wave motion. In this manner also are transmitted sound, light, and heat, the only difference between heat and light waves being in the intensity of the vibration.

The most elementary notions of wave motion are had from dropping a pebble in water. The action causes vibration of water from the centre till the motion reaches the bank. If many pebbles are dropped in succession, many waves are had. The same is true of sound, and may be illustrated by a very simple experiment. Take two tuning forks fixed on sounding boards, the two being exactly at the same pitch, in other words in perfect tune : if a bow is drawn across one, a wave of sound goes out, and when the motion reaches the other fork through the intervening medium of the air alone, it causes it to sound also. The same is true of heat radiation.

Electric rays have exactly similar properties. A spark discharge will cause a bell to ring at a great distance without any connection whatever, provided, of course, that the transmitter and receiver have the same relative electric tension, or to apply the simile of the tuning forks, are in perfect tune with one another. Such is the principle of the modern wireless telegraphy, as explained by scientists.

That there exists too a telegraphy between living mind which is generally known as telepathic communication or



thought transference, is a fact to which many eminent scientists and physiologists have long since borne testimony. That thought can be and is transmitted from one individual mind to another independently altogether of the will of the individuals concerned, and without any visible expression or apparent means of communication, is a phenomenon which comes within the every day experience of us all. You may term it personal magnetism, odic forces (*à la* Baron Reichenbach), hypnotism, electric wave motion, or any other name you please, but it seems to be an indisputable fact, that between temperaments which have the requisite difference of potential, which are, so to speak, in perfect tune with one another, there will frequently exist a conduction or radiation of impressions through the nerve centres by which thought is transmitted from one to another.

The belief in this extraordinary mode of reciprocal communication dates from the very earliest records which we have of human history, many being of opinion that it is but the vestige of a lost sense, which is now no longer necessary, its functions they say being usurped by the many artificial aids to communication which modern science has disclosed to us. It will generally happen in intercommunication of this kind that the mind has no cognizance of the process by which the impression is conducted to the brain, there would seem to be a kind of subconscious faculty in operation whose functions are quite independent of the ordinary senses, and which is susceptible only to an external influence of this kind. We have a familiar example in the suggestions received by a subject in a hypnotic trance. It is true, the senses as we know them, whereby human beings are made cognizant of external impressions, are five, but it is up to this undemonstrated and undemonstrable that man is not gifted with an additional sense. In fact the Society for Psychical Research has within recent years accumulated a mass of evidence which goes to prove the existence of a hitherto unsuspected faculty, and because it cannot be demonstrated with

scientific accuracy, it by no means follows that the same Being that gave us five may not have given us more.

When Baron Reichenbach, over half a century ago, startled the world by his novel theory of odic forces, he and his theory were severely handled by many obstinate adherents of the materialistic school, amongst others by Liebig, Vogt, and Schleiden. The scientific world has since come to regard the Baron as a philosopher very wise indeed in his generation. As the result of experiments performed on eight different individuals, he discovered that these persons were affected in a most remarkable manner when brought within the magnetic field of an ordinary horseshoe magnet. These eight individuals bore unanimous testimony to the appearance of a luminous flame emanating from the poles of the magnets, and when brought in contact with the poles they experienced a disagreeable sensation which in some cases amounted to positive horror, and in more than one instance the influence was such as to attract the subject from a reclining to an upright position. Let it be remarked, however, that Reichenbach's experiments were successful only on subjects gifted with a highly sensitive nature, as many subjects were found who were in no wise affected by the magnet. The Baron's investigations, however, were sufficiently conclusive and satisfactory to warrant him in proclaiming the discovery of a new physical force, and he was soon led to infer the presence of this wonderful agency in other things than magnets, and as the result of further experiments he found that the human body was itself a source of this newly-discovered faculty.

Our ordinary senses, although altogether independent of one another in their actions, are yet allied to such an extent as to aid and assist one another, and when one or more are lost, common experience teaches us that the loss is compensated for by more than ordinary acuteness of perception in the other faculties, but that the faculty of which we speak is independent in its actions of the ordinary senses is clearly evidenced by the fact that its work is frequently carried on when the operation of

our other faculties is entirely suspended. I have read recently in an article 'Work done in Sleep,' some extraordinary manifestations of this power, and amongst many marvellous instances recorded there, it is stated that Voltaire composed the first Canto of the *Henriade* while he was asleep. 'Ideas occurred to me,' he says, 'in spite of myself, and by a process in which I had no part whatever.'

The more remarkable indications however of the existence of some such faculty are evidenced in those coincident dreams, warnings, and apparitions which coincide with an accident or the death of some distant relative or friend. We read of some extraordinary instances of this kind in the lives of some of the Saints. With phenomena of this kind, however, this article does not purpose to deal.

A very strange and remarkable fact in connection with phenomena of this kind is that the operations of this hidden faculty (whatever it may be) become more marked when the body is not in its normal condition of health, particularly in certain extreme cases of nervous debility, a fact which tends to show more conclusively that this faculty is not only independent of our ordinary senses, but requires for a perfect discharge of its functions that the operation of our other faculties should be entirely suspended. It would seem that in time of illness our ordinary mental faculties become relaxed, depending largely as they do on a healthy condition of body for the faithful discharge of their various functions, while at the same time other faculties of whose existence we had no knowledge seem to acquire undue prominence. An American writer, Mr. Butterworth, whom Proctor quotes in his book, *Rough Ways made Smooth*, gives a description of a near relative of his who was suffering from extreme nervous debility. 'She could,' he says, 'think of two things at the same time, and seemed to have very vivid impressions of what happened to her children who were away from home, and was often startled to hear that these impressions were correct, she had also a wonderful power of anticipating what one was about to say, and to read the motives



of others.' To have two trains of thought running in the mind simultaneously is as far as we can judge beyond the scope of our ordinary mental powers, and affords evidence at least of abnormal powers of mind which are not common to all. Frequently, too, we hear and read of persons who were gifted with a double consciousness, a normal and abnormal condition of mind which I should say was consequent on the alternate operations of the ordinary faculties and the extraordinary faculty. In the normal state no recollection whatever was preserved of what took place in the abnormal state, and *vice versa*, although the previous train of thought in either condition was immediately taken up and continued uninterruptedly when the person again lapsed into that condition.

The possibility of man being endowed with such a faculty has frequently been discussed by metaphysicians.

The essential attribute of a new sense [remarks Muller], is not the perception of internal objects, or influences which ordinarily do not act upon the senses, but that external causes should excite in it a new and peculiar sensation, different from all the sensations of our five senses. Such peculiar sensation will depend on the powers of the nervous system, and the possibility of the existence of such a faculty cannot *a priori* be denied.

And not only in the case of man, but also in the lower animals some such sense would seem to exist as has been frequently evidenced by the unerring instinct by which they would seem to be warned of threatening danger or disaster from an invisible enemy. The actions of this faculty then are in most cases purely reflex actions, essentially involuntary and altogether independent of the will, though generally they admit of being modified, controlled or prevented by a voluntary effort. We often wonder for example by what a singular coincidence somebody of whom we have been thinking or speaking suddenly presents himself to our view. The coincidence has found expression in a very familiar proverb. But is it not more than a coincidence? Is it not something more than mere accident or chance that conveys the impression of this particular individual figure to the brain?

From philosophy we learn that there is no such thing as chance. We are accustomed to designate as 'chance' everything the cause of which is unsuspected or unforeseen; philosophically it has no existence. In the universe all is system and gradation, because for every effect we must postulate a cause, and in the case of communication existing between living minds in the absence of any apparent mediumistic intervention the expressions recorded are sufficiently numerous and definite to preclude the possibility of mere coincidence.

In such cases, therefore, as that of which we speak, the cause would seem to be nothing more or less than the immediate though invisible, presence of this particular individual within the magnetic field of thought radiation. It is, so to speak, a sort of Siamese twin arrangement between living minds. His presence near us causes a transmission of the wave motion of thought, which sets in operation this subconscious faculty of ours, and induces, so to speak, a magnetic current which is conducted to the brain, but which is received only by a temperament of suitable reciprocal polarity. Again, many of us will have been surprised occasionally to hear a friend express an idea, which at that particular moment had occurred to our mind, and in the very exact terms in which we ourselves intended to give it expression; or it may be the fragment of a song or the snatch of a musical air which has been running in our minds to which we give no conscious expression, but which is instantly taken up by someone who doubtless has come within the radiating field of our magnetic influence.

Instances might be multiplied indefinitely showing in what a variety of forms and degrees sensibility of this kind may exhibit itself. It may exist in different forms, in different individuals, and it would seem may vary in intensity and degree according to the circumstances in which one may find himself, *e.g.*, the conductivity of the existing atmospheric conditions. I once saw a gentleman whose electrical capacity was such as to make itself felt by nearly everyone who came within a certain radius.

By a mere act of his will he could so influence them as to cause them to turn in the direction in which he happened to be, even supposing them to be quite unconscious of his presence. At any one particular instant, however, he could only so control the actions of one person—a distinct voluntary effort being required in each particular case. It was noticeable, however, that his influence made itself more felt when the weather was mild and dry, than when it was wet and foggy. Under the latter condition it was practically nil.

With purely spiritualistic phenomena, such as table turning, spirit rapping, automatic writing, apparitions, etc., etc., this article does not propose to deal. If they exist at all it is very difficult to determine how far they may be due to natural causes, and how far the preternatural element prevails. That many of these alleged phenomena are quite natural I do not for a moment doubt, and if we took the trouble to investigate the truth and to satisfy ourselves as to the conditions and limitations under which phenomena of this kind are manifested, very often we should discover them to be fraudulent deceptions and illusions practised on a too credulous public.

PATRICK SHERIDAN.



## CATECHISM IN HIGHER SCHOOLS

THE legislation of the Church on the subject of catechetical instruction, and the history of her efforts to provide suitable text-books for that purpose, have been dealt with in a former Paper (I. E. RECORD, March, 1906), and they furnish the best proof of her zeal to promote the spread of religious knowledge. In that sacred cause she can never relax; for, on religious instruction depends the preservation of the faith and its transmission to future ages. Hence Pius X in his Encyclical, 15th April, 1905, urges pastors to instruct the young, and to form Confraternities of Christian Doctrine to aid in that work. He has ordered, moreover, that schools of religious knowledge be established in cities especially where universities exist. Where higher secular instruction is provided, it is meet that there also higher education in religious knowledge should not be wanting. Those who receive higher secular education in course of time become the influential and governing classes. For them elementary religious instruction is not sufficient. They have often to deal with questions of legislation, and of administration, where the principles and the interests of religion are at stake, and unless they possess a full knowledge of those principles, in spite of the most upright intentions, and the most docile spirit, they are liable to make grave mistakes.

The question, then, of higher religious instruction for those who are receiving higher secular instruction, is one of more than ordinary interest. It is a question which has engaged the attention of many minds and in many countries. It is a question, too, in which there is much to be learned from the views and the experience of others. Two French Catholic writers have treated the subject of religious instruction in higher schools. One of them, an ecclesiastic, Abbé Dementhon, in a work entitled, *Directoire de l'en-*

*seignement religieux dans les maisons d'éducation*,<sup>1</sup> treats of the organisation and method of instruction, and of the qualifications of the professor. The other, a layman, and a university professor, M. Jean Guiraud, in an article in *Le Correspondant*, 10th June, 1897, under the title, *L'Instruction religieuse dans l'enseignement secondaire*, deals with the aptitude of the professor, with the rank assigned to religious knowledge in the general plan of studies, and with the programme of religious instruction in secondary schools.

The testimony of these two writers regarding the schools of their own country may be accepted as reliable, and much may be learned from it. Both examine the question from substantially the same points of view, viz., the aptitude of the teacher, the rank assigned to religious knowledge in the general plan of studies, and the programme of religious instruction itself. Let us follow them in the study of this question, and see, first, what they say of religious instruction in higher schools in France; and second, what are the lessons of general application which their statements suggest.

### I.

Secondary schools in France are divided into two classes, viz., the State establishments, called *lycées* and colleges, and the *écoles libres*, or the colleges and seminaries managed by the clergy. The number of the latter is somewhat diminished in consequence of the suppression of the religious orders; but many such establishments still exist under the direction of the secular clergy. In the State schools, though the Church has been disestablished, chaplains are still maintained for the purpose of imparting religious instruction. What, then, are the qualifications of the teachers of religious knowledge in those establishments? In the *lycées*, secular instruction is given by lay professors. Religious instruction

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<sup>1</sup> *Directoire de l'Enseignement religieux dans les Maisons d'éducation*, par l'abbé Ch. Dementhon. Third edition. Paris, 1898.

*L'Instruction religieuse dans l'Enseignement secondaire*, par Jean Guiraud (*Le Correspondant*, 10 Juin, 1897).

*La Suppression des Pensionnats chrétiens, et l'Enseignement libre des Jeunes Filles*, par Fénélon Gibon. (Reprinted from *Le Correspondant*), Paris, 1906.

is left exclusively to the chaplain. The chaplain is appointed with the concurrence of the diocesan authorities. As he is necessarily brought into relation with lay professors, who have received a university training, the person selected for that office is usually an ecclesiastic of more than average culture and attainments. From the ranks of chaplains to *lycées*, not a few have been promoted to the episcopal bench. As a general rule, therefore, the teacher of religious knowledge in the *lycées* is a man of scholarly attainments, who has obtained a degree in Arts, or Theology, and to him is confided the entire religious instruction in the establishment.

What is the position of the *écoles libres* in this respect? Here all the professors are usually priests. They have received the professional training which the diocesan seminaries or the Catholic Institutes afford. In some respects they are less favourably circumstanced as teachers of religious knowledge than the chaplains of *lycées*. In the *lycées* the religious instruction is confined to one; in the free colleges it is usually divided amongst several. In 1896 an inquiry was made on this point, and replies were received from 89 Catholic colleges. In 74 of these the religious instruction was apportioned amongst the professors of various classes. Fifteen establishments had a professor whose exclusive function it was to take charge of the religious instruction. In one establishment the staff shared the labour of the classes of religious knowledge amongst them, relieving each other by turns every quarter. No doubt a good professor of classics, or of mathematics, or of history, may make an excellent professor of Christian doctrine; but it is hardly rash to affirm that other things being equal, the man who has only one work to engage his attention, is likely to do it with greatest efficiency.

In what concerns the choice and aptitude of the professor of religious knowledge, the balance seems to incline in favour of the public schools. But it is far otherwise in what concerns the place of religious knowledge in the general plan of studies. The *lycées* admit students of all creeds, or of none; Catholics, Protestants, Jews, Atheists.



In them religious instruction is indeed provided for. But there exists a conscience clause of the widest kind. In virtue of a law of 1881, non-Catholic students are exempted altogether from attendance at religious instruction. Even Catholic students are exempted, if their parents request it. Hence attendance at the classes of religious instruction is, to a large extent, voluntary. In one *lycée*, writes M. Guiraud, out of four hundred pupils, one hundred did not attend the classes of Christian Doctrine. In another, where the number of pupils was also about four hundred only twenty were exempted from religious instruction. The voluntary character of the attendance of the pupils naturally tends to lessen the authority of the professor. Severity on his part would only serve to increase the number of absentees.

So much for the attendance. What is the amount of time set apart for Christian doctrine in the state establishment? As a general rule in each division, religious instruction is given for one hour per week; a half hour is altogether exceptional. But while the time allowed is on the whole sufficient, the rank assigned to religious instruction in the general plan of studies is far from satisfactory. It is true, premiums are awarded for excellence in that subject. But on the day of the solemn public distribution of prizes, no mention is made of the honours attained in religious knowledge. It ranks on the list of school subjects with drawing, gymnastics, or music. In a word, while religious instruction is retained in order to satisfy parents, in practice it is relegated to a position of inferiority, and its success or failure depends to a large extent on the personal qualities of the professor. Nor is the liberty of the chaplain complete. On 16th April, 1903, a ministerial circular forbade the chaplains to read or comment on the Pastorals of bishops in the chapels of *lycées* and colleges. In 1906, the present Minister of Instruction has slightly relaxed the prohibition and permits the reading of pastorals which treat of dogma or morals, but rigorously prohibits the reading of such as contain political allusions, '*Qui ont un caractère nettement politique.*'

In the free colleges religious instruction holds a more favourable place. Yet Abbé Dementhon does not hesitate to say, that, in general, religious instruction does not occupy in French Catholic establishments its due place, nor produce the results which might justly be expected. 'Even in ecclesiastical establishments,' he writes, 'not excepting the *petits séminaires*, religious instruction properly so-called, occupies too small a place. Barely one hour a week is devoted to it, and the students are disposed to look upon it as a free class (*une classe de repos*). Nor does this appreciation seem too severe. M. Guiraud, after an inquiry made in 82 free colleges, states that, in 34 establishments the time devoted to religious instruction was one hour per week; in 11 it was one hour and a half; in 21 two hours; in two establishments three hours; in four three hours and a half; and four others three hours. But in these latter instances the time of preparation was reckoned as well as that of class. All establishments of secondary education in France ambition the honour of the Baccalaureate for their students at the end of their course. This ambition, however laudable, is not without its influence on religious instruction. In some Catholic colleges, writes M. Guiraud, the class of religious instruction was discontinued after Easter; in others it was dispensed with during the whole of the second half year. At a meeting of the *Alliance des Maisons Chrétiennes*, held in 1896, and representing one hundred and twenty establishments, it was stated that the time set apart for religious instruction in those colleges was in general one hour a week; and in a few instances one hour and a half. 'More, it was remarked, cannot be expected from students preparing for the Baccalaureate.' In Catholic establishments religious instruction receives due recognition, and prizes for excellence in that subject are proclaimed along with those for excellence in secular subjects. Yet, even in Catholic schools, it is liable in practice to be reduced to a rank of inferiority, and to be regarded as an accessory to secular studies. Hence, Abbé Dementhon does not hesitate to say that while France holds the first rank amongst Christian nations for excellence in elementary religious

instruction, its position with reference to secondary religious education, leaves much to be desired. Religious instruction in convent schools, he considers superior to that imparted in colleges for boys. The nuns devoted greater attention to that subject, and in the larger convents an advanced course of catechism was taught by the chaplain. But if in the past there was room for criticism, the future gives reason for serious alarm. The existence of Catholic secondary schools for boys is seriously menaced : and their pupils may eventually be driven into the public schools. One half the convents of France have been closed.<sup>1</sup> Of the 80,000 girls who were receiving education in convent schools, 40,000 must seek it elsewhere. Many of them will drift into the *lycées* and colleges for girls. In 1906, 41 *lycées* and 40 colleges for girls are in full exercise ; and the number of their pupils has increased since last year by 3,629 students. To some of those establishments the Bishops have declined to appoint Chaplains, and, consequently, in them there is no provision for higher religious instruction. What will be the practical fruit of the education received in them ? One who knows their working and their spirit, Mlle. Reval, writes, " Admit it or not, as you please, *lycées* for girls lead up to the socialistic idea, by emancipating the intellect of women."

Such, then, is the rank assigned to Christian Doctrine in the public and in the free schools in France. In the *lycées* the organisation of religious instruction rests with the chaplain. It belongs to him to select the text-book and to draft the programme. The Statutes of the diocese of Paris on this point may be taken as an index of the prevailing usage. They are to the following effect :—

Religious instruction shall be given in each *lycée* or college according to the order adopted in concert with the Provisor or Superior of the establishment and approved by our Vicar-General, charged with that portion of administration.

It shall comprise three divisions : instruction in preparation for first Communion, instruction which may be called of perseverance for the grammar classes, and higher instruction for the

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<sup>1</sup> *La Suppression des Pensionnats chrétiens et l'Enseignement libre des Jeunes Filles*, par Fénélon Gibon, 1906 ; pp. 8, 23.



classes of Humanity, Rhetoric, and Philosophy. This higher instruction shall likewise be given to the pupils of the classes preparing for entrance to the great Government schools.

It is very important that by means of these three divisions religious instruction be always proportioned to the intelligence of the students, and correspond with the development of their literary and scientific studies. Chaplains shall devote the greatest attention to each of these stages of religious instruction.<sup>1</sup>

We may take it as certain that in general a full and methodical course of religious instruction is imparted in the *lycées*. But the old maxim of Horace, 'Naturam expellas furca, tamen usque recurrit,' is true of professors as of other men. Originality, like genius, is irrepressible. And M. Guiraud, from his own experience, mentions instances, no doubt exceptional, where the class of religious instruction was devoted to a learned and interesting exposition of questions such as the cuneiform inscriptions, the height of the tower of Babel, or the astronomical science of the Chaldeans, or the history of the great men in various walks of life, whom the Church throughout ages has produced. All this is very interesting, but a lecture on such subjects, however erudite, does not supply the place of a systematic course of higher religious instruction.

In the free colleges the programme of religious instruction is similar to that prescribed in the Statutes of Paris. But as the classes are divided amongst several professors it is difficult to attain unity of method to the same extent as in the *lycées*. However, substantial unity is practically attained by the adoption of a text book. In forty-five establishments, writes M. Guiraud, the *Cours d'instruction religieuse*, by Mgr. Cauly, Vicar-General of Rheims, is adopted. Ten use the *Commentaire du Catéchisme* by Abbé Poey; ten make use of Schouppe's Dogmatic Catechism; a few have adopted the catechism by Gaume, or that of Guillois: while some follow the *Cours d'Apologetique* by M. Gourand. In the *lycées* and in the free schools lessons in apologetics are given to the advanced students, while the less advanced,

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<sup>1</sup> *Statuts synodaux du Diocèse du Paris, promulgués dans le synode de 1902*; p. 54.

in addition to the text of the catechism, are taught to understand the liturgy of the Church, and made acquainted with the salient facts in sacred and in ecclesiastical history. All this instruction belongs to the department of class work. But religious formation is not the work of the class-room alone. In both classes of schools there are also religious and devotional exercises in the Church. In the ecclesiastical establishments the pupils are trained to daily practices of piety by morning prayer and a short meditation, and by spiritual reading at night prayer.

Thus the formation of heart and head go on simultaneously. But all things human are liable to imperfection, and exposed to censure, and there are not wanting persons inclined to believe that in the free schools the outcome of religious instruction has been rather to form men of pious habits than of strong convictions. Yet it is men of deep and well grounded convictions that are best fitted for the battle of life, and best able when placed in positions of influence to defend the interests of religion.

## II.

The question of higher religious instruction interests Catholics in all countries, and the foregoing outline of the manner in which it is conducted in France, cannot fail to be suggestive. Every man may judge of the efficiency of religious instruction, if he takes into account the aptitude of the teacher, the rank assigned to religious knowledge, and the programme of instruction.

All priests are by vocation teachers of religion, but their efficiency in that task depends to a large extent on the preparation they have received to fit them for it. This is true in the case of elementary religious instruction, much more, in the case of that which is higher. The preparation of young priests for the work of instruction has engaged the attention of many minds, and has led to many schemes being formulated. It has been suggested that seminary students, towards the end of their course should be made to take part in Church work; or that young priests should be retained at the diocesan cathedral

for some time to learn by experience the method of pastoral work. But when it comes to practice, these schemes are difficult or impossible to carry out, and there remains hardly anything practically possible, except that those destined for the office of imparting higher religious instruction should themselves have received higher formation; and that where possible the whole of the religious instruction should be in the hands or at least under the direction of one person.

The time set apart for religious instruction, and its rank amongst educational subjects, has received attention elsewhere than in France. In the Report of the Meeting of the Catholic Educational Association, held at St. Louis in July, 1904, the following account is given of the rank assigned to religious instruction in the high school at Philadelphia :—

Every pupil has two hours a week for four years, in classes of formal religious instruction. Bible History is taught to the freshman class, and Church history to the three higher years, one hour a week. Christian doctrine, and Church ceremonial are taught for one hour a week through the first three years, while lectures are delivered weekly to the students in the fourth year, on Ethics and Christian apologetics. The class periods are opened and closed with prayer, the Angelus is said at mid-day, Mass is said once a week, and the Way of the Cross is a weekly devotion during Lent.<sup>1</sup>

In the German public schools religious knowledge ranks with the other educational subjects. The professor of religion is on a level with the professors of other branches, and not in a position of inferiority. A French writer, M. Goyau, in an essay entitled *Formation religieuse de l'étudiant allemand* (Lille, 1898) attributes the hold which religion exercises over German students at the universities to the solidity of the religious instruction they receive in the *gymasia*, and to the importance attached to religious knowledge at the official examinations. Wherever due time is not set apart for religious instruction,

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<sup>1</sup> Catholic Educational Association. *Report of the first Annual Meeting held at St. Louis, July, 1904*, p. 62.



where the pupils come to regard it as a *classe de repos* or where the competition for honours in secular subjects leads to its omission, it can never be efficient.

The programme, too, of religious instruction deserves attention in all countries. Many works have been written to aid teachers in drafting a programme of instruction, for first communicants, and for such as frequent the catechism of perseverance. Amongst these, Spirago's method of Christian Doctrine, by Bishop Mesmer, deserves special mention. Such a programme should comprise the text of the large catechism, the outlines of the history of the Old and New Testament, with the elements of Church history.

But works indicating a programme of religious instruction for students attending the upper classes in higher schools are difficult to find. The *Directoire de l'Enseignement religieux dans les maisons d'éducation* by the Abbé Dementhon will be found useful. Students from fifteen to eighteen years of age require something more than the elements of religious knowledge. They ought to know, not only what the Church teaches, but they ought to be able to give an account of the faith which is in them. Hence, for them a fuller course of Christian Doctrine such as that contained in Schouppe's *Dogmatic Catechism*, or in Father Gerard's *Course of Religious Instruction for Catholic Youth*, together with a fuller history of religion, is requisite.

But it may be asked what place should be assigned to apologetics in a course of higher religious instruction? If by apologetics we mean a clear exposition of doctrine, combined with solid proofs of the dogmas of religion, nothing is more necessary: But apologetics in the ordinary acceptation of the term, that is a statement of the objections of non-believers, and a refutation of them, is a method of instruction not suited to all. For two classes of persons apologetics is necessary, for those who are struggling towards the truth, and are held back by plausible objections, and for those whose faith is wavering by reason of the attacks to which it is exposed.

To the former apologetics proves that faith is not

opposed to the requirements of human reason; to the latter it demonstrates that divine truth has nothing to fear from the progress of science. But for those whose education is still incomplete, the method of exposition and dogmatic proof of the truths of religion is most appropriate. Some there may be who in their enthusiasm claim that young men should be made acquainted with the objections of Rationalists, with the method of apologetics, styled that of immanence; and that even social questions, such as the relations of Capital and Labour, Church and State, and the like should find a place in the programme of religious instruction. For young men who have passed on to universities, there is much to be said in favour of such a programme. But it is hardly appropriate to students in the higher classes of secondary schools. Speaking of Church students, the learned Bishop of Newport writes:<sup>1</sup>—

I am distinctly of opinion that even in classes of philosophy, theology, and scripture, the placing of objections before the imaginations of the students should be most carefully restrained. I have said 'the imagination,' although we are here speaking of the intelligence—and for this reason: The mind of the ordinary student sustains little damage from the contemplation of difficult objections, so long as the imagination is not seized by them. For example, the refutation of the Pantheism of David de Dinando, or even of Spinoza may be attempted without much mental disturbance. But this is not so with the agnosticism of Huxley, or the rationalism of Martineau, or the destructive criticism of Driver, because these men are alive and can write, and can set a hundred strings vibrating, some of which are sure to pass through our own nervous system. The true method, as it seems to me, is to state objections in the terms of pure reason. This is quite sufficient for science, and will furnish the student with all that he requires. In the answers supplied the professor need by no means confine himself to pure reason . . . for we know that we have the truth, and no lawful means of securing and justifying the truth can be objected to.

For similar reasons it would not be advisable to give students access to modern books against religion or the faith, of the kind here referred to, or to allow them to disturb and defile their minds with the free speculations and hostile criticism which are met with everywhere in the countless periodicals of the day. It

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<sup>1</sup> *Lex Levitarum*. By Most Rev. Dr. Headley, pp. 36, 37.

is not that, in itself truth cannot be relied upon to win the battle against error. But *per accidens* truth is often in a position to get the worst of it, that is to say, it may be, under given circumstances, impossible to present truth completely or adequately or convincingly. And unless an objection can be not only answered, but destroyed—as far as the nature of the case admits—there is always a danger to immature minds.

If this is true of Church students, much more in the case of those whose education is less advanced. Young men require to be well grounded in the teaching of the Church, and taught where to seek further information. If this is done the objections of unbelievers will make but little impression on them. But if their religious formation is largely emotional, their faith may be rudely shaken by the dangers to which they may be exposed while prosecuting their higher professional studies.

The place given to Christian Doctrine in higher schools is therefore a question which merits the attention of all interested in the welfare of youth. Earnest men in France have not shrunk from the study of it. In 1895, Cardinal Lecot, Archbishop of Bordeaux, addressing the Congress of the *Oeuvres de la Jeunesse*, used the following words:—

In ecclesiastical colleges the teaching of religion is almost always backward, old-fashioned, and given with indifference . . . Generally they aim first of all at competing for success with other establishments; they seek to be able to inscribe on their roll of honour the largest possible number of candidates admitted to the Baccalaureate. Hence they content themselves with teaching the catechism of perseverance in a hasty and superficial manner.”

These are not the words of one who looks upon the French clergy as sinners, in this respect, beyond all men upon the earth. They are not a reproach but a call to duty. The injunction of Pius X on the subject of catechism and on the establishment of schools of Christian Doctrine in university cities, brings the question of religious instruction home to all.

PATRICK BOYLE, C.M.

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<sup>1</sup> Apud Dementhon. *Directoire de l'Enseignement religieux*, vol. i., p. 29; 3rd edition.



## RELIGION AS A CREDIBLE DOCTRINE

## I.

## RELIGION AND THE GOD OF PHILOSOPHY

MR. MALLOCK opens this part of his enquiry by insisting that an argument which proves the existence of conscious, purposive Mind is wholly useless for the theist. This is evidently untrue. The existence of such a conscious, purposive Mind as the theist demonstrates disproves Monism, and is a precious link in that chain of reasoning which leads up to the existence of the God of ethical theism.

This point apart, Mr. Mallock's first chapter on God is an effort to prove that the argument from design in the inorganic world to the existence of a conscious, purposive Mind is rendered wholly invalid by the discoveries of modern science. That the argument proves the existence of Mind, Mr. Mallock concedes; that this mind is conscious and purposive outside a number of local and temporary centres, namely, individual lives, is according to him unproved and unprovable.

Mr. Mallock explains the order and harmony of the inorganic world by the action of a self-energising something devoid alike of consciousness and of purpose. The only clue he gives as to the nature of this self-energising something—it is called Mind—is the statement that the order of the universe is a physical platitude, and that stars are bodies, which unless they moved uniformly, would not exist at all. Inorganic nature, therefore, explains itself by the forces of nature. Matter cannot exist without movement, and movement explains everything. Waiving the questions of the origin, both of the matter and of the movement, the theist maintains that matter plus movement does not account for the inorganic universe. It is not sufficient to cover a canvas with paints

of various tints to produce the Transfiguration. Only one handling of the brush, and only one guiding ideal can create a masterpiece. And so with regard to the movements and forces of the inorganic world. That world displays a wondrous order, an order capable of being produced only by very specific movement. The processes leading thereto are in their details inconceivably more intricate than any processes invented by man. A thousand millions of paths lay open to confusion and disorder! Why ever the one safe road? If no guiding principle dominates the atoms and the molecules, why do these atoms and molecules, each independent of the other, each capable of an infinity of different directions, ever follow precisely that direction which the existence of order demands. There must be some reason for that. Science tells us that matter is inert, and that in motion it is indifferent as to the precise direction of the motion. Yet science tells us that each atom, each molecule has its own peculiar rôle to play in the cosmos, and must be possessed of very definite properties to play that rôle; and that through myriad changes of time and place and circumstance, each atom does persistently play the one rôle necessary for the maintenance of universal order. Such facts demand explanation. To call these atoms, these molecules, unknown somethings, and to suppose them self-energising and self-directing without any interplay of consciousness and of purpose, is to hide facts under other names without explaining them. Man knows of but one power that can produce order amidst variety, of but one means capable of directing the operation of a multitude of forces to harmonised results—namely, the purposive action of intelligent Mind. To intelligence and to mind must be ascribed the order and the harmony of the inorganic world. Without mind, without purpose, without consciousness, man has never seen the like accomplished; therefore he must conclude to mind, to purpose, to consciousness. And mind of what calibre? Superior to man's? Certainly, for the order realised is so stupendously superior in extent and in detail to his own work that the greatest intellects can but dimly and partially

apprehend it. 'We live,' says Professor Huxley, 'in a small bright oasis of knowledge, surrounded on all sides by a vast unexplored region of impenetrable mystery. From age to age, the strenuous labour of successive generations wins a small strip from the desert, and pushes forward the boundary of knowledge,' but the known remains always finite, the unknown always infinite.

And why does Mr. Mallock reject our conclusion? Because the theistic argument derives its whole force from the assumption that mind and consciousness are coextensive, and because modern science has shown up the fallacy of this assumption. In proof of which, Mr. Mallock cites the development of the baby from unconsciousness to consciousness, the surprising facts of heredity which prove transmission of thought through long periods of unconsciousness, and an apologist's admission of the reality of the unconscious activities of the human mind. These proofs are worthless.

If Mr. Mallock would dare to maintain that the baby's early stages of consciousness—which he describes as unconsciousness—is capable of producing such order and such harmony as the scientific analysis of the inorganic world reveals, he has indeed formulated an objection to the argument. But his plea would be on the face of it senseless and absurd. Moreover, the supposition that the baby is at first unconscious is opposed to the best scientific evidence. Psychologists admit that the infant displays growth of consciousness consequent on the development of the sensory faculties, but they maintain that even during the first weeks of its life baby possesses a vague, indefinite, drowsy consciousness. As for the surprising facts of heredity, we have seen that Mr. Mallock's reading of these facts is false. Even were his reading of these facts true, the transmission of thought through long periods of unconsciousness has nothing to say to an argument that is based on the principle—order, uniform, constant and universal, amid unceasing change, postulates purposive Intelligence. And precisely, the same criticism disposes of his citation about the unconscious activities of the



mind. Has Mr. Mallock missed his way, then? No, he is evidently trying to prove that 'unconscious mind' is as capable of executing the wonderful order of the world as conscious mind. What Mr. Mallock means by 'unconscious mind' is writ large on every page of his book: for him the 'unconscious mind' is the 'self-energising unknown something,' 'the self-energising matter.' In defence of such a view, the reality of the unconscious activities of the human mind, and the growth of baby consciousness prove nothing. Thought may work unconsciously, but it must exist in that spiritual thing called mind. Baby, too, may have intervals of unconsciousness, but it has ever within it a mind, the principle of consciousness. Consciousness is not necessarily continuous, but there is a real, indivisible unity binding the series of conscious processes into an individual self. Consciousness on the admission of all scientists can never spring from such unconscious mind as Mr. Mallock describes. The chasm, wrote Tyndall, between material and mental phenomena is intellectually impassible. Mr. Mallock's contention amounts to this, that every chemical atom and molecule in the universe, every grain of sand on the seashore, and every drop of water in the ocean is possessed of that power of mind which can evolve order out of chaos! If he repudiates such teaching, he must accept the ignominy of having failed completely to account for what we see about us.

What of his effort to exclude purpose from that mind which accounts for the order of the universe? To our proof of purpose, Mr. Mallock objects that during the period of gestation the most intricate functions of maternity are being performed without any purposive intention on the part either of mother or of foetus! One feels certain that it was a mere oversight on Mr. Mallock's part not to have added—and of the father! True these functions are performed without the conscious direction of the human mind. But what right has Mr. Mallock to conclude that they are therefore performed without the conscious direction of any mind? To conclude so, is it not to contradict

human experience of all this? God, the author of all things is behind His work, and every movement of creation betrays His presence.

Mr. Mallock admitting *causa argumenti* the existence of a conscious and purposive Mind proceeds to lay down that the facts of the universe do not prove the wisdom of such a mind. Kant was awed by the sight of the starry heavens, but continues Mr. Mallock Kant's emotion belonged to a pre-scientific age. This is interesting reading in view of the historical fact that Kant when only thirty years of age anticipated in his *Theory of the Heavens* the Nebular Hypothesis which was afterwards to be the glory of Laplace and Herschel. Thirty years later, Kant the philosopher of the *Critique of Pure Reason*, denied the scientific value of the argument from design. His admiration of the starry heavens was part of his thought in the later *Critique of Practical Reason*. Kant knew as well as Mr. Mallock that the stars are 'bodies which unless they moved uniformly, would not be bodies at all, and would exist neither in movement nor in rest.' But the author of the *Critique of Practical Reason* regarded that uniform movement as the result of a divine law attached to matter at the creation. Matter attracts matter in virtue of divine laws. When Kant looked at the movements of the heaven from that point of view, it is not wonderful that their immensity and their order aroused awe. That awe, however, never entered into the Königsberg philosopher's proofs of God's existence.

Mr. Mallock has not brought to light any fact that weakens the force of the argument from the order of the inorganic world. Science can discover nothing in nature itself capable of effecting that order, and we are but applying the methods of science in inferring the wisdom and purpose of the Designer from the complex purposes and adaptations revealed in the organic universe. 'Quoi ! le monde formé prouverait moins une intelligence que le monde expliqué !'

## II.

## SENTIENT LIFE AND ETHICAL THEISM.

Throughout this part of his work, Mr. Mallock does not contest the existence of God. He admits the existence of a personal God, he assumes that theists generally admit evolution as the process by which sentient beings came into existence, and then surveying the facts of the universe, he asserts that sentient existence and its accompanying circumstances deny any theist the right of claiming infinite wisdom, and preferential love for man for this personal God. Mr. Mallock is arguing *ad hominem* throughout this chapter, and therefore to judge of the strength of his attack, we must define precisely the theistic position. Stripped of theological technicalities and confined to the precise point at issue, the theistic doctrine is that God does not intend the final well-being of any living creature save man ; that man is to be perfectly happy, not here, but hereafter ; that for man's utility God has created the rest of the visible universe. The value of the theory of evolution need not detain us, for its acceptance or rejection throws but little light on the solution of the difficulties which Mr. Mallock raises.

His first objection is that of frustrated purpose takingly put in a comparison between God and a marksman. The seeming force of this objection arises from the fact that Mr. Mallock has unintentionally falsified the theistic position. No theist holds that God intended the perfect production and the perfect adaptation of all living things to their material surroundings.

The theistic thesis is—the order of the inorganic world, the origin of organic life, the evolution and permanence of countless living organisms, the existence of skilfully contrived organs, the adaptation of brute matter, and of the animal and vegetable kingdoms to man's need, the existence of the innumerable, ever-recurring laws of the organic world,—these and a host of other facts prove indubitably the existence of a designer of superhuman intelligence. By the application of the principle of causality,



the theist reaches the further conclusion of a self-existent Intelligence, and then reasoning on the perfections which such a Being must possess, the theist finds amongst others those of infinite wisdom and infinite goodness. Maintaining then stoutly that arguments from frustrated purpose do not weaken the conclusion drawn from so many other stupendous revelations of law and order in the universe, we admit frankly that we cannot in all cases explain this seeming waste and frustration. My mind is finite, and the mind about whose operations I am judging is confessedly infinite. Because I do not see the why, am I to conclude that there is *no* why? But rejoins Mr. Mallock, your thesis is to infer God's wisdom from the observable facts of nature! Yes, and I concluded from these to the existence of a designer of superhuman wisdom. The *infinite* wisdom of that Designer is not *directly* provable from the facts of nature. By the light of unaided reason, I can prove the superhuman designer self-existent, and from that attribute of self-existence, I deduce the *infinity* of His wisdom.

Further, all living germs that do not develope into full-grown beings are not therefore wasted. On theistic principles, the intentional sacrifice of millions of irrational creatures for man's sake is wholly reasonable.

And indeed everywhere we find irrational creatures supplying the wants of human nature. They serve mankind partly by providing nourishment, clothing, shelter and other bodily conveniences; partly by stirring up their intellects and wills to the pursuits of arts and sciences, and by leading them through the knowledge of creatures to that of the Creator; and last but not least, by affording opportunities for the practice of moral virtues, patience especially, and resignation to the inscrutable ways of the Creator.

Illustration of what our defence amounts to is afforded by a minute examination of that on which Mr. Mallock bases his whole case—the seemingly wasteful process of human conception. That God should have created or should have caused to evolve two human organisms, that He should have differentiated these organisms into sexes, that He should ordain things in such a way that spermatzoa

cells should be built up within our body, and ova cells within the other, that He should have implanted certain instincts in virtue of which despite the suggestions of egoism, the power of free-will and the onerous obligations of parentage, the propagation of the human species should be assured, that from the coalescence of human spermatozoon with the human ovum, human beings and no others should result—these and the myriad other accompanying details regarding the organisms of these spermatozoa which scientists are daily learning to be more and more intricate, and which nevertheless God ever attains with unerring accuracy, points to the existence and continual guidance of an intelligence incomparably superior to that of man's. But to produce one man, spermatozoa without number, innumerable potential souls, are wasted ! Wasted ? Yes, for they find no ovum. But was that certainly their purpose ? Who can tell us so ? What can a finite creature know of the purposes of the Infinite ? We see evident signs of superhuman intelligence and guidance at innumerable stages of the drama of human conception, and more especially in *the internal structure of each of these apparently useless spermatozoa*. Reason proves to us that this superhuman intelligence is self-existent, is infinite. A moment comes and the light fails us—is it rational to measure our intellects with the divine and to cry out 'failure ?' 'I feel,' wrote Darwin, speaking of the existence of evil, 'I feel most deeply that the whole subject is too profound for the human intellect. A dog might as well speculate on the mind of Newton.'

How much [continues Father Gerard] is there in the actions of persons much lower than Newton which to the most intelligent of animals, dogs, elephants, or monkeys, could they speculate at all, must seem wholly devoid of sense ; as for instance that men should spend such continual labour in digging and ploughing. So again, in his famous lecture on Coal, Professor Huxley depicts what might have been the reflections of a great reptile of the Carboniferous Epoch, suggested by the seemingly senseless waste of nature's powers in the production of the primeval forests, that have furnished the coal measures, to which so much of our progress and civilization is directly due.

Mr. Mallock's transference of his case from the wasted turnip seeds to the wasted spermatozoa calls for remark. Is his objection therefore stronger? In his eyes, evidently so, for he speaks of potential souls. This is mere rhetoric. There is no such thing as a potential human soul; the human soul is created by God and is, or is not. Before its union with the ovum, the human spermatozoon is just a living cell as any other cell, and the loss of millions of human spermatozoa at that stage of their existence has as little and as much to do with the very sacrament of creation, 'the being for which God died,' 'the seed whose growth will be like the kingdom of heaven,' as has the loss of the innumerable cells that results every time a child burns its finger. From all which is evident that the process of human conception raises a point to which we have no reply. At the same time, what we do see justifies us in upholding wise designs, even in those particulars in which we can not discern them.

Mr. Mallock next raises the question of the birth and sacrifice of the unfit. Here a sharp distinction must be drawn between men and animals, and between moral and physical evils. In such an imperfect world as ours, the furtherance of man's ends demands the sacrifice and the sufferings of irrational creatures, and from this point of view—we shall discuss the reason of this imperfection in the world later on—there is no necessity of justifying animal suffering. Moreover, scientists who have given their lives to the study of animal life tell us that this outcry on animal suffering is in great part mere exaggerated sentimentality. A. R. Wallace writes in his *Darwinism*, pp. 37-40 :—

There is good reason to believe that all this is greatly exaggerated, that the supposed torments and miseries of animals have little real existence, but are the reflexion of the imagined sensations of cultivated men and women in similar circumstances, and that the amount of actual suffering caused by the struggle for existence is altogether insignificant. On the whole, we conclude that the popular idea of the struggle for existence, entailing misery and pain on the animal world, is the very reverse of the truth. What it really brings about is the maximum of



life and the enjoyment of life, with the minimum of suffering and pain. Given the necessity of death and reproduction—and without these there could have been no progressive development of the organic world—and it is difficult to imagine a system by which a greater balance of happiness could have been secured. And this view was evidently that of Darwin himself, who thus concludes his chapter on the struggle for existence: 'When we reflect upon this struggle, we may console ourselves with the full belief that the war of nature is not incessant, that no fear is felt, that death is generally prompt, and that the vigorous, the healthy, and the happy survive and multiply.'

And in the *Nineteenth Century*, November, 1890, Prince Kropotkin wrote :—

How false, therefore, is the view of those who speak of the animal world as if nothing were to be seen in it but lions and hyenas, plunging their bleeding teeth into the flesh of their victims. One might as well imagine that the whole of human life is nothing but a succession of Tel-el-Kebir and Geok-tepé massacres.

Coming to the sufferings of men, the distinction between moral and physical evil robs the objection of more than half its force. 'Man's inhumanity to man makes countless thousands mourn.' Many physical evils remain. But in looking on the mystery of pain we must not forget the mystery of painlessness, and that these physical sufferings have cropped up in lives that have been long happy. Huxley speaks somewhere of the happiness of men, and rightly ridicules him who grumbles disconsolately because of a toothache which lasts one out of the twenty-four hours; and the dying Gladstone said to a sympathizing friend: 'True, I have had much pain during the last six months, but you must remember that I have been twice eighty-six times six months free from pain.' And Sir Henry Thompson after a life-time spent in contact with pain, wrote in *The Unknown God*, p. 85 :—

I am now assured, by evidence which I could not resist, that all which man with his limited knowledge and experience has learned to regard as due to supreme power and wisdom, is also associated with the exercise of an absolutely beneficent influence over all living things, of every grade, which exist within its range. And the result of my labour has brought me its own

reward, by conferring emancipation from the fetters of all the creeds, and unshakable confidence in the power, the wisdom, and the beneficence which pervade and rule the universe.

There is another side to the problem of pain. 'Pain is but the prayer of a nerve for healthy blood.' Besides, physical pain is one of the strongest instruments of moral education and refinement. 'Poverty and sickness teach man most forcibly his own nothingness. . . . The blood of martyrs became the fertile seed of Christianity.' For man, 'there can be no nobility without conflict, no real happiness without sorrow as a counterpart, no sympathy without pain.'

We submit, then, that the birth and sacrifice of unfit animals is not the whole story, that so far as it is true it emphasises merely physical evils, that these evils seem necessary to prevent surplus population and to make the world habitable for man, that therefore it implies no wanton cruelty on the Creator's part.

The suffering implied in the birth and sacrifice of unfit human beings is traceable either to the abuse of free-will or to physical laws. Such suffering as follows from abuse of the gift of liberty is not to be laid to God's account. Yet, God may employ this suffering as well as that arising from purely physical causes for the higher and nobler development of man's nature here and hereafter. But, rejoins Mr. Mallock, the assumption of a hereafter is not a conclusion drawn from the observable facts of nature. We deny that, for we think Mr. Mallock's attempt to disprove the immortality of the soul was not convincing.

The world is not built, then, on cruel lines; and feeble though our intellects be, they are able to grasp the blessedness of pain. But Mr. Mallock would probably insist—why such suffering as does actually exist, why not a world of happy, ever-smiling angels? We know not. That is a Divine secret. We only know that God must have had sufficient reason for His creation of this imperfect world. To conclude that there can be no sufficient reason in God's handiwork, because we can see none, is simply the delirium of intellectual conceit. However weak, or unfit or criminal,

certain human beings have come into existence, they will on their exit be judged only for that for which they are responsible—their good or bad use of their opportunities and of that with which they started life. God in creating them has done them no injustice, for their sufferings are but preparations for higher things. Even on earth, there are better things than health and wealth and happiness—character and goodness; and these are within the reach of all suffering humanity. No need, then, that God's future be an apology for His past. In His relations with His creatures, He has ever been the God of Goodness and of Love.

Science is inexorable, then,—yes, but religion has nothing to fear. Rightly interpreted, science is the strongest proof of these three central doctrines of religion. God, loving and good, and the soul free and immortal are the apex of the universe of law and reason, precisely because that universe was fashioned by His hand to house the soul during the days of trial.

J. O'NEILL.



## THE TRIAL AND EXECUTION OF FATHER QUIGLEY

**A**MONG the records of so-called judicial proceedings which disgraced the period of British Government and its administration of the law at the period of the Rebellion, there are few to compare with the trial and execution of Father James Quigley. History, as written for us by Froude and others, represents this unfortunate priest as 'a rabid rebel,' a man caught red-handed in the act of carrying treasonable documents from the Directory of the United Irishmen in this country to the French Directory. One has, however, only to read the bare, bald narrative of the proceedings of his unjust trial at Maidstone, even as found in *Howell's State Trials*—one has only to read, even as given there, the report of the trial to see clearly demonstrated the innocence of the unhappy man, and the failure of the prosecution to prove by legal evidence any of the charges alleged against him. It is now clear that Father Quigley had no connection with the United Irishmen, and that he carried no document from them, and that he was not their emissary. No evidence of his complicity in any Association was given, and the judge in his charge omitted to point out that fatal blot in the proofs. The circumstances attending the alleged discovery on his person of the incriminating paper indisputably show that no sane man would consciously carry about him so dangerous a document in so absolutely and palpably reckless a manner, as if courting discovery. The Attorney-General laid down the principle of law unchallenged, that the possession of a treasonable document was evidence of guilt if the person knew its contents; but he assumed possession to imply that knowledge and approval—a most dangerous and unfounded extension of the law.

The document purported to be from the Secret Com-

mittee in England to the Executive Directory of France, and it had no connection with the Irish organization, yet in every account of the trial Father Quigley is represented as if he were an agent of the Irish body. No proof was given at the trial of his connection with any organization, English or Irish, and the attempt was made to discredit the Reform movement in England by associating it with the excesses of the Revolutionists in France, but it was unsuccessful. He steadily and strenuously denied knowledge of the incriminating document all through and with his last breath. To prove his privity with the French Government a passport was produced, not found on his person, but in a fellow-prisoner Binns' trunk, and no proof of its being his was given. One of the Crown witnesses was so notorious a character that a record of his achievements is interesting. He was dismissed by one master for theft, had lodged a criminal charge against another, had given evidence at Downpatrick Assizes against a man who was hanged, and he had written to the Secretary of State offering to give evidence. It is clear he was a perjured ruffian, and that he was employed to do the job he volunteered for and did in the Quigley trial. He is the type of the Crown witness, and it was on the tainted testimony of such a man Father Quigley lost his life. This infamous character admitted that he laid informations against twenty unfortunate men in Ireland. The Crown lawyers expressed astonishment and indignation when it was stated in court by the counsel for the prisoner, that the witnesses for the prosecution were ignominiously called spies, hirelings engaged to swear away life and liberty. The Crown lawyers preferred to call those infamous instruments '*Gentlemen who have been instrumental in advancing the public justice of the country.*' Dutton, one of the spies used in the Quigley case, rose through his services in court from the position of a footman to that of quarter-master, and such tempting rewards produced their plentiful crop of witnesses to prove anything. Not a single witness at the trial was a man of reliability, or one upon whose testimony the proverbial cat would be hanged, yet through such Father Quigley

lost his life—was judicially murdered. Father Quigley did not know, and had never seen previously, several of the witnesses brought against him, and yet they swore to facts of common knowledge.

At Maidstone, in Kent, on the 21st of May, 1798, the trial of James O'Coigley (alias James Quigley, alias James John Fioey) opened. With him were Arthur O'Connor and others. O'Connor was a man of high social position, and an array of witnesses testified to his character such as were never seen in a court of justice. We find Charles James Fox, Henry Grattan, Thomas Erskine, Richard Brinsley Sheridan, the Earl of Sheffield, the Duke of Norfolk all bearing testimony for him. The prisoners were tried for high treason, and the chief proof was the document said to have been found on the person of the priest. The others were one John Binns, one John Allen, and one Jeremiah Leary. Practically the two principals were Father Quigley and Arthur O'Connor. Now, this priest was a remarkable man, and was actually noted in his own country and county for his efforts to uphold the law and to bring offenders to justice. But, unfortunately for him his zeal was necessarily directed against the lewd and lawless excesses of the Orangemen who were then, and often since, allowed by the Executive to wreck the houses, ravish the persons, and murder Catholics. Not a single one of these miscreants, for these well known crimes, was brought to justice and punished although Father Quigley actually himself prosecuted some notorious offenders, and did so at Armagh through Bernard MacNally, whom he retained special, and took from off another circuit to go to Armagh. Father Quigley actually incurred, out of his own slender means, the expenses of the prosecution. He did this in view of the failure and disinclination of the Castle to do its duty. Father Quigley did such remarkable service in the cause of law and order, that Mr. Alexander Stewart, the High Sheriff of Armagh, and a respectable Protestant, to his credit, went to Maidstone to bear testimony to the priest's character as a law-abiding and law-loving citizen.



Father Quigley was born at Kilmore in 1767, and was at the time of his untimely death only thirty-six years of age. He came from a respectable Northern farmer class. He was educated at Dundalk and subsequently on the Continent. He was as clearly and as evidently the victim of the rampant revengeful Orangeism, that with absolute impunity was making the life of a Catholic, in those days, a hell upon earth. The evidence upon which the priest was convicted, and the others strangely acquitted, was in all its main points the same—with the one exception that it was said, but not at all satisfactorily proved, that an incriminating document was found with Father Quigley of a treasonable character. But its finding and the circumstances attending it, invest the whole affair with grave suspicion. It was proved to be found by a 'Bow Street Runner,' admittedly a most unreliable class of fellow—a creature who was a cross between a low bailiff and a lower process server. He said that this treasonable document was taken by him, when no one was looking on, from out of the pocket of a top-coat which was thrown carelessly about in the tap-room of the hotel at Maidstone. It was admitted that there were numerous strangers going in and out of the particular room, and that the prisoners were not in it at the time it was found, nor indeed were proved to have been in it at all at any time. The finding of the coat was long subsequent to the arrest, and no steps were taken to prove the coat was the prisoner's, or to mark the paper for the purpose of identification, and it went through several persons' hands before it ultimately was impounded. It was admitted on cross-examination by the same witness that he (the witness) actually had warned the priest in London that he would be arrested at Gravesend, and we are asked to believe, that in face of that warning, and of the peril the priest consequently was undoubtedly in, that this intelligent man, holding such a fateful and important commission from a secret society to a foreign government, still carelessly kept the document in the pocket of a top-coat (never proved to be his), and threw that coat into a public

tap-room where any man might have searched for or stolen it.

On its face the document itself did not refer to Father Quigley as its bearer, for it was intended to be taken to France from England by the person who had been the bearer of a former address from the Secret Committee of England. The only evidence in the case of Father Quigley's being previously in France was a passport with his name said to have been found in a trunk alleged to be but never proved to belong to his fellow-prisoner Binns. But the letters were proved only by the infamous Dutton to be in Quigley's handwriting. And the document, which was in French, and which was not properly translated, stated also that the bearer was disguised as an American traveller, which the priest never was. The judge (Buller) in his charge omitted to state in Quigley's case, what he did state in O'Connor's—that it was not proved that Father Quigley was a member of any political society in any country. It was sworn that one Perkins, a witness who had warned Quigley that they would be searched again when they went to Margate, had, before they left London, searched him and found nothing. This fact was not commented upon by the judge, nor was any reference made to the dubious finding of such a traitorous paper and the suspicious circumstances thereof.

It is now clear that the paper was planted on the unfortunate priest. The judge also refrained from stating that it was the Orange excesses towards the priest and his family; 'their persecution and atrocities' that, as deposed to by Mr. Stewart at his trial, were his real motives for leaving his own country where justice denied him her protection, and the law showed itself absolutely powerless to protect him and his co-religionists. A young woman was called to give evidence as to what the prisoners said in the room of the Maidstone hotel, yet although she was so well tutored that she glibly knew all their names, she could not identify a single one of the prisoners, and yet no reflection from the Bench was passed upon her worthless and perjured testimony. The same partial judicial functionary

cruelly referred to the fact that so many witnesses to character came to testify for O'Connor and only one for the priest, never adverting to the fact that one was a poor man and the other a rich man, and that it was by a mere accident Mr. Stewart came, for he happened to be on his own private business in London, and like a man of honour, hastened of his own accord to testify to the high character and law-abiding disposition of the priest whom he so well knew in Ireland. There was actually prepared and in the hands of an officer of the court another warrant to arrest Father Quigley on another charge had he been acquitted of this charge—so doubtful was the Crown before an English jury of his real guilt.

While in Maidstone gaol awaiting his execution—which was deliberately protracted—Father Quigley was scandalously worried and harassed by emissaries of the English Government inducing him to make a confession to cover the illegality of the proceedings and promising him a *reprieve*. He was asked if he could or would swear against O'Connor's guilt, and he was denied the ministrations of a priest at first. He was promised his liberty, and tempting rewards proffered, and he was told even that his aged parents would be equally handsomely treated and compensated, and that his brother—an *officer* in the British army—would be promoted, if he would say what he knew, or thought he knew, about the United Irishmen conspiracy. If not, he was told that he would suffer the extreme penalty of the law, that his family would be persecuted, and that indelible disgrace would come to his religion which he was appealed to save from the disgrace of having one of its priests hanged. All this torture and all this persecution of the poor innocent man occurred on the eve of his execution, and all this was resorted to to worry out of him anything that would justify their proceedings. The conduct of Father Quigley at the time of his execution is thus described by an eye-witness:—

About half-past eleven o'clock he arrived at that place in a hurdle; he had no hat on; he was without a neck cloth and his shirt collar was open. The day was extremely sultry; he



had been half an hour in coming from the prison, and the trampling of the horses that drew the hurdle, and of the soldiers and multitude that surrounded it had left him covered with clouds of dust, and he appeared faint from these causes. . . . He held a prayer book in his hand, and he rose and prepared to read part of the Roman service, but the clergyman who attended him stood at his side, speaking earnestly to him in a low voice, and for some minutes interfered with his devotions. He listened with patience, but with evident disapprobation of the subject of the discourse. When he began his devotions he read aloud several prayers in the Latin tongue. In a few minutes he took an orange from his pocket and afterwards a knife, but his arms being bound could not cut the orange, and beckoning to his friends he said, 'open this orange with my penknife; it has been said they would not trust me with a penknife lest I should cut my throat, but they little knew that I would not deprive myself of the glory of dying in this way.'

Even on the scaffold the clergyman who was in the prison trying to get a confession persisted in his persecution of the unhappy victim, so that he was heard to say to him several times, 'No no.' Finally he shook hands with the clergyman, and stepped out of the hurdle and spoke words of thanks to the governor, saying to him twice, 'God bless you.' We return to the report of his execution for an account of his last moments:—

He shook hands with Mr. Watson (governor), and then ascended the ladder with unshaken courage. As the executioner prepared the rope the man said something that was probably an apology, for Mr. Coigley answered, 'Say nothing, you know you must do your duty.' When the rope was round his neck and fastened to the tree and his arms bound behind he spoke in the following manner:—

'Mr. Sheriff' (the sheriff approached with his hat off). 'Put on your hat, sir' (Mr. Coigley said), 'put on on your hat.' The sheriff stood with his hat off till Mr. Coigley concluded his address). 'It is customary you know, sir, in cases of this sort, for a person standing in my unfortunate situation, always to say something more or less, but I do not think it requisite to say so much as I otherwise should upon the present occasion, because I have taken all pains already under my own hand to draw a regular declaration—a convincing thing it will be to the world at large—and a sketch also of my unfortunate and afflicted life. . . . I never was the bearer of any letter, paper, writing, or address, or message, either written, printed, or verbal, to the Directory of France, or to any person on their behalf, of which I am accused, nor has any person for me been such bearer. I further declare that I never was a member of

the Corresponding Society, nor of any other political society, in Great Britain, nor did I ever attend any of their meetings, public or private, so help me God. Surely if a man is to be believed at any time it is when he is going into eternity before the bar of the Heavenly Father, and Almighty God. Before Him I now solemnly declare the truth of what I am now saying. I declare it under this impression; I hope history and posterity will do me justice, but if not I go instantly before a tribunal where it is known that I speak the truth. My life is falsely and maliciously taken away by corrupt and base perjury and subornation of perjury. I have long been persecuted by the government of Ireland. The first cause was my having endeavoured to teach the people this lesson, *that no man could serve his God by persecuting his neighbour* for any opinion, and particularly for any religious opinion. I have always said if men wish to serve God on earth they should give up their persecuting spirit. This was the first cause of my persecution. The second cause of my persecution was a contested election in Ireland in which I used my endeavours to prevail on my father and brother, who were freeholders, to poll for the opposition candidates. The third and final cause of my persecution was (and it is supported by charges which have been since retracted) because I was active in procuring a long and spirited address to his Majesty to put an end to this most calamitous war, and to dismiss those who were falsely called his servants. I forgive them from my heart with pure Christian charity, every man who had a hand in my murder, for I declare it a most wicked murder. . . . God forgive those who perjured themselves. I forgive them from my heart. I have no doubt that when the clouds of prejudice and alarm shall pass away, justice will be done me, and I hope my sufferings will be a warning to jurors to be cautious how they embrue their hands in innocent blood. . . . I do recommend to you, men of Kent, in time to come, to beware how you permit any person to take advantage of you, and to guard against the snares of crown lawyers. It has been the fate of your county to shed the blood of a poor helpless innocent stranger. May God Almighty forgive all mine enemies, and I desire of you all to pray to God to grant me grace to support me in this moment, and to enable me to die in a manner worthy of my integrity. I have many sins to answer for, but they are the sins of my private life, and I am innocent of the charge for which I die. O Lord, have mercy on me, and receive my soul."

The crowd were greatly affected. 'When he declared his innocence a buzz of applause ran through the multitude, and there was even clapping of hands towards the close

of his address, many of the spectators wept, and some of the soldiers were unable to repress their tears.'

So died as clearly innocent a victim of misrule and illegality as even Irish history can furnish a parallel for. He was not fairly tried, and even on the evidence before the court, perjured and prepared as it was, there was not enough to convict him of the offence, for, as shown, it failed to substantiate clearly his complicity in the acts charged. Prejudice against his religion brought him to the dock and ultimately to the scaffold. If Father Quigley was guilty so were his companions. If he were clearly guilty, why was he worried in prison to make any sort of confession and promised his liberty if he did so? Why was his execution delayed for days when the custom then was to carry it out the next morning of the day on which the sentence was pronounced. One can find no other explanation than that the delay was intended to be used as an opportunity to force the unhappy man into a confession; to free himself by implicating others, which he nobly refused to be a party to. His death and the circumstances of his trial show conclusively that justice was not shown him, and that he was the victim of a vile conspiracy to punish men supposed to be engaged in treasonable conspiracies in Ireland, and by any means secure their conviction. Father Quigley's trial (as told in *Howell's State Trials*, vol. xxvii.) was a veritable travesty of justice. His guilt was assumed, but never legally proved, and an innocent man suffered on the occasion.

RICHARD J. KELLY.



# Notes and Queries

## LITURGY

### PRIVILEGES OF MIDNIGHT MASS

REV. DEAR SIR,—A reply to the following questions *re* the celebration of Mass by a secular priest in a convent chapel belonging to the Sisters of Charity, and situated in his own parish, will greatly oblige :

I. Midnight Mass at Christmas:—According to the ordinary law of the Church only one Mass, and that a Solemn or *Missa Cantata* is allowed, on the feast of the Nativity, before the Aurora. By virtue of special faculties granted to the Society of St. Vincent de Paul, the priest who celebrates the Midnight Mass in one of their chapels has the privilege of celebrating his three Masses right off. But can he by virtue of the same faculties celebrate his first Mass as an “ Ordinary Low Mass ” ?

Does the singing of hymns on such an occasion during Mass lend solemnity enough, so that the Mass can be looked upon in any sense according to the Church’s idea of solemnity as a Solemn Mass ? Must there be on such occasions at least a *Missa Cantata* or no Mass at all, before the usual hour for celebrating ?

II. The Sisters of Charity, according to their Institution, are parochial, and hence are to be considered as ordinary parishioners of the parish in which they reside. During the course of the year festivals proper to their Order occur. Is the priest of the parish, when he celebrates Mass in their chapel, bound to celebrate the Mass of their feast, although his office (the ordinary one of the day) is different ?

Is he free to celebrate the Mass in keeping with his office ?

Is he bound to celebrate the Mass in keeping with his office, if that Office is of a festival of an equal or higher right to the festival of the Order of St. Vincent de Paul, seeing that he is in his own parish.

III. How many lights is a priest allowed at Mass in celebrating such festivals in a convent chapel ?

SACERDOS.

I. The general Rubrics of the Missal<sup>1</sup> assume that

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<sup>1</sup> *Rub. Gen. Miss.*, tit. xv., n. 4.

the Mass which is privileged to be celebrated immediately after midnight on Christmas Eve, should be a solemn Mass, or at least, a *Missa Cantata*. But an Apostolic Indult may be obtained for saying even a Private Mass on the occasion. We have seen the concession granted in favour of the Sisterhood mentioned by our correspondent, and having read it over we think there is nothing in it that suggests that *any* one of the three Masses permitted to be celebrated on the night preceding the Feast of the Nativity should be either Solemn or even *Cantata*. The Document makes no distinction whatever between the first Mass and the other two. Moreover, it conveys privileges, such as the faculty of saying the three Masses consecutively and distributing Communion at each, which are far greater than the permission to substitute a Low for a High Mass.

If a High Mass indeed were required in the first instance the mere singing of hymns would not impart to a Low Mass the *solemnity* contemplated by the Rubrics when they speak of a *Missa Solemnis*. This comes from the presence of a Deacon and Subdeacon, and other ceremonial accessories. The *Cantata*, if necessary, could easily be managed by a Priest, who was competent to *sing* the requisite parts, with the assistance of a few altar boys, and a choir trained to give the Responses.

II. The Community, not being bound to the choral recitation of the Divine Office, does not enjoy the privilege of a special Kalendar of its own. The Kalendar, therefore, of the institution will be the Local or Diocesan one, and in accordance with this all Masses said in the principal chapel, whether by Seculars or Regulars, must be regulated, it being understood that where the local Office is of semidouble or lower rite greater freedom is enjoyed in the selection of the Mass. Communities, however, while not having a *proper* Kalendar sometimes have the privilege obtained by Indult from the Holy See of substituting for the Mass prescribed by the Local Ordo a Mass in honour of some saint closely associated with the Order, and it is in regard to Feasts such as these that the second part of

our correspondent's question applies. He asks if the chaplain is bound to say these Masses? We think he is, not by any obligation that arises from the Rubrics, but in virtue of the obligation which he owes to the Community to which his services as Chaplain are due. The '*rationabile obsequium*' which he undertook to discharge on his appointment to the Chaplaincy embraces the saying of these Masses which the Community are privileged to have said, and which they are quite within their right in demanding. The Chaplain, then, is free to say these Masses or not as far as the Rubrics are concerned, but in duty to those whom he has to serve we believe he ought to say them.

III. We have gone into this point *in extenso* in a previous issue of the I. E. RECORD.<sup>1</sup> There is really no hard and fast regulation about the *maximum* number of lights that may be used on occasions like those referred to, and a good deal of latitude is allowed to custom.<sup>2</sup> Until some authoritative decision of the Congregation of Rites definitively settles the matter, perhaps the most prudent thing to do in circumstances like these is to possess one's soul in patience as long, at any rate, as there is no open violation of any direct prescription of the Rubrics.

"DE MISSA IN ALIENA ECCLÉSIA"

REV. DEAR SIR,—Will you kindly furnish me, through the I. E. RECORD, with the text of the *latest* Decree concerning the quality of the *Mass* to be said in a *private* chapel of Religieuses who have no *Ordo* proper to their Institute? In other words, ought the Chaplain to follow the *Ordo* of the diocese or his *own Ordo*, as in the case of *Regulars*?

SACERDOS.

Quite recently several questions have been asked us about matters kindred to the subject of the present query, which lead us to infer that very hazy notions still prevail about the precise nature of the new regulations,

<sup>1</sup> Cf. I. E. RECORD, December, 1905, pp. 550-1.

<sup>2</sup> Decr. S.C.R., nn. 3058, 3065.



*De Missa in Aliena Ecclesia.* As our correspondent may not have at hand the back issues of the I. E. RECORD, in which the text of the Decrees of the Congregation of Rites<sup>1</sup> is given and their purport explained, we believe it will be more convenient if we indicate briefly the drift of the recent legislation, and emphasize the chief points of practical importance. Up to July, 1895, when a Priest said Mass in a place where any Ordo different to his was in use, he was bound to conform the Mass in some cases to the local, and in others to his own Kalendar. The selection, which depended a good deal on the colour of the vestments prescribed by the local Directory and on other circumstances, was often rather perplexing. All this has now been changed, and a greater degree of simplicity secured. The main difference between the new and the old discipline may be said to be that, while the old respected more the person of the celebrant, the new takes into account principally the place where the Holy Sacrifice is celebrated. Its chief provisions may be thus summed up:—

All Priests, whether Secular or Regular, must for the future conform their Masses to the Ordo of the Church or Oratory—if public or semipublic—in which they celebrate, whenever the local Office is of a rite higher than a semi-double.

The conformity, therefore, between the Mass and the local Kalendar is to be observed:—(a) by all Priests, Secular and Regular alike, with this provision, that it does not extend to the *rites* peculiar to certain Religious Orders; (b) in all churches, public and semi-public oratories, but not in private, or domestic oratories; (c) as long as the local rite is *double*, or higher.

To make the Decree clear, and its scope intelligible, various points regarding it have been explained by the Congregation of Rites in answer to questions. Let us try, similarly, to ascertain its exact meaning.

I. What is meant by the local Kalendar, or Ordo?

<sup>1</sup> Cf. Decr. S.C.R., nn. 3862 (9th July, 1895), 3883 (8th February, 1896), 3919 (27th June, 1896), 3910 (22nd May, 1896).

<sup>2</sup> Decr. S.C.R., 9th July, 1895.

For Parochial Churches, and for all Chapels and Oratories of religious that have no *proper* Kalendar, the local Ordo will be that of the Diocese. Most religious Orders and Congregations of Men, and those Communities of Nuns that are obliged to the choral recitation of the Divine Office, have a special Ordo of their own. Then, too, the Diocesan Ordo will be modified slightly for Feasts incidental to individual churches, such as those of the Dedication, Titular, *Patronus loci*, and also for the Feasts which may be granted by the Holy See to Communities not having a *proprium* Kalendar.

2. What is meant by public, semi-public, and private Oratories, and how far does the obligation of conformity extend with regard to them?

Public Oratories are those which by a solemn blessing or consecration, have been dedicated to Divine service, and afford free and unrestricted ingress to the faithful generally. Semi-public are those which have been erected by the authority of the Ordinary and are intended to serve the wants of a small section or body of the faithful. Of such a kind are the Oratories in religious communities, institutions, orphanages, seminaries, colleges, hospitals, etc. Private or domestic are those which by an Indult of the Holy See have been erected in private houses, for the convenience of an individual and his family. In these latter, which have not been touched by the recent Decrees, the celebrant must follow his own Directory.

3. It often happens in a religious community that there may be two or more Altars erected in different parts of the house. Does the Decree of conformity apply to all? The Congregation of Rites<sup>1</sup> has decided in the negative, and stated that it is only the *capella principalis* that is comprehended in the Decree. We think, however, all the *altars* in this chapel are included.

4. What if the rite of the local Office is semi-double or lower? In this case the celebrant is free to say either the Mass of his own Ordo, or any other allowed by the general

Rubrics of the Missal, or the Decrees of the Congregation of Rites.

5. The chaplain to a convent, whether a Secular or Regular, is bound to the local Ordo. What if the chaplaincy is entrusted not to an individual religious but to the *familia* to which he belongs? The Congregation of Rites<sup>1</sup> decided that where a religious house is entrusted not alone with the chaplaincy but with the control of a church or institution, its Kalendar—if it has a proper one—becomes the local Ordo. That this may obtain it is necessary that the house in question should have charge of the institution in some permanent sort of way and have the power to exercise a certain jurisdiction over it. The case is really no exception, because when those conditions are fulfilled, the institution passes over to the dominion, either *de jure* or *de facto*, of its immediate spiritual ruler.

We have now reached the stage at which we can give a direct answer to the question of our correspondent, which has occasioned all these observations. In the first place, we cannot understand how the chaplain, not being a Regular, has an Ordo of his own (as implied) which is different from the Diocesan. In the next, our correspondent seems to think that a Regular, if chaplain to a community of nuns having no *proper* Ordo, should follow his own Kalendar. This is not true. The Regular must follow the local Ordo just as the Secular, subject to the limitations set out in preceding paragraph. Again, our correspondent speaks of the chapel of the community as *private*. If he refers to the *capella principalis* of the Sisters, it is not private in the sense of the Decrees of the Congregation we are considering. The local Ordo in the case is that of the Diocese, and this every Priest celebrating in the principal chapel, whether he be Secular or Regular, is obliged to follow within the limits stated.

6. What is the extent of the obligation of conformity?

It extends to all Masses, whether *de sanctis* or *de beatis*, which are prescribed by the local Ordo, and to all the parts

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<sup>1</sup> Decr. S.C.R., 15th December, 1899; cf. I. E. RECORD, 1904, p. 553.



of these Masses which are *proper* for this place. They must, in other words, be said in the same way by extern Priests as by those attached to the Church or Oratory. This does not mean that the *rites* peculiar to certain religious Orders should be observed by Secular Priests. Thus, a Secular saying Mass in a Dominican church should use the Roman Missal. If an *oratio imperata* is ordered in a certain diocese or church, this must be said by the Priest celebrating here.

P. MORRISROE.

## DOCUMENTS

LETTER OF HIS HOLINESS POPE PIUS X TO THE BISHOP  
OF LA ROCHELLE ON BIBLICAL CRITICISM

EPISTOLA.

QUA SUMMUS PONTIFEX ILLUM AC RMUM D. AEMILIUM P. LE  
CAMUS, EPISCOPUM RUPELLEN., LAUDAT, OB OPUS BIBLICUM  
NUPER AB IPSO EDITUM.

PIO PAPA X.

*Venerabile Fratello, salute ed Apostolica Benedizione.*

Giudichiamo che la recente pubblicazione del vostro lavoro sull' *Opera degli Apostoli*, in tre volumi, non potrebbe giungere meglio a proposito, e vi siamo riconoscenti di avercene fatto omaggio.

Giacchè non è più permesso di conservare la minima illusione su un fatto ormai evidentissimo, che cioè il disprezzo, anzi l'odio contro la fede ed i costumi dei veri cristiani si accentuano sì tristemente ai giorni nostri, che in grandissimo numero purtroppo, Noi vediamo uomini sforzarsi di mettere in onore nella vita privata o pubblica, quanto fu l'onta dell'antichità pagana. Che si poteva immaginare di più efficace per reprimere un sì gran male che presentare ad un mondo che invecchia e va in decadenza, la descrizione della Chiesa nascente e risvegliare così nelle anime, mostrando ciò che i nostri padri hanno fatto e detto, il santo ardore che è necessario spiegare per rispondere agli attacchi diretti contro i saggi insegnamenti e le virtù della religione cristiana?

Questo è incontestabilmente lo scopo del vostro lavoro, nel quale voi studiate le origini cristiane per modo che vi dimostrate non solo uomo pieno di dottrina e di competenza chiaroveggente, ma anche completamente compenetrato di quella pietà che caratterizza i tempi antichi.

Ciò poi che nel vostro lavoro è specialmente degno di elogio, è, che nella vostra maniera di esporre i testi sacri, avete cercato di seguire, per rispetto della verità e per l'onore della dottrina cattolica, la via, dalla quale, sotto la direzione della Chiesa, non bisogna mai deviare. In quella guisa, infatti che si deve condannare la temerità di coloro, che, preoccupandosi molto più di

seguire il gusto della novità che l'insegnamento della Chiesa, non esitano a ricorrere a dei processi critici di una eccessiva libertà, conviene parimenti disapprovare l'attitudine di coloro che non osano, in alcun modo, romperla coll'esegesi scritturale vigente fino a ieri, anche quando, salva l'integrità della fede, il saggio progresso degli studi li invita coraggiosamente a farlo.

Voi camminate felicemente fra questi due estremi. Coll'esempio che voi date, provate che non v'ha nulla a temere, per i nostri Libri Santi dalla vera marcia in avanti realizzata dalla scienza critica e che anzi si può aver gran vantaggio per essi Libri, ricorrendo ai lumi apportati da quella scienza. E, difatti, ciò accade tutte le volte che si sa utilizzarlo con prudenza e saggio discernimento, come Noi constatiamo che avete fatto voi stesso. Non v'ha dunque nulla di sorprendente nel grande successo che ottenne fine dalla sua apparizione nel mondo dei sapienti, il primo volume del vostro elaborato studio, e non v'ha dubbio che gli stessi giudici competenti renderanno giustizia alla vostra opera completa.

Quanto a Noi, venerabile Fratello, vi felicitiamo di tutto cuore e facciamo i voti più ardenti che molti lettori ritraggano dal vostro tanto importante lavoro tutti quei frutti che si ha diritto di attenderne. Come pegno dei favori divini e testimonianza del Nostro affetto, impartiamo, tenerissimamente nel Signore, a voi, al vostro clero e al vostro popolo, la Nostra Apostolica Benedizione.

Dato a Roma, in San Pietro, l'11 gennaio 1906, terzo anno del Nostro Pontificato.

PIO PP. X.

**DAYS ON WHICH EXEQUIAL OFFICES ARE  
PROHIBITED**

**RHEMEN.**

**QUIBUS IN FESTIS PROHIBEANTUR EXSEQUIAE DEFUNCTORUM.**

Sacra Rituum Congregatio per decretum *Parentin. et Polen.* die 8 Ianuarii 1904, rescripsit dies quibus prohibentur exsequiae pro defuncto, cum effertur corpus, esse 'omnia festa quae uti primaria sub ritu duplici I classis et quidem de praecepto celebrantur; et si non sint de praecepto, illae Dominicae ad quas praefatorum festorum solemnitas transfertur.' Exorta autem



controversia de sensu quo intelligenda et dicenda sint festa de praecepto, Rmus Canonicus Calendarii Rhemensis ordinator, de consensu Rmi Dni Vicarii Capitularis, Sede vacante, a Sacra Rituum Congregatione sequentis dubii resolutionem humillime flagitavit; nimirum:

I. An festa de praecepto illa sint in quibus, praeter obligationem a parocho adimplendam, adest quoque altera et quidem duplex obligatio parochianis imposita, nempe tum Missam audiendi, tum ab operibus servilibus cessandi?

II. An exsequiae cum Missa, praesente corpore, fieri possint in festis suppressis, quorum solemnitas in Dominicam sequentem non transfertur?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae omnibusque sedulo perpensis, rescribendum censuit?

Ad I. *Affirmative.*

Ad II. *Negative iuxta decretum n. 4003 Carcassonen., quaest. I ad II et III.*

Atque ita rescripsit. Die I Decembris 1905.

A Card. TRIPEPI, *Pro-Praefectus.*

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secretarius.*

#### APPROVED EDITION OF THE GREGORIAN CHANT

DECRETUM SEU DECLARATIO SACRORUM RITUUM CONGREGATIONIS.

A nonnullis Editoribus proponitur subinde quaestio de modo interpretandi Dispositiones Art. II et IV Decreti seu Instructionum Sacrae Rituum Congregationis, diei II Augusti MCMV, circa editionem et approbationem librorum cantum liturgicum Gregorianum continentium. Ad hanc autem quaestionem solvendam eadem Sacra Congregatio, de mandato Santissimi Domini Nostri Pii Papae X, quae sequuntur declarat:

I. Forma notularum cantus sic debet integra servari, ut omnes ex eis quae eandem habent rationem vel significationem, ac proinde in editione typica Vaticana unam enadenque figuram referunt, pariter in alia editione, quae ab Ordinario possit approbari, necessario quoad formam omnino inter se similes extent et coaequales. Ideoque signa quae forte fuerint, permittente Ordinario, superinducta, nullatenus notularum formam, vel modum quo ipsae coniunguntur, afficere debent.

2. Quamvis editio aliqua fuerit recognita, ab Ordinario vel ab ipsa Sacra Rituum Congregatione, tanquam de cetero, videlicet exceptis signis, cum typica conformis, oportet tamen ut deinceps normas supra statutas exacte servet; quatenus, inter notulas typicas et signa quae superveniunt, iam amplius confusio oriri nequeat. Contrariis non obstantibus quibuscumque. Die 14 Februarii 1906.

A. Card. TRIPEPI, S. R. C. *Pro-Praefectus*.

L. ✠ S.

✠ DIOMEDES PANICI, *Archiep. Laodicen.*, S. R. C. *Secret.*

## BISHOPS' CONTROL OVER THE RINGING OF BELLS

DECRETA SS. RR. CONGREGATIONUM.

S. C. EPISCOPORUM ET REGULARIUM.

ORDINIS FRATRUM PRAEDICATORUM.

EPISCOPI FACULTATE GAUDENT LIMITANDI, ETIAM QUOAD REGULARES, DURATIONEM PULSATIONUM IN SONITU CAMPANARUM.

*Beatissime Pater*

Episcopus Sanctae Fidei in Republica Argentina humiliter ac reverenter exponit quod, attentis querelis sive privatim sive publice sive etiam per ephemerides excitatis ex abusu circa campanarum sonitum, necnon iure meritoque metuens auctoritatis civilis aut municipalis interventum, quem opera sui Vicarii Generalis semel vitare potuit, decretum edere statuit, vi cuius, campanarum sono diebus Dominicis, festivis aliisque anni temporibus haud prohibito, earundem campanarum usus tantummodo moderatur et limitatur. Quum vero Fratres Praedicatores, qui in hac Sanctae Fidei civitate Conventum habent, contra praefatum episcopale decretum opponant privilegium ipsis a S. Pio V Constitutione *Etsi Mendicantium* diei 16 Maii 1567 concessum, atque a resolutione S. Congr. Episcoporum et Regularium diei 11 Martii 1892 confirmatum duo sequentia dubia resolvenda proponit:

I. Utrum attentis gravibus adiunctis supra relatis, dicti Fratres Praedicatores obtemperare teneantur dispositionibus in citato episcopali decreto contentis? Et quatenus negative:

II. Quomodo se gerere debeat Ordinarius ad interventum civilis vel municipalis auctoritatis vitandum?

Sacra Congregatio Emorum. ac Rmorum. S. R. E. Cardina-

lium negotiis et consultationibus Episcoporum et Regularium praeposita, re sedulo perpensa, praefatis dubiis respondendum censuit, prout respondet :

*Firmo remanente Fratrum Praedicatorum privilegio pulsandi campanus quando eis placuerit, ad tramitem Constitutionis S. Pii V Etis Mendicantium, Episcopus potest, propter specialis loci et temporum adiuncta, pulsationum durationem ad certum tempus limitare.*

Romae, 15 Novembris 1905.

D. Card. FERRATA, *Praefectus*.

L. ✠ S.

PHILIPPUS GIUSTINI, *Secretarius*.

# DECREE OF THE SACRED CONGREGATION OF THE COUNCIL ON STUDENTS IN SEMINARIES

## DE SEMINARIORUM ALUMNIS DECRETUM

Vetvit S. Tridentina Synodus ad sacros ordines ascendere, vel ordines iam susceptos exercere eos omnes qui a suo Episcopo fuerint etiam extraiudicialiter prohibiti. Ita namque in *cap. 1, Sess. 24, de reform.* statuitur :

‘Cum honestius ac tutius sit subiecto debitam Praepositis obedientiam impendendo in inferiori ministerio deservire, quam cum Praepositorum scandalo graduum altiorum appetere dignitatem ; ei qui ascensus ad sacros ordines a suo Prelato ex qua cumque causa etiam ob occultum crimen quomodolibet, etiam extraiudicialiter fuerit interdictus, aut qui a suis ordinibus seu gradibus vel dignitatibus ecclesiasticis fuerit suspensus, nulla contra ipsius Praelati voluntatem concessa licentia de se promoveri faciendo, aut ad priores ordines, gradus et dignitates sive honores, restitutio suffragetur.’

Cum vero generalis haec lex Seminariorum quoque alumnos comprehendat, si quis eorum, sive clericus sive clericatui adhuc non initiatus, e pio loco dimittatur eo quod certa vocationis signa non praebeat, aut qualitatibus ad ecclesiasticum statum requisitis non videatur instructus, hic certe deberet, iuxta grave S. Concilii monitum, sui Pastoris iudicio subesse et acquiescere.

At contra saepe contingit ut e Seminario dimissi, eorum qui praesunt iudicium parvipendentes et in sua potius opinione confisi, ad sacerdotium nihilominus ascendere studeant. Quaeritant itaque aliud Seminarium, in quod recipiantur, ubi studiorum



cursum expleant, ac denique aliquo exhibito plus minusve sincero ac legitimo domicilii aut incardinationis titulo, ordinationem assequuntur. Sanctuarium autem ingressi haud recta via, quam saepissime fit ut Ecclesiae utilitati minime sint. Passim vero utrumque Ordinarium, et originis et ordinationis, diu fastidioseque vexant ut sibi liceat ad natale solum regredi, ibique consistere, dioecesi in qua et pro qua ordinati sunt derelicta, et alia optata, pro cuius necessitate aut utilitate minime assumpti sunt, ubi imo eorum praesentia otiosa est et quandoque etiam damnosa : unde Episcopi in graves angustias coniiciuntur.

His itaque de causis nonnullarum provinciarum Episcopi inter se convenerunt statuantes in sua seminaria neminem admittere qui ante fuerit a proprio dimissus.

Sed cum particularis haec conventio non plene neque undique sufficeret, complures Ordinarii S. Sedem rogaverunt ut generalem legem terret, qua malum radicitus tolleretur.

His itaque attentis, et omnibus ad rem mature perpensis, SS<sup>mus</sup>. D. N. Pius PP. X, cui cordi quam maxime est ecclesiasticam disciplinam integram conservare, et a sacris avertere quemlibet qui probatissimus non sit, accedente etiam voto Em. S. C. Concilii Patrum in Congregatione diei XVI mens. Decembris 1905 emisso, praesentibus litteris statuit atque decernit :

1. Ut in posterum nullus loci Ordinarius alterius dioecesis subditum sive clericum sive laicum in suum Seminarium admittat, nisi prius secretis litteris ab Episcopo Oratoris proprio expetierit et cognoverit, utrum hic fuerit olim e suo Seminario dimissus. Quod si constiterit, omittens iudicare de causis, aut determinare utrum iuste an iniuste alius Episcopus egerit, aditum in suum Seminarium postulanti praecludat.

2. Qui vero bona fide admissi sunt, eo quod reticuerint se antea in alio seminario versatos esse et ab eo deinde dimissos, statim ut haec eorum conditio cognoscatur, admonendi sunt ut discendant. Quodsi permanere velint, et ab Ordinario id eis permittatur, eo ipsi huic dioecesi adscripti maneant, servatis tamen canonicis regulis pro eorum incardinatione et ordinatione ; sed aucti sacerdotio in dioecesim, e cuius Seminario dimissi fuerint, regredi ibique stabile domicilium habere prohibentur.

3. Pariter cum similis ferme ratio vigeat, qui dimissi ex Seminariis aliquod religiosum institutum ingrediuntur, si inde exeant postquam sacris initiati sunt, vetantur in dioecesim redire e cuius Seminario dimissi fuerint.

4. Dimissi vero ex aliquo religioso Instituto in Seminarium ne admittantur, nisi prius Episcopus secretis litteris a moderatoribus eiusdem Instituti notitias requisierit de moribus, indole et ingenio dimissorum, et constiterit nil in eis esse quod sacerdotali statui minus conveniat.

Denique meminerint Episcopi fas sibi non esse, nomine proprio manus cuiquam imponere qui subditus sibi non sit eo modo et uno ex iis titulis, qui in Constitutione *Speculatores* Innocentii XII et in decreto S. C. Concilii quod quod incipit '*A primis*' die XX m. Iulii 1898 statuuntur. Ac pariter neminem ordinari posse qui non sit utilis aut necessarius pro ecclesia aut pio loco pro quo assumitur, iuxta praescripta a S. Tridentino Concilio in *cap. 16, Sess. 23, de reform.*

Vult autem Sanctitas Sua et statuta haec et cautelae omnes a sacris canonibus in re tam gravi adiectae, ab omnibus Ordinariis ad unguem servantur; idque ipsorum conscientiae et sollicitudini quam maxime commendat.

Praesentibus valituris contrariis quibuslibet minime obstantibus.

Datum Romae, die 22 m. Decembris 1905.

✠ VINCENTIUS Card. Episc. Praenestinus, *Praef.*  
C. DE LAI, *Secretarius.*

## ABSOLUTION 'IN ARTICULO MORTIS'

### SS. RITUUM CONGREGATIO

#### TERGESTINA ET IUSTINOPOLITANA.

ABSOLUTIO IN ARTICULO MORTIS ET OFFICIUM DIVINUM LATINE RECITARI DEBENT. QUIDAM ABUSUS PROHIBENTUR.

Rmus. Dnus. Franciscus Nagl, Episcopus Tergestinus et Iustinopolitanus, Sacrorum Rituum Congregationi sequentes quaestiones solvendas humillime proposuit, nimirum:

I. An fideles, absolutione in articulo mortis in lingua vernacula peracta, sicuti modo pluries fit, indulgentias lucrari queant?

II. In Missis de Requie post elevationem loco *Benedictus*, Litaniae uti ex Rituali Romano in ordine commendationis animae, vel Laurentanae, canuntur, et huiusmodi Missae fiunt lectae. Insuper in Missis cantatis de die, intonato *Credo* sacerdos prosequitur Missam uti lectam usque ad Praefationem. Quaeritur an haec tolerari possint?

III. An sacerdos lingua vernacula Officium divinum Breviarii Romani ex. gr. Nativitatis Domini, defunctorum, etc., cum populo peragens, vel Litanias Sanctorum in Processionibus Rogationum eadem lingua persolvens, teneatur has partes Breviarii Romani in lingua latina iterum recitare ?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque mature perpensa, respondendum censuit :

Ad I. *Negative, quia haec benedictio in articulo mortis est precatio stricto sensu liturgica.*

Ad II. *Negative, et hos abusus omnino esse eliminandos.*

Ad III. *Affirmative ; nam qui ad recitationem divini Officii et cuiusque partis Breviarii Romani sunt obligati, tantum in lingua latina haec recitare debent, alias non satisfaciunt, obligationi.*

Atque ita rescripsit. Die 3 Iunii 1904.

A. Card. TRIPEPI, *Pro-Praefectus.*

L. ♣ S

♣ D. PANICI, *Archiep. Laodicen., Secretarius.*

# ENCYCLICAL OF HIS HOLINESS POPE PIUS X TO THE FRENCH BISHOPS, CLERGY, AND PEOPLE

SANCTISSIMI DOMINI NOSTRI PII DIVINA PROVIDENTIAE PAPAE X  
AD ARCHIEPISCOPOS ET EPISCOPOS UNIVERSUMQUE CLERUM  
ET POPULUM GALLIAE

DILECTIS FILIIS NOSTRIS FRANCISCO MARIAE S. R. E. PRESB.  
CARD. RICHARD ARCHIEPISCOPO PARISIENSI, VICTORI LVCIANO  
S. R. E. PRESB. CARD. LECOT ARCHIEPISCOPO BVRDIGALENSI,  
PETRO HECTORI S. R. E. PRESB. CARDIN. COVLLIE ARCHIEPIS-  
COPO LVGDVNENSI, IOSEPHO GVILELMO S. R. E. PRESB. CARD.  
LABOVRE ARCHIEPISCOPO RHEDONENSI, CETERISQVE VENERA-  
BILIBVS FRATRIBVS ARCHIEPISCOPIS ET EPISCOPIS ATQVE  
VNIVERSO CLERO ET POPVLO GALLIAE

PIVS PAPA X.

*Venerabiles Fratres et Dilecti Filii, Salvtem et Apostolicam  
Benedictionem :*

Vehementer Nos esse sollicitos et praecipuo quodam dolore  
angi, rerumstrarum causa, vix attinet dicere ; quando ea  
perlata lex est, quae quum pervetustam civitatis vestrae cum



Apostolica Sede necessitudinem violenter dirimit, tum vero indignam miserrimamque Ecclesiae in Gallia conditionem importat. Gravissimum sane facinus, idemque, ob ea quae civili societati allaturum est aeque ac religioni detrimenta, omnibus bonis deplorandum. Quod tamen nemini arbitramur inopinatum accidisse, qui quidem postremis temporibus, quemadmodum sese adversus Ecclesiam rei publicae moderatores gererent, attenderit. Vobis certe nec subitum accidit nec novum, Venerabiles Fratres, quibus ipsis testibus, christiana instituta plagas tam multas tamque magnas, alias ex aliis, accipere, publice. Vidistis violatam legibus christiani sanctitudinem ac stabilitatem coniugii; dimotam de scholis de valetudinariis publicis religionem; abstractos a sacra studiorum et virtutum disciplina clericos et sub arma compulsos; disiectas spoliatasque bonis religiosas Familias, earumque sodales ad inopiam plerumque redactos rerum omnium. Illa etiam decreta nostis: ut aboleretur consuetudo vetus vel auspicandi, propriiatio Deo legumlatorum ac iudicum coetus, vel ob memoriam mortis Christi lugubria induendi navibus; ut sacramentis in iure dicendis forma speciesque abrogaretur religiosae rei; ut in iudiciis, in gymnasiis, in terrestribus maritimisque copiis, in rebus denique omnibus ditionis publicae, ne quid esset aut fieret, quod significationem aliquam christianae professionis daret. Iamvero ista quidem et id genus cetera, quum ab Ecclesia sensim rem publicam seiungerent, nihil fuisse aliud apparet, nisi gradus quosdam consulto iactos ad plenum discidium lege propria induendum: id quod ipsi harum rerum auctores profiteri plus semel et prae se ferre non dubitarunt. Huic tanto malo ut occurreret Apostolica Sedes, quanto in se habuit facultatis, totum eo contulit. Nam ex una parte admonere atque hortari gubernatores Galliae non destitit, etiam atque etiam considerarent, hunc quem instituissent discessionis cursum, quanta esset incommodorum consecutura moles; ex altera autem suae in Galliam indulgentiam benevolentiaeque singularis illustra duplicavit documenta; non absurde confisa, se ita posse, qui praeerant, tamquam iniecto officii gratiaeque vinculo, retinere in declivi, atque ab incoeptis demum abducere. At huiusmodi studia, officia, conata et Decessoris et Nostra recidisce ad nihilum omnia cernimus; siquidem inimica religioni vis, quod contra iura catholicae gentis vestrae ac vota recte sentientium diu contenderat expugnavi. Hoc igitur tam gravi Ecclesiae tempore, ut conscientia Nos

officit sanctissimi iubet, Apostolicam vocem tollimus, et mentem animumque Nostrum vobis, Venerabiles Fratres et dilecti Filii, patefacimus : quos quidem universos omnes semper consuevimus peculiari quadam caritate prosequi, nunc vero, uti par est, eo vel amantius complectimur.

Civitatis rationes a rationibus Ecclesiae segregari oportere, profecto falsissima, maximeque perniciosa sententia est. Primum enim, quum hoc nitatur fundamento, religionem nullo pacto debere civitati esse curae, magnam infert iniuriam Deo : qui ipse humanae societatis non minus quam hominum singulorum conditor et conservator est ; proptereaque non privatim tantummodo colatur necesse est, sed etiam publice. Deinde, quidquam esse supra naturam, non obscure negat. Etenim actionem civitatis sola vitae mortalis prosperitate metitur, in qua consistit causa proxima civilis societatis ; causam ultimam civium, quae est sempiterna beatitudo extra hanc brevitatem vitae hominibus proposita, tamquam alienam reipublicae, plane negligit. Quod contra, ad adeptionem summi illius absolutique boni, ut hic totus est fluxarum rerum ordo dispositus, ita verum est rempublicam non modo non obesse, sed prodesse oportere. Praeterea descriptionem pervertit rerum humanarum a Deo sapientissime constitutam, quae profecto utriusque societatis, religiosae et civilis, concordiam requirit. Nam, quoniam ambae, tametsi in suo quaeque genere, in eosdem tamen imperium exercent, necessitate fit, ut causae inter eas saepe existant eiusmodi, quarum cognitio et diiudicatio utriusque sit. Iamvero, nisi civitas cum Ecclesia cohaereat, facile ex illis ipsis causis concertationum oritura sunt semina-utrinque acerbissimarum ; quae iudicium veri magna cum animorum anxietate, perturbent. Postremo maximum importat ipsi societati civili detrimentum ; haec enim florere aut stare diu, posthabita religione, quae summa dux ac magistra adest homini ad iura et officia sancte custodienda, non potest.

Itaque Romani Pontifices huiusmodi refellere atque improbare opiniones, quae ad dissociandam ab Ecclesia rem publicam pertinerent, quoties res tempusque tulit, non destiterunt. Nominatim Decessor illustris, Leo XIII, pluries magnificeque exposuit, quanta deberet esse, secundum christianae principia sapientiae, alterius societatis convenientia cum altera : inter quas : ‘ quaedam, ait, intercedat necesse est ordinata colligatio, quae quidem coniunctioni non immerito comparatur, per quam anima et corpus in homine copulantur.’ Addit autem :

‘Civitates non possunt, citra scelus, gerere se tamquam si Deus omnino non esset, aut curam religionis velut alienam nihilque profuturam abiicere. . . . Ecclesiam vero, quam Deus ipse constituit, ab actione vitae excludere, a legibus, ab institutione adolescentium, a societate domestica, magnus et perniciosus est error.’<sup>1</sup>

Iamvero si contra omne ius fasque agat quaevis christiana civitas, quae Ecclesiam ab se segreget ac removeat, quam non est probandum, egisse hoc ipsum Galliam, quod sibi minime omnium licuit! Galliam dicimus, quam longo saeculorum spatio haec Apostolica Sedes praecipuo quodam ac singulari semper amore dilexerit; Galliam, cuius fortuna omnis et amplitudo nominis et gloriae religioni humanitatiue christianae cognata semper fuerit! Apte idem Pontifex: ‘Illud Gallia meminerit, quae sibi cum Apostolica Sede sit, Dei providentis numine, coniunctio, actiorem esse vetustioreque, quam ut unquam audeat dissolvere. Inde enim verissimae quaeque laudes, atque honestissima decora profecta. . . . Hanc velle turbari necessitudinem idem foret sane, ac velle de auctoritate gratiaque nationis Gallicae in populis non parum detrahi.’<sup>2</sup>

Accedit autem quod haec ipsa summae necessitudinis vincula eo sanctiora iubeat esse sollemnis pactorum fides. Nempe Apostolicam Sedem inter et Rempubicam Gallicam conventio eiusmodi intercesserat, cuius ultro et citro constaret obligatio; cuiusmodi eae plane sunt, quae inter civitates legitime contrahi consueverunt. Quare et Romanus Pontifex et rei Gallicae moderator se et suos quisque successores sponsione obstrinxere, in iis quae pacta essent, constanter permansuros. Consequabatur igitur, tu ista pactio eodem iure, ac ceterae quae inter civitates fiunt, regeretur, hoc est, iure gentium; ideoque dissolvi ab alterutro dumtaxat eorum qui pepigerant, nequequam posset. Apostolicam autem Sedem summa semper fide conditionibus stetisse, omnique tempore postulasse, ut fide pari staret eisdem civitas, nemo prudens suique iudicii homo negaverit. Ecce autem Respublica pactionem adeo sollemnem et legitimam suo tantum aribitrio rescindit; violandaque religione pactorum, nihil quidquam pensi habet, dum sese ab Ecclesiae complexu amicitiaque expediat, et insignem Apostolicae Sedi iniuriam imponere, et ius gentium frangere, et ipsam commovere graviter disciplinam socialem et politicam; siquidem nihil tam interest

<sup>1</sup> Epist. Enc. *Immortale Dei*, date de 1 Nov., au. MDCCCLXXXV.

<sup>2</sup> In alloc. ad peregr. Gallos, hab. die XIII. apr., an. MDCCCLXXXVIII.



humani convictus et societatis ad secure explicandas rationes popolorum mutuas, quam ut pacta publica sanctae inviolateque serventur.

Ad magnitudinem autem iniuriae, quam Apostolica Sedes accepit, accessionem non mediocrem factam esse liquet, si modus inspicatur, quo modo Respublica pactum resolvit. Est hoc ratum similiter iure gentium atque in moribus positum institutisque civilibus, ut non ante liceat conventa inter civitates solvi, quam pars altera, quae hoc velit, alteri se id velle clare aperteque ipsi legitime denuntiarit. Iamvero hic voluntatis huiusmodi apud Apostolicam ipsam Sedem legitima, non modo denuntiatio, sed ne ulla quidem significatio intercessit. Ita non dubitarunt gubernatores Galliae adversus Apostolicam Sedem communia urbanitatis officia deserere, quae vel minimae cuique minimique momenti civitati praestari solent; neque iidem veriti sunt, quum nationis catholicae personam gererent, Pontificis, summi Ecclesiae catholicae Capitis, dignitatem potestatemque contemnere; quae quidem potestas eo maiorem ab iis verecundiam, quam civilis ulla potestas postulabat, quod aeterna animarum bona spectat, neque ullis locorum finibus circumscribitur.

Sed iam ipsam in se legem considerantibus, quae modo promulgata est, novae Nobis multoque gravioris querelae nascitur causa. Principio Respublica quum revulsis pactionis vinculis ab Ecclesia discederet, consequens omnino erat, ut eam quoque missam faceret et concessa iure communi frui libertate sineret. At nihil minus factum est: nam plura hic videmus esse constituta, quae, odiosum privilegium Ecclesiae irrogando, eam civili imperio subesse cogant. Nos vero cum graviter molesteque ferimus, quod hisce sanctionibus civilis potestas in eas res invasit, quarum iudicium et aribtrium unius est sacrae potestatis; tum etiam eoque magis dolemus, quod eadem, aequitatis iustitiaeque oblita, Ecclesiam Gallicam in conditionem ac fortunam coniecit duram incommodamque maxime, atque eam sacrosanctis ipsius iuribus adversissimam.

Nam primum huius decreta legis constitutionem ipsam offendunt, qua Christus Ecclesiam conformavit. Scriptura enim eloquitur et tradita a Patribus doctrina confirmat, Ecclesiam mysticum esse Christi corpus *pastorum* et *doctorum* auctoritate administratum;<sup>1</sup> id est societatem hominum in qua aliqui

<sup>1</sup> Ephes. iv., II. seqq.

praesunt ceteris cum plena perfectaue regendi, docendi, iudicandi potestate.<sup>1</sup> Est igitur haec societas, vi et natura sua, *inaequalis*; duplicem scilicet complectitur personarum ordinem, pastores et gregem, id est eos, qui in variis hierarchiae gradibus collocati sunt et multitudinem fidelium: atque hi ordines ita sunt inter se distincti, ut in sola hierarchia ius atque auctoritas resideat movendi ac dirigendi consociatos ad propositum societatis finem; multitudinis autem officium sit, gubernari se pati, et rectorum sequi ductum obedientes. Praeclare Cyprianus Martyr: 'Dominus noster cuius praecepta metuere et servare debemus, Episcopi honorem et Ecclesiae suae rationem disponens, in Evangelio loquitur, et dicit Petro: *Ego dico tibi, quia tu es Petrus*, etc. Inde per temporum et successionum vices episcoporum ordinatio et Ecclesiae ratio decurrit, ut Ecclesia super Episcopos constituatur, et omnis actus Ecclesiae per eosdem praepositos gubernetur;' idque ait: 'divina lege fundatum.'<sup>2</sup> Contra ea, legis huius praescripto, administratio tuitioque cultus publici non hierarchiae divinitus constitutae relinquitur, sed certae cuidam defertur consociationi civium: cui quidem forma ratioque imponitur personae legitimae, quaeque in universo religiois cultus genere sola habetur civilibus uti instructa iuribus, ita obligationibus obstricta. Igitur ad consociationem huiusmodi templorum aedificiorumque sacrorum usus, rerum ecclesiasticarum tum moventium tum solidarum possessio respiciet; ipsi de Episcoporum, de Curionum, de Seminariorum aedibus liberum, licet ad tempus permittetur arbitrium; ipsius erit administrare bona, corrogare stipes, pecuniam et legata percipere, sacrorum causa. De hierarchia vero silentium est. Statuitur quidem, istas consociationes ita conflandas esse, quemadmodum cultus religiosi, cuius exercendi gratia instituuntur, propria disciplina ratioque vult; verumtamen cavetur, ut si qua forte de ipsarum rebus controversia inciderit, eam dumtaxat apud *Consilium Status* diiudicari oporteat. Perspicuum est igitur ipsas consociationes adeo civili potestati obnoxias esse, nihil ut in eis ecclesiasticae auctoritati loci relinquatur. Quantopere haec omnia sint Ecclesiae aliena dignitati, contraria iuribus et constitutioni divinae, nemo non videt: eo magis, quod non certis definitisque formulis, verum

<sup>1</sup> Matth. xviii., 18, 20; xvi., 18, 19; xviii., 17; Tit. ii., 15; II. Cor. x. 6; xii., 10 et alibi.

<sup>2</sup> St. Cypr. Epist. xxxiii. (ad xxvii. ad lapses), n. 1.

tam vagis tamque late patentibus perscripta lex est in hoc capite, ut iure sint ex eius interpretatione peiora metuenda.

Praeterea nihil hac ipsa lege inimicius libertati Ecclesiae. Etenim, si prohibentur sacri magistratus, ob interiectas consociationes quas diximus, plenam muneris sui exercere potestatem; is in easdem consociationes summa vindicatur *Consilio Status* auctoritas, eaeque parere alienissimis a iure communi statutis iubentur, ita ut difficile coalescere, difficilius queant consistere; si data divini cultus exercendi copia, multiplici exceptione minuitur; erepta Ecclesiae studio vigilantiaeque, custodia templorum Reipublicae attribuitur; ipsum coercetur Ecclesiae munus de fide ac morum sanctitate concionandi, et severiores irrogantur clericis poenae; si haec et talia sanciantur, in quibus multum etiam libido interpretandi possit, quid hic aliud agitur, quam ut Ecclesia in humili abiectaue conditione locetur, et pacificorum civium, quae quidem est pars Galliae multo maxima, per speciem conservandi publici ordinis, sanctissimum ius violetur profitendae, uti velint, religionis suae? Quamquam Civitas non comprimenda solum divini cultus professione, qua totam vim rationemque definit religionis, Ecclesiam vulnerat; sed eius etiam vel virtuti beneficae intercludendo aditus ad populum, vel actionem multipliciter debilitando. Igitur satis non habuit, praeter cetera, Ordines submovisse religiosorum, unde in sacri ministerii perfunctione, in institutione atque eruditione adolescentis aetatis, in christianae procuratione beneficentiae praeclara adiumenta suppetebant Ecclesiae: nam humanis eam opibus, id est necessario quodam ad vitam et ad munus subsidio, intervertit.

Sane, ad ea quae conquesti sumus damna et iniurias, hoc accedit, ut ista de discidio lex ius Ecclesiae sua sibi habendi bona violet atque imminuat. Etenim de patrimonii, magnam partem, possessione, probatissimis quibusque titulis quaesiti, Ecclesiam, alte iustitia reclamante, deturbat; quidquid rite constitutum sit addicta pecunia in divinum cultum aut in stata defunctorum solatia, tollit atque irritum iubet esse; quas facultates catholicorum liberalitas christianis utique scholis aut variis christianae beneficentiae institutis sustinendis destinarat, eas ad instituta laicorum transfert, ubi plerumque aliquod catholicae religionis vestigium frustra quaeras: in quo quidem patet, una cum Ecclesiae iuribus, testamenta voluntatesque apertas auctorum avertit. Quod vero per summam iniuriam edicit, quibus aedi-



ficiis Ecclesia ante pactum conventum utebatur, ea posthac civitatis ut provinciarum aut municipiorum fore, singulari Nobis est sollicitudini. Nam si consociationibus divino cultui exercendo usus templorum, ut videmus gratuitus nec definitus conceditur, concessum tamen huiusmodi tot tantisque exceptionibus extenuatur, ut reapse templorum arbitrium omne civiles magistratus obtineant. Vehementer praeterea timemus sanctitati templorum: neque enim cernimus abesse periculum, ne augusta divinae maiestatis domicilia, eademque carissima memoriae religionique Gallorum loca, profanas in manus quum deciderint, profanis ritibus polluantur. In eo autem, quod Rempublicam lex officio solvit suppeditandi annuos sacrorum sumptus, simul fidem sollemni pacto obligatam, simul iustitiam laedit gravissime. Etenim nullam dubitationem hoc habet, quod ipsa rei gestae testantur monumenta, Rempublicam Gallicam quum pacto convento sibi suscepit onus praebendi Clero unde vitam decenter ipse agere, ac publicam religionis dignitatem curare posset, non id fecisse comitatis benignitatisque gratia; verum ut eam, quam proximo tempore Ecclesiae passa esset publice direptionem bonorum, saltem ex parte aliqua sarciret. Similiter eodem convento, quum Pontifex, concordiae studens, recepit, se successoresque suos nullam molestiam exhibituros iis, ad quos direpta Ecclesiae bona pervenissent, sub ea conditione constat recepissee, ut per ipsam Rempublicam perpetuo esset honestae et Cleri et divini cultus tuitioni consultum.

Postremo, ne illud quidem silebimus, hanc legem praeterquam Ecclesiae rebus vestrae, etiam civitati non exiguo futurunt damno. Neque enim potest esse dubium quin multum habitura sit facultatis ad eam labefactandam coniunctionem et conspirationem animorum, quae si desit, nulla stare aut vigere queat civitas; et quam, his maxime Europae temporibus, quisquis est in Gallia vir bonus vereque amans patriae, salvam et incolumen velle debet. Nos quidem, exemplo Decessoris, a quo exploratissimae erga nationem vestram caritatis eximiae cepimas hereditatem, quum avitae religionis tueri apud vos integritatem iurium niteremur, hoc simul spectavimus semper et contendimus, communem omnium vestrum pacem concordiamque cuius, nullum vinculum arctius quam religio, confirmare. Quapropter intelligere sine magno angore non possumus, eam auctoritate publica patratam esse rem, quae, concitatis iam populi studiis

funestarum de rebus religiosis contentionum faces adiiciendo, perturbare funditus civitatem posse videatur.

Itaque, Apostolici Nostri officii memores, quo sacrosancta Ecclesiae iura a quavis impugnatione defendere ac servare integra debemus. Nos pro suprema, quam obtinemus divinitus, auctoritate, sancitam legem, quae Rempublicam Gallicanam seorsum ab Ecclesia separat, reprobamus ac damnamus; idque ob eas quas exposuimus causas: quod maxima afficit iniuri Deum, quem sollemniter eiurat, principio declarans Rempublicam cuiusvis religiosi cultus expertem; quod naturae ius gentiumque violat et publicam pactorum fidem; quod constitutioni divinae et rationibus intimis et libertati adversatur Ecclesiae; quod iustitiam evertit, ius opprimendo dominii, multiplici titulo ipsaque conventionem legitime quaesitum; quod graviter Apostolicae Sedis dignitatem ac personam Nostram, Episcoporum Ordinem, Clerum et Catholicos Gallos offendit. Propterea de rogatione, latione, promulgatione eiusdem legis vehementissime expostulamus; in eaque testamur nihil quidquam inesse momenti ad infirmanda Ecclesiae iura, nulla hominum vi ausuque mutabili.

Haec ad istius detestationem facti vobis, Venerabiles Fratres, Gallicano populo, atque adeo christiani nominis universitati edicere habuimus. Equidem molestissime, ut diximus, afficimur, mala prospicientes quae ab hac lege dilectae nationi impendent, maximeque commovemur miseriis, aerumnis, laboribus omne genus, in quibus fore vos, Venerabiles Fratres, Clerumque vestrum cernimus. Attamen, ne his tantis curis affligi Nos frangique patiamur prohibet divinae benignitatis providentiaeque cogitatio, atque exploratissima spes, nunquam fore ut Ecclesiam Iesu Christus ope praesentiaque sua destituat. Itaque longe id abest a Nobis, ut quidquam formidemus, Ecclesiae causa. Divina est virtutis eius stabilitas atque constantia, eaque satis, opinamur, tot saeculorum experimento cognita. Nemo enim unus ignorat, asperitates rerum hac temporis diuturnitate in eam incubuisse et plurimas et maximas; atque, ubi virtutem non humana maiorem deficere necesse fuisset, Ecclesiam inde validorem semper auctioremque emerxisse. Ac de legibus in perniciem Ecclesiae conditis, hoc ferme usuvenire, historia teste, scimus, ut quas invidia conflaverit, eas postea, utpote noxias in primis civitati, prudentia resolvat: idque ipsum in Gallia haud ita veteri memoria constat contigisse. Quod insigne maiorum exemplum utinam sequi inducant animum,

qui rerum potiuntur : matereque religionem, effectricem humanitatis, fautricem prosperitatis publicae, in possessionem dignitatis libertatisque suae, omnibus plaudentibus bonis, restituant.

Interea tamen, dum opprimendi exagitandi libido dominabitur, filii Ecclesiae, si unquam alias oportet, *induti arma lucis*,<sup>1</sup> pro veritate ac iustitia, omni qua possunt ope nitantur. In quo vos, magistri auctoresque ceterorum, profecto, Venerabiles Fratres, omnem eam studii alacritatem, vigilantiam, constantiamque praestabitis, quae Galliae Episcoporum vetus ac spectatissima laus est. Sed hoc potissime studere vos volumus, quod maxime rem continet, ut omnium vestrum in tutandis Ecclesiae rationibus summa sit sententiarum consiliorumque consensio. Nobis quidem certum deliberatumque est, qua norma dirigendam esse in his rerum difficultatibus operam vestram arbitremur, opportune vobis praescribere ; nec dubitandum quin praescripta vos Nostra diligentissime executuri sitis. Pergite porro, ut instituistis, atque eo etiam impensius, roborare pietatem communem ; praeceptionem doctrinae christianae promovere vulgatioremque facere ; errorum fallacias, corruptelarum illecebras, tam late hodie fusas, a vestro cuiusque grege defendere ; eidem ad docendum, monendum, hortandum, solandum adesse, omnia denique pastoralis caritatis officia conferre. Nec vero elaborantibus vobis non se adiutorem strenuissimum praebebit Clerus vester ; quem quidem, viris affluentem pietate, eruditione, obsequio in Apostolicam Sedem eximiis, promptum paratumque esse novimus, se totum vobis pro Ecclesia sempiternaque animarum salute dedere. Certe autem qui sunt huius Ordinis, in hac tempestate sentient sic se animatos esse oportere, quemadmodum fuisse Apostolos accepimus, *gaudentes . . . quoniam digni habiti sunt pro nomine Iesu contumeliam pati*.<sup>2</sup> Itaque iura libertatemque Ecclesiae fortiter vindicabunt, omni tamen adversus quempiam asperitate remota : quin imo, caritatis memores, ut Christi ministros in primis addecet, aequitate iniuriam, lenitate contumaciam, beneficiis maleficia pensabunt.

Iam vos compellamus, catholici quotquot estis in Gallia ; vobisque vox Nostra tum testimonio effusissimae benevolentiae, qua gentem vestram dirigere non desinimus, tum in calamitosissimis rebus quae imminet, solatio sit. Hoc sibi destinasse pravas hominum sectas, cervicibus vestris impositas, imo hoc denuntiasset insigni audacia se velle, nostris : delere catholicum

<sup>1</sup> Rom. xiii., 12.

<sup>2</sup> Act. v., 41.



in Gallia nomen. Eam nempe contendunt extrahere radicitus ex animis vestris fidem, quae avis et maioribus gloriam, patriae prosperitatem verendamque amplitudinem peperit, vobis levamenta acrumnarum ministrat, pacem tuetur tranquillitatemque domesticam, viam munit ad beatitatem adipiscendam sine fine mansuram. In huius defensionem fidei summa vi incumbendum vobis putatis esse scilicet : sed hoc habete, ianai vos nisu laboraturos, si dissociatis viribus propulsare hostiles impetus nitimini. Abiicite igitur, si quae insident inter pos, discordiarum semina : ac date operam, ut tanta omnes conspiratione voluntatum et agendi similitudine coniuncti sitis, quanta esse decet homines, quibus una eademque est causa propugnanda, atque ea causa, pro qua quisque non invite debeat, si opus fuerit, aliquam privati iudicii iacturam facere. Omnino magna generosae virtutis exempla detis oportet, si, quantum est in vobis, vultis, ut officium est, avitam religionem a praesenti discrimine eripere : in quo benigne facientes ministris Dei, divinam peculiari modo benignitatem vobis conciliabitis.

At vobis ad patrocinium religionis digne suscipiendum, recte utiliterque sustinendum, illa esse maxima arbitremini : christianae sapientiae praeceptis vosmetipsos conformari adeo, ut ex moribus atque omni vita professio catholica eluceat ; et arctissime cum iis cohaerere, quorum propria est religiosae rei procuratio, cum sacerdotibus nimirum et Episcopis vestris et, quod caput est, cum hac Apostolica Sede, in qua, tamquam centro, catholicorum fides et conveniens fidei actio nititur. Sic ergo parati atque instructi, ad hanc pro Ecclesia propugnationem fidenter accedite ; sed videte, ut fiduciae vestrae tota ratio in Deo consistat, cuius agitis causam : eius idcirco opportunitatem auxilii implorare ne cessetis. Nos vero, quamdiu ita vobis erit periclitandum, vobiscum praesentes cogitatione animoque verfabimur ; laborum, curarum, dolorum participes : simulque prece atque obsecratione humili ac supplici apud Auctorem Statoremque Ecclesiae instabimus, ut respiciat Galliam misericors, eamque tantis iactatam fluctibus celeritur, deprecante Maria Immaculata, in tranquillum redigat.

Auspiciem divinorum munerum, ac testem praecipuae, benevolentiae Nostrae, vobis, Venerabiles Fratres ac dilecti Filii, Apostolicam Benedictionem amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XI Februarii anno MDCCCXVI, Pontificatus Nostri tertio.

PIVS PP. X.

## NOTICES OF BOOKS

IRISH CATHOLICS AND TRINITY COLLEGE. With Appendices.  
By the Rev. J. F. Hogan, D.D., Canon of Killaloe,  
Professor, St. Patrick's College, Maynooth. Dublin :  
Browne & Nolan. 2s. net.

DR. HOGAN'S pamphlet comes most opportunely. There have been of late among certain Catholics, signs of relaxing energy, indications of a reaction from the strenuous opposition to the injustice of Irish University Education. The specious suggestion so often iterated, that Catholics have all that they look for, or can in reason ask for, in Trinity College, if they will only forget their prejudices, has begun to be accepted and be believed, and with many Catholics the suggestion passes current. Dr. Hogan's pamphlet clears the air, and removes all obscurity from the issues that lie between Irish Catholics and Trinity College, and justifies, if reason, based on the logic of facts can justify anything, the traditional attitude of Catholics in refusing to accept the education offered in that institution.

Dr. Hogan has no sympathy with the advice—let the Catholic students flock into Trinity College, storm it by numbers, and in a short time they will make it their own. He sets the scheme aside as impracticable, because 'the struggle would be so protracted, the attack so bitterly contested, the odds against us so overwhelming that even were a lodgment of some kind ultimately effected in the fortress, our soldiers would come out of the engagement so demoralised that victory would scarcely be less fatal than defeat. Thirty or forty years of instruction by Protestant teachers, slowly, imperceptibly, patiently, perhaps, in many cases unconsciously, infusing into their young disciples an anti-Catholic, or even an un-Catholic spirit would do more harm to the Catholic faith in Ireland, than three hundred years of the Penal Code.'

Nor does he hope that such a radical change might be effected in the governing powers, constitution, *personnel* of Trinity College as would bring it into harmony with national requirements.

The chief object of the pamphlet is to bring before the minds of the Catholic public, the full force of the Protestant influences that are at work in Trinity College, to show how deceptive is the hope that Catholics might, if they only went there in sufficient numbers, one day get a position in the establishment commensurate with their numbers and their ability, and how completely they would be in the meantime at the mercy of the full tide of Protestantism that flows around its walls.

Dr. Hogan shows conclusively that these Protestant influences envelope the whole establishment, and permeate every part of it. Having dealt with the Divinity school and its influence on the University life, he shows in successive chapters the Protestantism, aggressive and rampant, in the Provost, Vice-Provost, Senior Fellows, in the Senate, Council, Junior Fellows, in the five Erasmus Smith Professorships, in the Professors of Ancient and Modern History, of English, of Irish, of German; in the Medical School, the School of Law, and the School of Philosophy.

From their own lips and pens Dr. Hogan demonstrates the anti-Catholicism of the governors and professors of Trinity College, and refutes the sophism so assiduously propagated, that the teaching of Trinity College is neutral and harmless to the religious susceptibilities of Catholic youth. 'Men do not speak with a double voice; and if teachers must refrain from touching questions that have divided and disturbed mankind from the beginning of the world, why call their school a University, and what is their claim to the title of Master and Doctor?'

In this singularly able pamphlet Dr. Hogan has collected a mass of evidence, such as will be found in no other volume. It is the result of much labour and research, undertaken willingly in the interests of faith and of our Catholic people. The Irish Church will acknowledge gratefully her new obligation to Dr. Hogan. The clear and graceful style, the wide reading and comprehensive scholarship of the author make the pamphlet most the readable and interesting of books.

C. M.



## ILLUSTRATED STORY OF FIVE YEARS' TOUR IN AMERICA.

By the Rev. J. J. McGlade, P.P. Dublin : Gill & Son.

THIS work is the story of a journey of thirty thousand miles in quest, not directly of the Holy Grail, but of thirty thousand dollars to supply a suitable temple for the Holy Grail in the town of Omagh in Tyrone. It was suggested to the writer by some of his fellow-travellers, and the suggestion was a happy one. The result is excellent, as was, I believe, the result of the expedition with which it is associated.

Collecting money in the best of circumstances is not the pleasantest of occupations ; but if anything besides the high and holy motive that sent Father M'Glade abroad, could tend to make it at least tolerable, it would be, I imagine, the interest awakened by so many new scenes, and the literary project of recording one's impressions of them. Father M'Glade's impressions are most vivid, most picturesque, and are presented in a very attractive narrative. The story is lighted up by many flashes of verse and of humour, and by excellent illustrations of the principal buildings from Mexico to Canada, from ill-fated San Francisco to New York. Anyone, priest or layman, going to travel in America could not procure a more useful book ; and anybody not going who wishes to know how things look and how things are done out there could not do better than read Father M'Glade

J. F. H.

Seánmóirí Muirge Nuadhas. Imleabhar a h-Aon. Muinntir  
bhrúin agus Nuallán. 2/6 nett.

In a paper which he read before the members of the Maynooth Union last June, Dr. M. Sheehan contended that as yet we have not a living literature in the language of the Gaedhil. 'The literature of a nation,' he wrote, 'is the written record of the nation's thought. It is said to be a living literature if it form the food on which the mind of the nation feeds, if it serves as a stimulus and an inspiration to writers, and if it be enriched from year to year by notable accretions. A National literature is in a sense an organism, and, as in other organisms, growth and reproduction are the only evidences of life. That we possess a literature, and, in its early periods, a great literature, is beyond question ; but that we possess a living literature cannot, I am afraid, be established.'

It is because the League of St. Columba recognised the justice of Dr. Sheehan's contention that we are now enabled to see what a living Irish literature is like. The present volume of Sermons is not made up of discourses delivered to present-day audiences by priests who are actively engaged on the mission. Every sermon in the book was spoken by priests who were under the ban of a tyrant, and heard by an audience under circumstances unparalleled in the history of civilized nations. Every sermon was preached in the mountain fastnesses, sometimes, perhaps, in the face of a biting cold and a piercing wind, while scouts, posted all around, kept up an incessant watch for priest-hunters and their inseparable companions—blood-thirsty British soldiers. As a sacred relic of the past each sermon will be treasured by priests and people. Their value does not cease here. They were spoken by Irish-speaking priests to Irish-speaking congregations; and hence they are a part of a living native literature, through whose veins courses the blood of pure Irish idiom. The language with which the holy thoughts are dressed has not come *via* English, nor *via* French, but along a way, which it has carved for itself. It is Irish, and therefore natural, and therefore appeals to the native speaker. When the sermons were read to some fishermen on the western seaboard, a smile of recognition was seen to brighten their weather-beaten countenances, and one of them declared with enthusiasm 'That's the right sort—that is ours.'

The Columban League is right. We have had to get a living Irish literature somehow. It is, no doubt, strange, and it may be unnatural, to put the breath of life again into a thing buried for a century; but it must be done. Our present-day writers of Irish are, almost all, men whose minds have been developed through a foreign idiom. They shall never individualize our literature. We must call back the dead to assist us in the formation of a native mind.

With the editing of the work little fault can be found. The whole thing shows not only care but scholarship. It is a credit to Maynooth to have within its walls young students who are able to turn out such a learned work. There is noticeable, however, here and there, a slight want of uniformity in spelling, as also a certain tendency to retain forms long since discarded. For instance *rg* and *rc*—an old bone of contention—appear, to

a certain extent, indiscriminately. They appear so even in the same word. On page 81 we find 'œirɣiobal,' on page 202 'œirɣioblaib.'

It is high time to settle these discrepancies in orthography. Few will see the utility of again bringing to light freaks of nature long since stowed away, like : 'fagbáil,' 'fagbáil,' 'tógbáil,' 'iomflán,' 'an tfaogáil.' The usual forms—'fagáil,' 'fagáil,' 'an tfaogáil,' etc., are more in conformity with modern taste. The word iobdairt is accented throughout iobdairt. Dinneen does not accent. I have not been able to find a single instance to back up the Maynooth usage. It is a pity that words coined from the English should be employed, when real Irish synonyms which occur elsewhere in the work, could be substituted. I refer to such importations as—'September,' 'tempdáiriun' 'peirbeillúntaict,' 'briomirtóin,' 'zeinearálta.

Again, would not it be well to stick to Dinneen, and use níó? Ní may be quite correct; but then there is a danger of confusion in the mind of a beginner between itself and the negative particle.

All these are, of course, only very small points; yet inasmuch as they slightly disfigure a very artistic page, it is well to single them out for correction in a future edition.

The printer deserves his own meed of praise. The type will attract any reader, as the binding will the eye. The price makes it the cheapest book of its kind in the market. Every true Gaedhil will extend to the editors his heartiest congratulations; and the hard-working priest, who has to preach in Irish, will send his benediction to the noble young levites, who have done so much for God and their country.

C. O. W.

IS IRELAND A DYING NATION? By T. O. Russell. Dublin : M. H. Gill & Son, Ltd., 1906. Price 2s.

THIS is the work of a man who seems to us to be honest and sincere. As a review of the present condition of Ireland, its hopes and prospects, and the various forces that are at work within its bosom, it is most interesting and illuminating. It is written in a thoughtful, moderate style, and at every page gives one the impression that its author is sincerely anxious to serve his country. Most of the subjects dealt with are of every-



day interest; but the treatment of them is neither commonplace nor superficial. The author has read a great deal, and is a man of vast experience. He has still hope for his country; but he is not blind to the causes of its present decay. He appeals to his Protestant countrymen to come to the rescue and to join hands with the majority in the common effort of patriotism. He touches the vital point when he says that it is the interest of outsiders to keep us in strife in order that they may profit by our divisions. With his chapter on sectarian quarrels, we are well satisfied. Coming from a Protestant writer it is fair, and even generous. If the same spirit were to prevail with his co-religionists generally Ireland would be a different country, and assuredly Protestants would not be the worse for it, either materially or otherwise. We are amongst those who hold that Catholicism in Ireland would not have much to gain by Home Rule, except in so far as it would promote the welfare of the country generally, but we think that if Catholicism would not suffer and the country at large would be greatly benefitted by it, patriotic duty should compel us to help in securing it. Mr. O'Neill Russell's book ought to have weight with his Protestant countrymen, but it can be read with benefit and pleasure by all.

J. F. H.

**A LAD OF THE O'FRIELS.** By Seumas MacManus. Dublin : M. H. Gill & Son, Ltd., and James Duffy & Co. 1906. Price 2s. 6d.

THIS work of Mr. MacManus has acquired well-deserved popularity; but as the first edition cost six shillings it is now brought within reach of a much greater number at the price of half-a-crown. We notice many of the characteristics of Charles Kickham in the northern writer, the same quaint humour and homely wit, the same love of his neighbours, and delight in catching up their sprightly sayings and doings, and presenting them in a vivid picture. It is only a man who loves the people who would devote himself to the idealisation of their humble joys and sorrows, as Mr. MacManus does. The work is healthy and pure, and is instinct with a Catholic spirit. His description of the pilgrimage to Lough Derg, and the equalising influence it exercises on the pilgrims is admirably done. When we are

complaining so much of the literature that comes to us from other countries, we ought to rejoice that something good and sound is done at home and give it the encouragement it deserves.

J. F. H.

MEDITATIONS ON CHRISTIAN DOGMA. By the Right Rev. James Bellord, D.D. With an Introduction by Cardinal Vaughan. 2 vols. 4to. London: Catholic Truth Society, 68, Southwark Bridge Road.

WE have been favoured with the second edition of this pious work, and we are happy to commend it to our readers as one of the most valuable meditation books that has ever been written. It is practically a presentation in English of *La Theologie Affective* of Louis Bail, of Abbeville. Cardinal Vaughan, who was a very pious and holy man, has briefly but aptly described its merits:—

‘St. Thomas and the Schoolmen [he writes] gave us theology as a pure dry light; they addressed the intellect, not the affections. This was wise and necessary. Their object was not directly ascetical or devotional, but doctrinal. They supposed that when they had illumined a man’s mind and put his reason and memory into possession of the truths of theology, he would then himself meditate on them, and feed his will and his affections on the solid food of truth.’

This is what the *Meditations* admirably help us to do. There are, no doubt, some minds which prefer a less doctrinal framework for their meditations than that which was adopted by Louis Bail; but anyone who wishes to gain a knowledge of God such as He has been pleased to reveal Himself to us, to admire His wonderful perfections, and the whole economy of His goodness and mercy, and to be drawn towards Him by countless attractions, so as to become attached and united to Him, could not do better than procure this book and study it. It is an admirable meditation book, equally well suited for the religious life, the secular clergy, and the laity.

J. F. H.

IRISH EDUCATION: AS IT IS AND AS IT SHOULD BE. By “Jacques.” M. H. Gill & Son, Ltd. 1s.

THOUGH the school question is, in a manner, always with us, the special attention it has attracted for some time past will render this little volume on the subject particularly interesting

just now. The new Bill, it is true, does not directly affect Irish Education, but it involves principles with which Irishmen in this country are specially concerned. The controversies it has given rise to are the best index of the fact.

In view of the radical policies sometimes advocated by way of improving Irish Education, it is refreshing to meet a man who finds some good points in the present system, and aims at improving what we have got rather than at demanding what the principles of Irish Catholics never will allow. The author of the volume before us maintains that denominational education is the only kind suitable to the Irish nation, that the existing managerial system should be continued, and that the present system generally should be taken as the basis for the improvements he advocates.

But his criticisms of the existing order of things is as severe as every sane man's must be. The multiplicity of educational boards, the swarm of officials that flourish under the name of educational authorities, the immense expense and meagre results, the want of connexion between the various grades—Primary, Secondary, Intermediate, and University—all come in for strong denunciation. The Queen's Colleges are called to account severely, and the training colleges for teachers are treated to a few uncomplimentary remarks. The main aim of the book is, however, constructive: it indicates a scheme—only one of the many possible, the author acknowledges—by which the various educational branches would be unified into a coherent system over which those best acquainted with the needs of the country would have control, and by means of which the youth of the country could pass from the National School to the University without such perceptible gaps in the progress as the present system necessitates. Some such scheme is imperative in Ireland, if the system is ever to satisfy public needs.

The author is optimistic regarding the settlement of the University Question on the basis of conference and compromise. The Government, he hints, is only waiting for a reasonable scheme to give it approval. Whether such be the case may fairly be questioned. The Government, doubtless, has discovered the pretty obvious principle that Ireland should be governed by Irish ideas, but it seems still unaware of the fact that Irishmen themselves are best able to explain what these ideas are.



We are sorry that our author has expressed no clear opinion on the recent vagaries of the National Board, and especially on the change of programme introduced some years ago into the National Schools. That paper-folding, etc., is a suitable substitute for the sound course of grammar, geography, arithmetic, etc., that used to be imparted has never appealed to us as an obvious fact; nor do we think that the conductors of the Intermediate Schools, who have to devote years to imparting elementary instruction generally associated with primary education, will be inclined to quarrel with the statement.

The book is full of information and practical suggestion, and should be carefully studied by everyone who wishes to understand the strength and weakness of the present system, or to cooperate in its improvement.

M. J. O'D.

**THE YOKE OF CHRIST.** Readings intended chiefly for the Sick. By the Rev. Robert Eaton, Priest of the Birmingham Oratory.

THE 'Hundred Readings,' which make up this volume, are intended for those who hunger for spiritual food, and are bodily too weak for deep meditation. 'Such persons,' says the Archbishop of Westminster, in the Preface, 'will find in these readings just what they require, and the teaching of our Divine Master will come home to them with new force to brace their failing strength and inspire fresh courage to bear their burden.'

**THE CONSECRATION OF A BISHOP.** By the Rev. Myles V. Ronan. Dublin, 1906. Catholic Truth Society of Ireland, 27, Lower Abbey Street. Price One Penny. With the approbation of His Grace the Archbishop of Dublin.

THIS is an exceedingly useful and practical publication. Hitherto at the consecration of bishops where any attempt was made to give the laity an intelligent interest in one of the most solemn ceremonies of the Church, the pamphlets produced were meagre and unsatisfying, having been for the most part got up in a hurry. Father Ronan has done his work carefully, and has admirably explained not only the ceremonies of the function but the symbolic and mystic signification of each one

of them. We hope that the little book will be fully availed of whenever the occasion offers, and that the priests in the locality in which a consecration is held, and in its neighbourhood, and indeed in all the parishes of the diocese, will see that the pamphlet is put in the boxes of the Catholic Truth Society for sale in time to enable the people to read it carefully beforehand, and that they will be so good as to draw the attention of their people to its existence and to its presence in the box. Father Ronan has done them a great service, and we hope it will be duly appreciated.

J. F. H.

CLERICAL MANAGERS AND THE BOARD OF NATIONAL EDUCATION. The Dungiven School Controversy. By Rev. Edward Loughrey, P.P. Dublin: James Duffy and Co., Ltd. Price 1s.

THE controversy between Father Loughrey and the Board of National Education has at least this one great result, that it has given birth to one of the most eloquent pamphlets it has ever been our good fortune to peruse. The case between Father Loughrey and the Board is clearly stated in the correspondence that passed between them; but both in the introduction to this correspondence, and in the general views on education which follow, Father Loughrey has reached a height of eloquence given to very few, and in argument and dialectics has literally pulverised the Board.

The case in dispute can be put in a nutshell. Miss Mary Jane Kilmartin, teacher of the girls' school at Dungiven, is said to have slapped a refractory, stubborn, and idle child, on the cheek with her open hand. The parents withdrew the child from the school and instituted law proceedings against the mistress. The manager, who was not consulted on these proceedings, refused to allow the child back to the school without an apology, and promise of future good conduct. The Commissioners directed Father Loughrey to allow the child back. He held firm, and was dismissed from his position as manager. Father Loughrey claims that the Commissioners outstepped their rights, and acted in violation of the rule that had hitherto been followed in such matters. They, however, were masters of the situation and clung to their decision.

The Commissioners, however, little knew the resources at the command of Father Loughrey. In this book he has let them have it for many misdeeds besides that of which he himself is the victim. He shows how 'the Board has been, after an existence of nearly one hundred years, an unmixed failure, its malicious purpose alone adhering to the skeleton.'

The so-called 'New Programme' of a few years ago he examines from an educational standpoint—'Sticklaying, tent-pegging, paper folding, baby technics, military marching of children of tender years, whose usual walking distance was four or five miles met with one howl of indignation from managers and parents.'

Father Loughrey prophesied that the programme would not stand, and suggested numerous modifications. The Commissioners stole his ideas, and adopted even his wording without acknowledgment. It is all very well, he says, for the Bishop of Kildare to be talking of moderation; but how is a man to relieve his outraged feelings?

'When Commissioner Dr. Foley [he writes] relieves himself gracefully of much wisdom and foresight to an audience charmed into observant silence, and it is to be hoped admiration for his modesty and moderation, it is pleasant to feel the fresh air blow from a burst of honest indignation from the ruined battlements of the City of the Broken Treaty.'

We can only assure our readers that this pamphlet well repays perusal.

J. F. H.

ST. COLUMBA'S. Issued by the League of St. Columba, Maynooth. Dublin: M. H. Gill & Son, Ltd. 1s. net.

THE League of St. Columba continues its good work. The number of Irish papers in its annual Record is increasing from year to year. The history and archæology of the country come next in importance. Poems, stories, descriptive essays in English and Irish light up its pages, and give a glimpse at the youthful enthusiasm that is concentrated within the hallowed old walls. A sketch giving promise of great things is that entitled, 'Maynooth Revisited,' by Parochus. The author of this sketch, J. M. G., will be heard of again. As Father O'Growney used to say, 'That man has something in him.' Mr. Morris's



paper on 'Assemblies, Sports, and Pastimes in Ancient Ireland,' is admirably done; and the papers on the 'Early Irish Church' are learned enough for any magazine. The Irish papers are descriptive, sacred, historical, and poetic. Father Yorke makes an admirable frontispiece to the whole collection, and we are sure he never felt more at home anywhere.

A. B.

LA CITÉ DE LA PAIX. D'après le témoignage de ceux qui y sont Revenus. (A French version of the 'City of Peace'). Avignon: Aubanel Frères. 2f. 25c.

WE are greatly pleased to find that one of the most notable publications of our Irish Catholic Truth Society has extended its range of success to the Continent. The various biographical sketches which make up 'The City of Peace,' and the glimpses they afford of the inner workings of souls led back by grace from Protestantism to the Church, will doubtless have a peculiar interest and value for Catholics and non-Catholics abroad—differing in kind, but hardly in degree, from the importance of their message to those who live in contact with the Protestantism of the English world.

The translation might, perhaps, have been executed in more interesting and idiomatic style. The proofs have been badly revised. A mis-spelling and a misprint occur on the *Nihil Obstat* page; and this ominous opening is too well responded to by succeeding blunders. We trust that a second edition, deserved as it is by the real merit of the book, will soon afford an opportunity of setting these details right.

THE TRADITION OF SCRIPTURE. By the Rev. William Barry, D.D. Longmans, Green & Co. 3s. 6d. net.

THE Scriptural problems raised by the modern critics have for years been attracting an amount of attention in Catholic circles. The subject is, however, so extensive, and the number of English Catholic works treating of it so few, that it is by no means easy for our Scriptural students in these countries to come to any definite conclusion regarding the points at issue. Some of them have not the time, others not the required energy; a

respectable minority have neither. What they require is a manual giving in a brief, concise form the main conclusions arrived at, and indicating to what extent the more conservative authorities are disposed to come to terms with their critical opponents. The long-looked for volume has come at last. Dr. Barry's little book of 266 pages has all the required qualifications, and will be eagerly welcomed by everyone who takes an interest in the Biblical question.

When it is stated that, within the narrow compass indicated, Dr. Barry has discussed the history of the Canon, the opinions of the leading Fathers, the question of inspiration in all its aspects, the place of Christ in the Bible, etc., and has given a synopsis of the more important literature on every single book of the Old and New Testaments, some idea may be formed of the energy, ability, and skill with which he has done his work.

His guiding principle seems to be the maxim of the golden mean. In regard to the Pentateuch, for instance, he adopts neither the old tradition nor the extreme hypothesis of Wellhausen and his friends, but maintains that the nucleus of the work is due to Moses himself, that his speeches were preserved in oral tradition, and embodied in the volume later on, that other additions came, after all, from men imbued with his spirit, and are attributable, therefore, in a sense to the Founder of the Law himself. On the question of inspiration he parts company with those who emphasize the human element but shows no disposition to applaud those who are, perhaps, sometimes inclined to over-estimate the divine. And, in regard to the Gospel of St. John, his views, though in the main differing little from the traditional, are somewhat coloured by the recent speculations of the Abbé Loisy and his German predecessors. The principle is, we believe, the correct one to employ. A system of interpretation which persistently ignores the literary work of the last century and a half is as far from the truth as the so-called critical method which undertakes to settle everything on internal evidence alone. Each system is extreme and merely signs its own death warrant.

So far, in theory, many will agree. But when it comes to practice, the unanimity ceases. If a *via media* is to be sought, which extreme is to be most clearly kept in view when determining the course? The sail between Scylla and Charybdis is far from being a holiday excursion. Though we admire the

skill with which Dr. Barry strives to do justice to every honest opinion, we shall not be surprised if many are shocked at his free treatment of Judges and Chronicles, for instance, or at his partition of Isaias or location of Daniel in the second century B.C.

He is careful to observe that no dogmatic issue is affected by the concessions he makes to modern critical research. Catholics, we know, will not allow the statement to pass unquestioned. But the amount of truth which *all* must admit it contains, suggests the thought that, whatever mental uneasiness Higher Criticism—especially of the New Testament—may occasion Protestants who make the Bible their sole rule of faith, its effects are much more easily borne by Catholics who take their faith from the living Church, and who have always drawn attention to the fact that the Church was in existence, as a Divinely-constituted teaching authority before a single word of the New Testament was penned. When anti-Catholics are scandalised by her comparative apathy towards the newer learning they should bear in mind this important, but oft-forgotten fact.

Stress is laid—and rightly—on the principle of evolution in revelation. It solves many an enigma which drove men like Origen into explanations admirable as examples of mental gymnastics, but hardly safe precedents in sacred exegesis.

The evidence of extensive reading afforded by the volume excites our admiration. Catholic writers are, of course, awarded the greatest amount of consideration, but Protestants—like Dr. Driver—who, in addition to their critical acumen, manifest a reverence for the supernatural, are quoted with all due deference and respect. We are not sorry to see that Cheyne's somewhat erratic conclusions only provoke the Dantean phrase, 'Look and pass on.' The same phrase might be used of others to whom Dr. Barry has exhibited more courtesy.

Apart from purely critical questions, there are some statements in the work that may, perhaps, be taken exception to. Admirers of Lessius, for example, will hardly grant that the Vatican Council condemned his teaching, though it did reject, as sufficient for inspiration, subsequent approbation *by the Church* (page 223). No recognised school of theologians, we think, maintain that Divine knowledge, any more than any other Divine attributes, can be predicated of the humanity of Christ. The author's approval of the school which teaches that the



writers of the historical portions of the Pentateuch did not intend to give us strict history, does not command our sympathy. But matters like these are of minor importance : the book will stand or fall on altogether different grounds.

The aim of the author excluded original research, his only claim, indeed, to originality lies in the fact that he is the first in these countries who has, under the influence of Catholic principles, and with a view to Catholic readers, entered on an undertaking of the kind. His book is one for which Catholics will be sincerely grateful : one, too, that will add no small amount to the reputation he has already gained in other departments of literary work.

M. J. O'D.

THE SCIENCE OF THE SPIRITUAL LIFE. By Father Clare, S.J. New and enlarged edition. London : Art and Book Company. 7s. 6d. net.

WE noticed some years ago an earlier edition of Father Clare's book in this Review. The present edition is much enlarged ; the Spiritual Exercises of St. Ignatius are amplified to some 650 pages. The work will be found most valuable by those who have to make retreats without the assistance of a director.

NOTE ON DR. COFFEY'S ' THOUGHTS ON PHILOSOPHY AND  
RELIGION ' : A CORRECTION

ON page 392 of the I. E. RECORD a well-known Italian priest and writer, R. Murri, was represented as partially at least, defending the *Philosophie de l'Action* and the *Méthode de l'Immanence*. Judging from his contributions to the *Cultura Sociale* I find that he has been a consistent opponent of the philosophical and apologetical views in question.

P. C.

THE IRISH  
ECCLESIASTICAL RECORD





# THE IRISH ECCLESIASTICAL RECORD

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TERENTIUS O'DONNELL, S.T.D.

CENSOR DEP.

**Imprimi Potest.**

✠ GULIELMUS,

*Archiep. Dublin., Hiberniae Primas.*

## TABLE OF CONTENTS

---

	PAGE
Adrian IV, a friend of Ireland. By Rev. W. M'Loughlin - -	I
An Irish Friar and an Irish Protestant Theory. By Rev. Ambrose Coleman, O.P. - - - - -	193
Art in Ireland. By the Editor - - - - -	350
A Soldier Bishop. By Rev. James J. M'Namee - - - - -	481
Benedictines, Oxford and the. By Rev. G. E. Hind, O.S.B. - -	492
Blessed Thomas More, The. By R. J. Kelly, B.L. - - - - -	157
Catholic Congress of 1906, The German. By Rev. James MacCaffrey, S.T.L., PH.D. - - - - -	289
Church and State in France. By the Editor - - - - -	219
Church and the Universities in Countries of Mixed Religions, The. By Rev. Daniel Coghlan, D.D. - - - - -	309
Confession, Legal Aspect of the Seal of. By R. S. Nolan - - -	503

### Correspondence:—

Letter of His Grace the Archbishop of Dublin on termination of prayer after Mass - - - - -	557
Rules and Indulgences of the Pioneer Total Abstinence Society -	559
Pope Adrian IV. and Ireland - - - - -	274
Devotions of the Nine Fridays, The. By Rev. David Dinneen, D.D. -	15
Dialogues on Scriptural Subjects: The Pentateuch. By H. D.L. -	300, 442

### Documents:—

Apostolic Bull on Marriages in Germany - - - - -	168
Apostolic Letter of Pope Pius X on Teaching of Scripture in Seminaries - - - - -	83
Apostolic Letter on the Examination of Italian Candidates for Orders - - - - -	171
Belgium, Letter of Cardinal Secretary of State on certain Abuses in - - - - -	180
Can a Cleric supply place of Sub-Deacon or Chaplain? - - -	82
<i>Cathedraticum</i> and <i>Missa pro Populo</i> - - - - -	365
Ceremonies to be observed at Exposition of Blessed Sacrament	163
Chaplains to the British Army and Navy, Circular of Sacred Congregation of Propaganda regarding - - - - -	560
Decision of Biblical Commission - - - - -	278
Decision of Sacred Congregation of the Council on certain rights of Chaplains to Confraternities - - - - -	279
Decree of Sacred Congregation of Bishops and Regulars of Third Order of Capuchins - - - - -	181
Encyclical Letter of His Holiness Pope Pius X to the Bishops of France - - - - -	275
Honoraria of certain Masses - - - - -	367



	PAGE
<b>DOCUMENTS—continued.</b>	
Letter of Cardinal Merry del Val on certain abuses in Belgium	180
Letter of Cardinal Merry del Val to the Archbishop of Cologne on the <i>Vatican Kyriale</i> - - - - -	180
Letter of Pope Pius X to President of Catholic Truth Society of Bavaria - - - - -	177
Letter of Pope Pius X to the Archbishop of Paris on Catechism	167
Letter of Pope Pius X to the Archbishop of Valentia on duties of Spanish Catholics at Elections - - - - -	170
Letter of Sympathy from the Irish Hierarchy to His Eminence Cardinal Richard, Archbishop of Paris - - - - -	466
Matrimonial Dispensation - - - - -	369
Matrimonial Dispensation in Brazil - - - - -	371
Pioneer Total Abstinence Association of the Sacred Heart - -	563
Pope Pius X and the Jubilee of the German College - -	179
Polish Society of 'Mystic Priests' Condemned and Suppressed	173
Relics required for Consecration of Altar - - - - -	165
Reply of His Eminence Cardinal Richard to the Letter of Sympathy of the Irish Hierarchy - - - - -	467
Resolutions of the Catholic Clerical School Managers' Associa- tion, June 5, 1906 - - - - -	75
Resolution of the Trustees of Maynooth College on the Death of their Secretary, Right Rev. Monsignor Molloy, D.D. -	465
Resolution of the Irish Hierarchy regarding Mixed Training Colleges - - - - -	465
Solution of Various Liturgical Questions - - - - -	165
St. Francis Xavier, Patron of the Propagation of the Faith -	79
Works proscribed by the Sacred Congregation of the 'Index' -	166
<b>Education Grants, Primary: Should Ireland's Grant be Increased?</b>	
By Seofán na Ceapáin - - - - -	233
France, Church and State in. By the Editor - - - - -	219
Geometry, and Philosophy. By Rev. P. Coffey, PH.D. - -	97
German Catholic Congress of 1906. By Rev. James J. MacCaffrey, S.T.L., PH.D. - - - - -	289
Giovanni Battista de Rossi: his Life and Work. By Epsilon -	144
Glimpses of the Penal Times. By Rev. Reginald Walsh, O.P. -	259, 331
Goethe and Schiller Friendship of. By Rev. James Kelly, PH.D.	117
Hymni Horarum. By Rev. Matthew Russell, S.J. - - - -	231
<i>Il Santo</i> : Progressive Catholicism. By Rev. J. O'Neill, PH.D. -	385
Ireland, Art in. By the Editor - - - - -	350
Ireland, Primary Education in. By Very Rev. Canon D. J. O'Riordan, P.P., V.F. - - - - -	207
Irish Protestant Theory and an Irish Friar, An. By Rev. Ambrose Coleman, O.P. - - - - -	193
Legal Aspect of the Seal of Confession. By R. S. Nolan - -	503
Loretto, The 'Santa Casa' of. By Very Rev. B. Zimmerman, O.D.C.	213
Morality of English Socialism, The. By Rev. J. J. Welch - -	31
More, The Blessed Thomas. By R. J. Kelly, B.L. - - - -	157
Motto of Pius the Tenth, The. By Rev. John O'Doherty - -	52

	PAGE
Molloy, The Right Rev. Monsignor. By the Editor - -	454
Nine Fridays, The Devotion to the. By Rev. David Dinneen, D.D. -	15
Notes on Tertullian's <i>de Pœnitentia</i> . By Rev. W. B. O'Dowd -	133

### Notes and Queries :—

#### LITURGY (By Rev. P. Morrisroe) :—

Benediction, Reverences to be made at - - - -	551
Benediction of Blessed Sacrament : Saying of Certain Prayers at	360
Ceremonies of Benediction of Most Holy Sacrament - -	461
Cope at Benediction, Use of - - - - -	360, 553
First Sunday Plenary Indulgence - - - -	463
Indulgences of the First Sunday of each month - -	363
Prophecies : May they be curtailed on Holy Saturday ? -	72
Stations of the Cross, Readjustment of - - -	556
Unity of Prayer in a Low Mass <i>de Requiem</i> on Anniversaries -	73

#### THEOLOGY (By Rev. J. M. Harty) :—

<i>Cathedraticum</i> , Obligation of paying, 'Sede Vacante' - -	460
Death, The Instant of - - - - -	69
Imprimatur, Necessity of an - - - - -	546
Index, Binding force of the Rules of the - - - -	546
Marriage, Celebration of, before Protestant Minister - -	456
Mass 'pro Populo' - - - - -	356
Obligation of paying <i>Cathedraticum</i> 'Sede Vacante' - -	460
The Instant of Death - - - - -	69

### Notices of Books :—

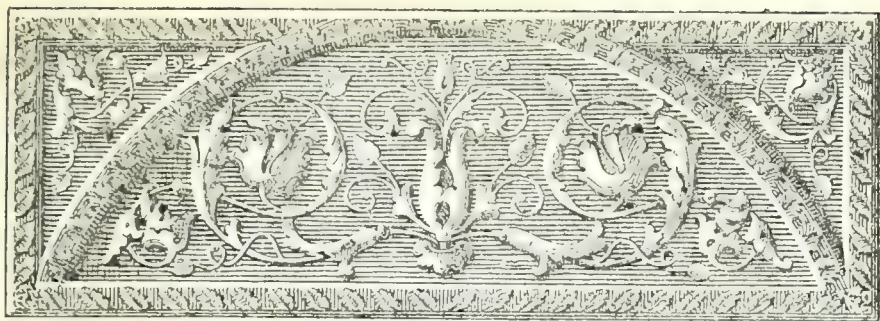
A History of Modern England, 479; Art and Ireland, 286; A Modern Pilgrim's Progress, 479; Atlas Scripturae Sacrae, 91; Attitude of Catholics Towards Darwinism and Evolution, 192; A Year's Sermons, 96; Briefs for Our Times, 478; Callista, 287; Catholics and the National Universities, 87; Carrickferneagh Castle, Secret of, 382; Casciolini's Mass in A Minor, 383; Christ, the Preacher, 188; De Inspiratione Scripturae Sacrae, 93; Dictionnaire de Philosophie, 285; Doctrinal Hymns, 480; Guide Canonique pour les Instituts à Voix [Simples], 190; Institutiones Juris Publici Ecclesiastici, 374; Hasler's Mass *Dixit Maria*, 383; In Quest of Truth, 191; La Renaissance Catholique en Angleterre, 380; Lance and his Friends, 95; Loss and Gain, 287; Lord Acton and his Circle, 469; Mystic Treasures of the Holy Mass, 191; Mass of the Holy Rosary, 430; Notre Dame Hymn Tune Book, The, 190; Orlando di Lasso's Mass, 383; Praellectiones in Textum Juris Canonici, de Judiciis Ecclesiasticis, 472; Probabilism<sup>us</sup> Vindicatus, 92; Refectio Spiritualis, 378; Ronsar and the *Œléiade*, 572; Sacrifice of the Mass, The, 189. Self-knowledge and Self-discipline, 89; St. Francis of Assisi, 184; Short Sermons, 576; Simple Mass for Four Voices, 385; Sketches for Sermons on Sundays and Holidays, 287; Teacher's Handbook of Bible History, 91; Theory and Practice of the Confessional, 185; Thekla: an Autobiography, 287; The Diocese of Limerick: Ancient and Medieval,

NOTICES OF BOOKS—*continued*.

PAGE

570; The Madonna of the Poets, 287; The Ring of Day, 381; The Christian Family, 94; The Feasts of Mother Church, 96; The Problem of Evil, 96; The Early Scottish Church, 183; The Priest and the Pulpit, 187; The Irish University Question, 285; The Voyage of the 'Pax,' 286; The Writings of St. Francis of Assisi, 288; The Great Fundamental Truths of Religion, 377; The Ordinary of the Mass, 379; Van Bree's Second Mass or four Mixed Voices, 95; Viadana's Mass for four Voices, 383.	
Occult Phenomena, The Psychology of. By Rev. P. Sheridan	246
On the Value of Taste. By Robert Elliott	429
Oxford and the Benedictines. By Rev. G. E. Hind, O.S.B.	492
<i>Out of Due Time</i> . By Rev. J. O'Neill, PH.D.	516
Penal Times, Glimpses of the. By Rev. Reginald Walsh, O.P.	259, 331
Pentateuch, The: Dialogues on Scriptural Subjects. By H. D. L.	300, 442
Philosophy and Geometry. By Rev. P. Coffey, PH.D.	97
Pius the Tenth, The Motto of. By Rev. John O'Doherty	52
Plain Chant, Second Part of the Vatican Edition of. By Rev. H. Bewerunge	414
Pope Adrian IV, a Friend of Ireland. By Rev. W. M'Loughlin	I
Primary Education Grants: Should Ireland's Grant be Increased? By ΣΕΟΥΑΗ ΤΙΔ ΣΕΑΡΒΑΙΝ	233
Primary Education in Ireland. By Very Rev. Canon D. J. O'Riordan, P.P., V.F.	207
Progressive Catholicism: <i>Il Santo</i> . By Rev. J. O'Neill, PH.D.	385
Progressive Catholicism: <i>Out of Due Time</i> . By Rev. J. O'Neill, PH.D.	516
Psalms, On the Study of the. By Rev. P. V. Higgins, C.C.	127
Psychology of some Occult Phenomena, The. By Rev. P. Sheridan	246
Rossi, Giovanni Battista de; his Life and Work. By Epsilon	144
'Santa Casa' of Loretto, The. By Very Rev. B. Zimmerman, O.D.C.	213
Schiller, Friendship of Goethe and. By Rev. James Kelly, PH.D.	117
Soldier Bishop, A. By Rev. James J. M'Namee	481
Socialism, The Morality of English. By Rev. J. J. Welch	31
Study of the Psalms, On the. By Rev. P. V. Higgins, C.C.	127
Suppression of the Templars. By H. A. Crosse	61
Symbolism and Sacraments. By Rev. R. H. Benson	407
Taste, On the Value of. By Robert Elliott	429
Templars, Suppression of the. By H. A. Crosse	61
Tertullian's <i>de Pœnitentia</i> , Notes on. By Rev. W. B. O'Dowd	133
The Right Rev. Monsignor Molloy. By the Editor	454
Umbra Apostolorum. By Rev. T. Rafter	273
Universities and the Church in Countries of Mixed Religions. By Rev. Daniel Coghlan, D.D.	309
Vatican Edition of Plain Chant, Second Part of. By Rev. H. Bewerunge	414





### 'POPE ADRIAN IV A FRIEND OF IRELAND'

THE book with the above name having given occasion to a long article by Father Thurston, S.J., in the April and May numbers of the *Month*, I was advised to reply to it, so that many of his statements, very injurious to the cause of truth, even though unintentionally so, might not be allowed to pass without some antidote. Accordingly, I wrote to the Editor of the *Month*; but he excused himself from publishing my letter, saying that the June number was already full, and he did not think it would be possible to extend the discussion farther. If this is fair play towards a subject that seriously affects the dealings of Rome with Ireland, I leave others to judge.

Happily, however, I am not quite without resource. There are other men, we must gratefully acknowledge, who take a deeper interest in the honour of Ireland, perhaps also of the Papacy, than our friends across the channel seem to do.

Father Thurston writes for all the world like a man who believes that Pope Adrian could do nothing better or wiser than hand over Ireland to England; that Henry II and his Norman followers were just the men to effect a moral reformation of Ireland; and that, as for the bishops, clergy, nobles, and people of Ireland, they were 'served right.' He does little to defend Cambrensis, who was ready to insert in his book the most extravagant stories, and who, he admits, was a forger. Nor does he attempt

to demonstrate that Constantine bestowed islands on the Church. Thus, taking his comments all in all, I do not find that he has disproved a single statement of any importance made in the book, *Pope Adrian IV. a Friend of Ireland*; and though, contrary to the maxim, 'Hear the other side,' he considers that Father Chaillot's essay ought to have been buried in oblivion, I have received testimonies from some most eminent ecclesiastics that I have done a very useful work in translating it for English readers.

In the first part of his essay Father Thurston devotes his chief energies to prove that chapter xlii. of the fourth book of the *Metalogicus* was undoubtedly written by John of Salisbury, and, as he supposes, from the very wording of it, in 1159.

Let us examine these two points.

(1.) Now, in my opinion, there is one sentence in chapter xlii. which alone, without any other evidence, such as that of eating from one plate and drinking from one cup, shows clearly the hand of the forger. It is this: 'He declared, in public as well as in private, that he had a greater affection for me than for any other person in the world.' Can any reasonable man, with a knowledge of society, believe that Pope Adrian was so foolish as to speak in this way? If he wished to estrange the members of the Roman court, to say nothing of the nobility and people, could he adopt a better plan? Was he devoid of all gratitude towards the Cardinals, who, entertaining the kindest feelings towards him, had *unanimously* elected him to be Pope? He certainly had enemies enough, without giving cause for an increase of their number. But let us apply the case in our own days. Let us suppose that an Archbishop of Westminster declares, in public as well as in private, that he has a greater affection for some obscure country chaplain than for any other person, not only in England, but in the world. Would not many persons feel themselves very much offended by being made so little of? Would they not doubt if the Archbishop was in his sane mind, when he went belling about a particular friendship for which no one, perhaps, but himself could see any good

grounds? Or let us suppose that a Governor-General of India declares, in public as well as in private, that he has more regard for some obscure clerk in the Civil Service than for any other person in existence. Would not all classes, from the highest to the lowest, be indignant at such a supercilious slight, or rather at such an unwarrantable insult? And would not this Governor, so wanting in common sense, so unobservant of etiquette, be speedily recalled, never again to be placed in a position requiring the exercise of prudence or courtesy?

But what makes the matter worse is that Adrian's mother was living at the time. This we know from Salisbury's letter No. 134, written about 1164, in which he speaks of her as leading a poor life. What therefore would the Romans think of a Pope who declared, in public as well as in private, that he had a greater affection for an obscure cleric, lately a mere college grinder, than for his own mother? Would not some be found to say that such a Pope was an unnatural monster? and to ask, is this the way for a Pope to show how he regards the Fourth Commandment? Salisbury himself knew the duty of a son towards a mother; for in letter No. 179, to his brother Richard, he says: 'Remember me very kindly to those whom you know, but most affectionately to my mother;'<sup>1</sup> and when, in 1170, he returned to England, after an exile of seven years, one of his first acts was to visit his mother on her dying bed. Besides, gratitude is a theme on which Salisbury often expatiates: how then is it that if he reprehended some faults in Adrian, he said nothing of gratitude towards parents? And what must have been the anguish of Adrian's mother if she heard Salisbury proclaiming through the province of Canterbury that Pope Adrian had a greater affection for him than for her! Would not such a blow be enough to break a mother's heart? And can it be supposed that Salisbury was so ungrateful towards his kind benefactor Adrian as to strike such a blow?

Here let me relate a little story that I have read of our

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<sup>1</sup> 'Vale, et officiose saluta quos noveris salutandos, sed affectu præcipuo matrem.'—(Migne, *P.L.*, vol. 199.)



present illustrious Pontiff, Pius X, who, as everyone knows, is of humble origin. While he was one day giving audience to a foreign bishop, he took out his watch to see the time. The bishop, noticing that the watch was a most miserable one, worth about five shillings, immediately held out his own gold watch, begging the Pope to accept it, and give him the old one in return. But the Pope soon let him know that he would not part with that old watch for any other watch in the world, because it was a present made to him long years before by his mother.

Among the letters of John of Salisbury, there is one (No. 200) addressed to Bishop Walter, about 1167, which throws a much truer light on his relations with Pope Adrian than chapter xlii. at the close of the *Metalogicus* does. I shall place the two passages side by side, that the reader may judge between them :—

FROM CHAPTER XLII. OF THE  
'METALOGICUS.' AN. 1159.

In fact, although he had his mother and a uterine brother, he loved me more than them. He declared, in public as well as in private, that he had a greater affection for me than for any other person in the world. He had formed such an opinion of me that he was delighted to open his heart and conscience to me, as often as opportunity offered. Though Roman Pontiff, he was pleased to have me as guest at his table; in spite of my reluctance, he required that one plate and one cup should be in common between us. At my request he gave Ireland to the illustrious King of England, Henry II, to be possessed by hereditary right, as his letters prove to this day.

FROM LETTER TO BISHOP  
WALTER. AN. 1167.

It gives me great confidence in addressing you that he whose memory is benediction, our most Holy Father Adrian, who set you a strong pillar (as it is hoped) in the holy Roman Church, loved me with a special grace of charity more than any of my fellow-countrymen, and thought well to compare my misfortunes with the events of his own life. This affection of his for me became gradually known to us both, and to a few other persons. But if his death, which the Christian world now mourns, had not occurred so soon, it would have become more generally known.<sup>1</sup>

<sup>1</sup> 'Magnam mihi praestat apud vos audendi fiduciam, quod ille, cujus memoria in benedictione est, utriusque nostrum Pater sanctissimus

Here, in the letter to the bishop, Salisbury does not say that Adrian loved him more than any other person in the world, but more than any of his fellow-countrymen, which (*conterraneis*) may mean only his companions of the kingdom of Kent. No allusion here to such intimacy as eating from one plate and drinking from one cup. No mention here that Adrian declared, in public as well as in private, that he had an extraordinary love for Salisbury, greater than for any other human being, even his own mother. On the contrary, it is said that the Pope's affection for him was known only to a few persons. This shows very clearly that the Pope, whatever his affections were, did not allow them to become inordinate; and he never changed till the time of his death. And would not the Pope's affection for him seem to have exceeded all bounds if it were proclaimed to the world that, simply at John's request, Adrian handed over Ireland to Henry II, to be possessed by hereditary right? The reader can decide for himself which of the two accounts he believes to be the true one, and which the false; for both cannot be true.

Father Thurston urges that chapter xlii. of the fourth book of the *Metalogicus*, as being the final one, ends by asking prayers, and that this was an ordinary method with John of Salisbury. Now, in the six other pieces that we have from John, three, namely, the *Polycraticus*, the *Entheticus*, and the *Life of St. Anselm*, end this way; two, *De Membris* and the *Life of St. Thomas*, do not so end; and, with regard to the remaining one, *De Septem Septenis*, the last page has been lost, so that we cannot tell how it ended. There is nothing wonderful in the fact that the *Polycraticus*, John's chief work, treating of so many philosophical, religious, and historical subjects, and also the *Life of St. Anselm*, should each end with a request for

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Adrianus, qui vos in sancta Romana fortissimam (ut spes est) columnam plantavit Ecclesia, me speciali quadam charitatis gratia prae caeteris conterraneis diligebat, et fortunae meae casus sortis suae eventibus connumerandos arbitrabatur. Haec ipsius ad me affectio nobis ad invicem et aliis interim paucis innotuit. Sed nisi eum fata praepropere, quod nunc luget orbis Christianus, e medio rapuissent, jam innotuisset e mundo.'

prayers; but it is truly remarkable that the *Life of St. Thomas*, a man with whom John was so intimate, ends without the slightest invocation of this glorious martyr—at whose tomb the greatest miracles were daily wrought, and of which John declares himself an eye-witness. Hence the fact that chapter xlii. ends with a petition for prayers is no proof that the work did not end with chapter xli.

But there is another hypothesis that we may make, and although Father Thurston has some fault to find with me for making an hypothesis, I notice that he does not hesitate to make one himself occasionally. Let us then suppose that chapter xli. was not intended by John to conclude the book. We have good grounds for making this supposition, because in chapter xlii. a reason is offered to explain why the book came to an abrupt or sudden end (*quæ causa fuerit finiendi librum*). It is quite possible, and indeed probable, that Book IV. of the *Metalogicus* was never completely finished by John. But to understand the justice of this view, we must examine the dates of various events in his life.

(2.) Taking Migne's *Patrologia Latina*, vol. 199, as our guide, we learn from the Introduction that John of Salisbury was born about 1120, went to France about 1136, and, after some twelve years of diligent study there, paid a visit to England. This brings us to 1148. Hastening back to Paris, he spent a short time there, and then retired to a monastery of which his friend Peter de Celles was abbot. From this place, it is said that, after three years, he passed into the service of Theobald, Archbishop of Canterbury. We have now arrived at the year 1151. Still some doubt remains whether John was ever or much in the service of Theobald, and among the letters said to have been written by John for Theobald the earliest date attributed to them is 1155. Besides, John tells us elsewhere, as we shall soon see, that he made many great journeys, such as crossing the Alps ten times, and it is not easy to know at what period of his life they are to be placed. A curious remark occurs in the prologue to the first book of the *Polycraticus*, which does not serve to throw much light on his occupations.



'It grieves me,' he says, 'to have now spent nearly twelve years in trifles—me, who was so differently brought up.'<sup>1</sup> Does this refer to the years between 1148 and 1159? At all events, we learn that in 1159 he presented his *Polycraticus* to Thomas à Becket, and shortly afterwards became secretary to him. Both of them becoming exiles from England through the tyranny of Henry II, John seems to have quitted the service of Archbishop Thomas in 1165; for in an letter (No. 142) to his friend Hunfrid, he says: 'Please give me your advice on these matters, and know for certain that I am resolved to be a courtier no longer. My lord of Canterbury is fully aware of this; since I have withdrawn from his company, though I do not withhold from him my fidelity or my charity.'<sup>2</sup>

The *Polycraticus* is divided into eight books, and the *Metalogicus* into four. The latter work was certainly written after the former, as may be learned from chapter x. of its first book: 'But of these matters we have treated more at large in *Polycraticus*.'<sup>3</sup> If we are to believe chapter xlii. of the *Metalogicus*, this work was finished a little after the death of Pope Adrian, that is, in 1159. But such a story is highly improbable. All these different books seem to have been made public at intervals, according as they were completed. Hence, we read in the prologue to the third book of the *Polycraticus*: 'I have become an enemy to many, by giving out these trifles.'<sup>4</sup> And in the prologue to the seventh book, John shows a considerable unwillingness to proceed any farther, since he addresses some one in authority thus: 'If therefore you wish that I should write, give me knowledge, or rather implore it from Him who is the Lord of all knowledge, that I may know what to write; allow me sufficient time;

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<sup>1</sup> 'Jam enim annis fere duodecim nugatum esse taedet, et pocnitet me longe aliter institutum.'

<sup>2</sup> 'Placeat itaque vobis mihi super haec rescribere consilium vestrum, sciatisque pro certo, quia mihi propositum est, ut non sim de caetero curialis: et hoc ipsum bene novit dominus Cantuariensis, a cujus me subtraxi consortio, sed nec fidem subtraho, nec charitatem.'

<sup>3</sup> 'Sed de his latius dictum est in *Polycratico*.'

<sup>4</sup> 'Hostis multorum fio, dum ineptias nugatorum excutio.'

and free me from the troubles of domestic want.’<sup>1</sup> After the appearance of the first book of the *Metalogicus*, it seems to have been vigorously attacked by some one named Cornificius; for John, in his prologue to the second book, says: ‘However, we are not yet done with logic, which . . . Cornificius, like a blind man groping at a solid wall, impudently attacks, and more impudently condemns.’<sup>2</sup> In the prologue to the third book he says: ‘It is now nearly twenty years since the pangs of poverty, and the advice of friends whom I could not disregard, withdrew me from the benches and the wranglings of those who profess logic.’<sup>3</sup> He then goes on to tell that he has scarcely ever since been able to give an hour to philosophy. He has crossed the Alps ten times; roved a couple of times through Apulia, in Southern Italy; transacted business for his superiors and friends in the Roman Church; and, owing to various causes that turned up, wandered round about England and France many times. These things, and the like, he says, prevented him from applying to literary pursuits.

But the chief thing to be noted here is that, as he quitted the schools in 1148, since which time nearly twenty years have elapsed, it is now about the year 1168 when he is writing the third book of the *Metalogicus*. This statement is diametrically opposed to that in chapter xlii. of the fourth book, by which it is made to appear that the whole work was finished in 1159. In the same prologue to the third book, John shows, by several remarks, that he is beginning to feel the effects of age, and that it is hardly fair to expect him to continue to write. At length he agrees to resume the task, and, as he says, to relate ‘such old things as

<sup>1</sup> ‘Si itaque vis ut scribam, da, vel potius ab eo qui scientiarum dominus est, scientiam impetra, unde scribam, da tempus expeditum, et necessitatum domesticarum exclude molestias.’

<sup>2</sup> ‘Nondum tamen absoluta est logica, quam . . . Cornificius, parietem solidum caecati more palpans, impudenter attentat et impudentius criminatur.’

<sup>3</sup> ‘Anni fere viginti elapsi sunt, ex quo me ab officinis et palaestra eorum qui logicam profitentur, rei familiaris avulsit angustia, et consilium amicorum quibus non obtemperare non potui.’

occur to his memory from the studies of youth, because they bring back a pleasant time to the mind.'<sup>1</sup>

The prologue to the fourth book of the *Metalogicus* speaks of new interruptions. He is compelled, he tells us, to return to the matter that was laid aside; for his increasing years, his priestly duties, etc., required other occupations. 'But since the rashness of a bitter rival,' he adds, 'can never be at rest, and you [*query*, who?], with whose wishes I ought to comply, ask my opinion, I shall give it as briefly as possible, and as time will permit. It would be pleasant, if I may use the words of Seneca, to go back to the old times, and to look at better days, did not the trouble that comes partly from wandering about, and partly from another solicitude, weigh down the mind. Since, however, it seems good to you to scrutinise the conflict between me and Cornificius, I descend, against my will, and, as it were, dragged, to wrestle in the arena. It is needless to say more.'<sup>2</sup>

A beginning such as this does not give very good hope of a speedy ending: just as when we see a man staggering under a heavy load, we doubt if he will carry it far. A work begun very reluctantly is apt to be often laid aside, if not quite abandoned. Thus several years may have elapsed before much progress was made with the fourth book. Now John, having plenty of occupation from 1170 to 1176 as a simple cleric of the Church of Canterbury, and still more from 1176 till his death in 1180 as Bishop of Chartres, it is quite possible that at the time of his death he had arrived no farther than chapter xli., which he did not intend to be the final one, although in an emergency it might suit.

<sup>1</sup> 'Ergo procedat oratio, et quae antiquatae occurrent memoriae de adolescentiae studiis, quoniam jucunda aetas ad mentem reducitur, compendiose percurrat, etc.'

<sup>2</sup> 'Sed quoniam temeritas aemuli non quiescit, et tu, cui mos gerendus est, opinionis meae sententiam quaeris, quae pro tempore licuit, succincta brevitate percurram. Jucundum enim fuerat, ut Senecae verbis utar, in antiqua redire tempora, et ad annos respicere meliores, nisi amaritudo, quae partim ex meatu, partim ex alia sollicitudine incumbit, animum praegravaret. Quia tamen visum est tibi meum et Cornificii examinare conflictum, invitus, et quodammodo tractus, in hujus palaestrae descendo arenam. Sed haec hactenus.'



The *Metalogicus* seems to have been regarded as a rather dry and tedious work, so that few copies of it ever existed. Father Thurston admits as much himself; for he tells us that, having examined a number of catalogues of French libraries, he 'met with more than a score of copies of the *Polycraticus*, without discovering a single one of the *Metalogicus*.' And as the work *De Septem Septenis* has come down to us with its last page lost, why may not the last page or two of the original *Metalogicus* have been torn off, and replaced by a forgery?

Many of the above-mentioned circumstances helped to facilitate the forgery of chapter xlii. Besides, was there anything to prevent Henry II, who knew how to wait till the stage was clear, from borrowing the manuscript, especially when John was leaving for Chartres, and never returning it? Hence I am at a loss to know how Father Thurston can undertake to say that 'upon no theory can the *Metalogicus* have been written later than 1165, even if the last chapter be a forgery,' and that 'there must have been copies made under the author's eye.' Moreover, as John was only sixty years of age when he died, he may have expected to live many years more, in which he could finish the book to his satisfaction.

In chapter xlii., John is made to say: 'At my request, he [Pope Adrian] gave Ireland to the illustrious King of England, Henry II, to be possessed by hereditary right, as his letters prove to this day.' Now, Father Thurston, to reconcile this story with another that three bishops and an abbot were sent a formal embassy to Rome for the same object, says that 'the envoys may have used the aid of John, and John may have worked with them to secure the success of their mission.' Supposing such to have been the case, would it not have been a most disgraceful act of John to take all the glory of the transaction to himself, without allowing any share of credit to the men who, as it is said, were specially commissioned to attend to it? Have we any reason to believe that John was such a fool as to indulge in boasting that must soon expose him to universal ridicule, if not indignation? Would Father

Thurston treat his colleagues thus in an affair of the most memorable importance? If not, I think that I may safely protest against his attributing such conduct to John of Salisbury, who is generally admitted to have been a virtuous and honourable man.

Father Thurston, in the second part of his essay, abounds so much in speculation, and brings forward so many authors who disapprove of his own views, that I do not intend to follow him through every point. But I shall endeavour to summarise briefly a few remarks.

When he says: ‘On the whole it must be admitted that the balance of authority has been adverse to the genuineness of the Bull’ (Adrian’s), I have little reason to contend with him.

His assumption that Giraldus, who wrote in 1188, Ralph de Diceto, in 1199, and Roger de Wendover before 1235, all derived their knowledge from independent sources, will commend itself to few.

He does not show that the document from which Baronius quoted was of any more value than a work of Matthew Paris; and, as for the sheet or sheets mentioned by him, they could hardly be called a *codex*.

Speaking of Adrian IV.’s grant, and a confirmatory one from Alexander III, his remarks do not add much to the credit of the latter. ‘Medieval chroniclers,’ he says, ‘were not so minutely critical as to apply the tests which prove to a modern scholar that the second of these letters is almost certainly spurious.’ He does not prove that the other three letters attributed to Alexander can be relied on. Indeed, the iniquitous conduct of Henry II, continued for years and years, as described in the letters of Alexander III to St. Thomas of Canterbury,<sup>1</sup> and in those of the latter to the former,<sup>2</sup> seems quite sufficient evidence to render it incredible that the Pope would entrust to such a king the spiritual and temporal destinies of the Irish nation.

Referring to Giraldus as an historian, he says: ‘As for Giraldus, we may fully admit that a writer of his lax views

<sup>1</sup> Migne, *P.L.* vol. 200.

<sup>2</sup> *Ibid.*, vol. 190.

would not feel the slightest difficulty about inventing a document, such as Dermot's letter, if he thought it would adorn his history.'

He seems to insinuate that Adrian was somewhat of a sordid or mercenary disposition, in hunting for Peter's Pence, since he says that 'it would have been a noteworthy stroke of policy on Henry's part to play up to the new Pope's known predilections by spontaneously proffering the tribute.' This aspersion, which implies the betrayal of Ireland for a bribe, is entirely contrary to the character of Adrian, whose extraordinary merits sufficed to raise him to the pontifical throne. We may learn as much from the motto adopted by Adrian, and which appeared in his Bulls: 'My eyes are ever towards the Lord.'<sup>1</sup> Are not these the words of a soul whose only desire is to please God? Certainly no one can read the letters of Adrian<sup>2</sup> without being struck with admiration at the noble principles he everywhere lays down for the guidance of conduct.

Even a Protestant professor in the University of Chicago, Mr. Thatcher, after all his researches in Rome, Paris, Vienna, etc., makes the following acknowledgment in his *Studies Concerning Adrian IV* (p. 19):—

There is no proof that he was inclined to favor his native land at the cost of St. Peter. He never was influenced in his papal policy by his nationality. As Pope he labored for the whole Church, not for the aggrandizement of a single power, even though it were his native country. He had a high, sane, and true conception of his office. He was a fine exponent of the universal character of the papacy.

The same learned author speaks of the celebrated 'Bull,' thus (p. 28): '*Laudabiliter* cannot be regarded as a trustworthy source of information on any point. It must be rejected as totally worthless.'

In a note, Father Thurston says: 'Medieval scholars do not seem to have been very scrupulous about fabricating charters or bulls, where they were prompted by motives of interest, but we do not think that mere literary hoaxes were

<sup>1</sup> 'Oculi mei semper ad Dominum' (Ps. xxiv. 15.)

<sup>2</sup> Migne, *P.L.*, vol. 188.



common in the twelfth century.’ Literary or not matters little—forgeries were common. Evidence of this may be seen in John of Salisbury’s letter No. 61, written by him as Secretary for the Archbishop of Canterbury, to King Henry, and also in letter No. 129 to Alexander III, which concludes thus : ‘ Please let us know with what punishment the falsifiers of your letters are to be visited. For it is difficult, at each new occurrence of this kind, to await the decision of your Majesty.’<sup>1</sup>

The examples that Father Thurston brings forward to show that many of Adrian’s letters, such as those taking dioceses, etc., under the protection of the Holy See, resemble one another in the formula of the first lines, are correct enough. But his examples in regard to other letters<sup>2</sup> are highly unsatisfactory. I am sorry to say that they offer only a most miserable support, if any, for his argument.

The Abbé Chaillot does not deny that among the letters of Pope Adrian many, treating of ordinary official matters, bear a similarity to one another : how could it be otherwise ? He speaks only of the Roman *Bullarium*, in which the more important letters are to be found. But let us hear the Rev. W. B. Morris, of the Oratory, on this subject :—

In the Roman *Bullarium* we find twenty-one Bulls of Adrian IV. They are all concerned with questions of ecclesiastical privileges. Five bear the seal or *Bulla* of the Pope ; eighteen are signed by the Pontiff himself ; but all, without exception, give the name of the Chancellor by whom they were delivered. Amongst these the editor of the *Bullarium* of 1739, on the authority, as he tells us, of Giraldus Cambrensis and Matthew Paris, introduces a letter from the Pope to *some English King* ; no name of said king being given. The letter bears upon it neither seal, date, nor evidence of delivery ; it is addressed to no one, signed by no one, and hence it has neither beginning nor end.

It cannot be said that the absence of signature, etc., is, by itself, sufficient to invalidate the document ; but it is very

<sup>1</sup> ‘Praeterea nobis, si placet, rescribite qua animadversione feriendi sunt corruptores litterarum vestrarum. Difficile enim est ad singula hujusmodi quae emergunt, majestatis vestrae consilium expectare.’

<sup>2</sup> Migne, *P.L.*, vol. 188, col. 1483, 1586, 1607 ; 1485, 1508 1547, 1581, 1587, 1600 ; and 1470, 1581.

remarkable in the present instance, as the Bulls of Adrian IV are distinguished by their singularly rigid formality.

In the *Patrologia* of Migne (vol. 188) we find two hundred and forty-seven documents which are attributed to Adrian IV. Amongst them there are ten which are unsigned and informal. Of these, some are fragments, and all are papers of transitory importance, the original form of which it was no one's interest to preserve: whereas the 'Bull' was Henry's only title-deed to a kingdom. At the same time, in each and every one, with the exception of the 'Bull,' we find an intelligible, legal statement of the case, with the proper names and addresses of the persons concerned.<sup>1</sup>

Well may it be asked if there is any court of justice in the world, that would not regard a document like the alleged 'Bull' as a manifest imposition.

The more I reflect on the character of Pope Adrian IV, as drawn in Father Chaillot's treatise, which alone of all the works that I have seen offers anything like a key for every difficulty, the more I am convinced that it would be a happy day for Ireland if all Englishmen were as fair-minded as their countryman Nicholas Breakspeare. I cannot believe that the charges which have made the name of Adrian odious to many are grounded on truth.

W. M'LOUGHLIN.

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<sup>1</sup> I. E. RECORD, vol. vi., an. 1885, p. 626.

## THE DEVOTION OF THE NINE FRIDAYS

CERTAIN minds—not excluding even those that are devout—in certain circumstances come within the grip of an hallucination, in virtue of which they mistake a candid friend for an uncandid enemy, and discriminating approval for veiled unqualified condemnation. I venture to prophesy that some people who may chance across this paper—even though they have the patience to bear with it as far as the last word—will run away with the idea that I hold a brief against the devotion of the Nine First Fridays. I trust, however, that more balanced minds will not so grossly misconstrue my aim, nor so unduly wrench words from their context. For I make no concealment of my faith in the matter. I stand by the devotion of the Nine Fridays. I believe it to be, in itself, a good and beneficent observance. And I wish my readers to understand at the very outset that anything I may say is said in the hope that my words may help them to practise this devotion with surer profit to themselves, and with truer honour to the Sacred Heart of our Lord Jesus Christ.

It is scarcely necessary for me to state that the devotion of the Nine Fridays owes its origin, if not its continuance, to a revelation supposed to have been made by our Divine Lord to the Blessed Margaret Mary Alacoque. It is called the revelation of the Twelfth or Great Promise.

I have confessed that I hold the devotion of the Nine Fridays to be good and profitable—but such confession does not necessarily imply that I am prepared to make a profession of faith in the revelation on which the devotion is founded. For faith, though blind, in that it does not see the truth of what it cleaves to, yet is not wholly blind. Perhaps I may put the true idea of faith in a more concrete way by saying that faith, though blind, must feel its way. It is a free assent of the mind, an obedience; but true faith is always a reasonable obedience. Its assent is not



indeed grounded on reason, but it must have a reasonable warrant.

What does this imply? Speaking generally, it postulates two conditions for believing in a private revelation. For reason demands that, before believing anything on the authority of God, I must make sure, as a first and most evident condition, that the words which He is now supposed to have addressed to an individual do not in any way contradict the revelation He has already made to His Church. Having satisfied myself on the question of principle, I must seek for certainty as well on a question of fact—that is, I must have positive conclusive evidence from history that such a private revelation has been actually vouchsafed.

Is a private revelation admissible at all? Does it not seem barred by an impossibility? For it is a dogmatic axiom that revelation ceased with the Apostles. This initial difficulty vanishes when it is understood that the axiom in question refers only to public revelation, and does not concern itself with any revelation which is of a private character.

How, then, is the public or private character of a revelation determined? How is its ultimate character to be recognized? I do not introduce these questions as pegs whereon to hang a pen-picture on speculative analysis. The answer involved means something practical and far-reaching. For by the public or private character of a revelation is determined the Church's attitude towards it, and, by consequence, our obligation of believing, or our freedom to disbelieve or to call in question.

By a public revelation is understood one made solemnly by God to the Church in the person of her accredited public representatives. It is circumscribed within the limits of the divine deposit of faith, committed to the sacred guardianship of the Spouse of Christ, to be unfolded with the solemnity of definition, or with the equivalent solemnity of universal belief or universal authoritative teaching, according to the time and the degree unerringly suggested by the Holy Spirit. All such revelation is ultimately

destined to become a public rule of faith for the universal fold of Christ.

A private revelation, on the other hand, is one made to a private individual without any of the appurtenances of sacred solemnity, and is not necessarily intended to be a guide, either in thought or action, for the general body of the faithful. It is quite unofficial in manner of communication, in character, and in purpose. It may sometimes be meant ultimately for the many who believe; but the lines of communication along which it passes are quite unofficial, and it does not bear upon its face the stamp of an official seal. The Church teaching does not definitely stand sponsor for its genuineness, its divine origin and character, nor does she ever impose it as a binding rule of belief. No, not even though the person to whom the revelation is supposed to have been made, is one who has been, by her solemn definition, numbered amongst the saints, and whose public veneration is become obligatory to the furthestmost bounds of her jurisdiction.

A private revelation is, therefore, possible, but not of necessity faith-compelling. Whether it ever imposes, of itself, an obligation of believing is not a matter of certainty, and is a question which, for this very reason, would not repay discussion here. Is a private revelation belief-worthy? Is it ever possible to exercise in its regard the virtue of divine faith? Of such possibility there can be no doubt whatever. But an act of divine faith is a very exalted homage, and must, therefore, be all the more securely guarded. Its antecedent justification is summed up in the double conviction that a voice is speaking to me, and that the voice is the voice of the living God.

I now proceed to consider the particular revelation suggested by the title of my paper:—

On a certain Friday [wrote Blessed Margaret Mary<sup>1</sup>] in the month of May, 1688, during Holy Communion, my divine Master spoke these words to His unworthy slave, if she mistake not: 'I promise, in the exceeding mercy of My Sacred Heart, that Its

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<sup>1</sup> Lett. 82, apud *Le Regne du Cœur de Jésus*, Tom. v., chap. vii.  
VOL. XX.

all-powerful love will grant to all those who shall communicate on Nine First Fridays of the month, consecutively, the grace of final repentance; they shall not die under My displeasure, nor without receiving the last Sacraments; My divine Heart shall be their secure refuge in their last hour.'

Do these words of mighty promise square with theology and dogma—for if not, then they are not the words of God? I have scarcely put the question when I am confronted with a very disconcerting canon of the Sacred Council of Trent which runs thus: 'If anyone say, with absolute and infallible certainty, that the gift of final perseverance will be his without fail, except he have so learned from special revelation, let him be anathema'<sup>1</sup>

If we contrast these solemn words with the words of promise we seem to be listening to two opposing voices; and the commanding and decisive voice of the Infallible Council must of necessity prevail. And the unerring voice of the Church seems to silence the fallible voice of the saint of Paray-le-Monial, in tones of double command. For it states, firstly, that final perseverance is a gift of God; and, secondly, that no one, except on the strength of special revelation, can lay antecedent and undoubting claim to its possession.

Final perseverance is a gift; something, that is, to which no one, no matter how good or holy, no matter how long a time he may spend in God's service, can dare to lay a claim as a just reward of service rendered. The just man, it is true, has a right to heaven. But this right is only conditional—conditioned by the contingency that he will not lose the justice which he possesses, or, if he should, that he shall have regained it before the moment of death. But that he should win the indefeasible right to persevering holiness, or to such a happy issue at the end of life, is, in the present dispensation of divine Providence, beyond the power of even sanctified human effort, beyond the power of length of days with nobility of service.

But if we turn to the words of the twelfth promise, they seem to say that anyone who has done the Sacred Heart

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<sup>1</sup> Sess. vi. can. xvi.



of our Blessed Lord the comparatively trifling service of receiving Holy Communion in its honour on nine consecutive First Fridays, has thereby secured, beyond the possibility of dispute, a title and a claim, not merely to the grace of a happy death, that is, of final perseverance, but also to the additional privilege of the reception of the last Sacraments.

Is a satisfactory explanation possible? It is much to be regretted that some authors, even of repute, who advocate the divine character of the great promise, treat this aspect of the question with a looseness of terminology which is confusing—I might even say, misleading. They baldly state that by the due performance of the Nine Fridays a claim to a happy death is established—and vouchsafe no further explanation.

Now, in the face of the decree of the Council of Trent, a claim, in any strict sense of the term, is inadmissible. 'Claim' and 'gift' are not indeed terms of necessity mutually exclusive. But they imply a relation which is very unusual between man and man, and which must be considered altogether unique as between the Creator and the creature. That is, a strict contract of gratuitous promise may be possible, even between God and man, but its actual existence would take a lot of proving.

It follows, I think, that a strict claim to a happy death can scarcely be based solely on the divine promise. If, therefore, such claim be admissible at all, it must be the result not merely of the promise but likewise of the supernatural service rendered to the Sacred Heart. In other words, it can only be the claim of strict merit, and final perseverance becomes a strict reward, a wage, and loses all title to the name of gift!

Is all claim, therefore, excluded? Not necessarily. For, though no perfection of act and no length of service can win the grace of final perseverance from God as a strict reward of justice—since such reward must be proportioned to the service done, and final perseverance is a privilege so great as to be beyond the measure of human endeavour, even when uplifted by grace—still, some special

form of service may be so pleasing to the Almighty as to induce Him to promise something more or less by way of reward, but which far exceeds the measure of what such service can justly lay claim to. It is not divine justice rendering to us according to our strict deserts, but divine love and mercy and generosity stooping down to meet our littleness. The Creator must be true to Himself, and what He has promised that He will most surely do. If we do the little service we are at liberty to say that we have established a claim to the reward exceeding great, provided we confess that the reward has not been earned, and that our claim is founded only on His mercy and His goodness and His truth. This I conceive to be the relation between the performance of the Nine Fridays and the wonderful graces promised.

Before I pass on to the other difficulty suggested by the canon of Trent, I think it better to consider a difficulty very much akin to the one I have been just discussing. It is founded not on any particular utterance of the Church, but rather on the general economy of God in relation to the soul of the individual; and seems to point to the conclusion that it is not in accordance with the supernatural providence of God, to promise final perseverance, either as a reward or as a gift, to any one act or any set of acts. I cannot do better than put it in the words of St. Alphonsus:<sup>1</sup>

You will, perhaps, ask, why God, who desires to give me the grace of perseverance, does not grant it the first time I ask it? The holy fathers assign many reasons: God does not bestow the gift of perseverance as soon as it is asked; first, because He wishes to prove our confidence; secondly, because He wishes that we should esteem it highly and desire it earnestly. . . . Thirdly, that we may not forget Him; if we were already assured of perseverance and salvation, and had no further need of God's assistance to preserve His grace, we should soon forget Him. . . . Fourthly, that persevering in prayer, we may be more closely united with Him by the sweet chains of love. 'Prayer,' says St. Chrysostom, 'which accustoms us to converse with God, is a strong bond of divine love.'

All these reasons surely seem to militate very plainly

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<sup>1</sup> *On Prayer*, chap. vi.

and very strongly against the promise supposed to have been made to Blessed Margaret Mary. I quite admit that they establish a *prima facie* case against it—but I hope to be able to make a very good case for the defence, and, I think, a convincing defence at least on this head.

I shall submit my evidence in considering the reply to the charge that the promise runs counter to the decree of the Council of Trent, which declares that no one can know, with infallible certainty, that he shall obtain the grace of final perseverance, except he has learned so from special revelation.

If the Catholic who receives Holy Communion on nine consecutive First Fridays can satisfy himself with absolute certainty that he has fulfilled the conditions of the promise, it follows, as a matter of course, since God is Truth, that he has established, with absolute certainty, a claim to the grace of a happy death. But is any such absolute certainty with regard to the fulfilment of the conditions possible? A little consideration will show that it is not.

For this certainly postulates the indisputable existence of two conditions—first, that his predominant intention in receiving has been to honour the Sacred Heart of our Blessed Lord, and, second, that he has on each occasion received Holy Communion with the necessary disposition of soul.

The question of intention will more opportunely suggest itself for consideration somewhat further on. I merely observe here, that from the very nature of motive or intention, its home and environment and atmosphere,—as also from the stubborn testimony of experience,—unerring certainty as to right intention seems absolutely impossible.

What of the more fundamental postulate, namely, worthy reception? Can we, with absolute certainty, declare our freedom from the guilt of mortal sin? The answer is not long in coming, and from lips no less sacred than the inspired lips of St. Paul: 'I am not conscious to myself of anything—yet I am not thereby justified. He that judgeth me is the Lord.' Were St. Hilarion, after seventy years of holocaustic service of his divine Master,



put the question, Are you free from the guilt of mortal sin?—he should have had no choice but to give the answer given by the venerable Maid of Orleans to a similar question: ‘I know not for certain, but I trust, by God’s mercy, that I am.’

Catholic truth in this matter cannot afford to deal in the airy confidence characteristic of early Protestantism, and not unknown to the Methodism of to-day—an unctious self-satisfaction which is both a pardon for sin committed and a licence to commit sin! The truth of faith may lay claim to a hopeful trust and a halting certainty which we call moral; but absolute security—apart from special revelation—it dare not flatter itself with. Were it even tempted to do so, it would be arrested by the swift, challenging voice of the Holy Ghost, speaking words which are heart-searching and are for all time: ‘No man knoweth whether he is worthy of love or hatred.’

I think I may now sum up my plea for the defence. Let me suppose that the revelation in question is an undoubted historical fact, and, furthermore, that I have faithfully fulfilled the external conditions, and, to all seeming, devoutly—what can I show for my effort in terms of the Divine Promise? As I have already pointed out, any claim to the grace of a happy death, which I may have own is not the claim of strict merit, not the claim of the wage-earner, but at most, a claim on the truth and generosity of the Most High God, Who, in His bounty, has made the promise and, in His truth, must abide by and fulfil His plighted word.

But even this lesser claim I cannot make absolutely secure. For no matter how devoutly I may seem to myself to have received the Lord’s sacred Body and Blood, there must remain the haunting fear—or, I would rather say, the haunting shadow of fear—lest, even at the moment of receiving, my soul may have been found not clothed in the wedding garment of charity. There is, of course, what is called the testimony of a good conscience; but, we have the word of St. Paul himself for it, that such testimony does not justify, that is, it is not final. Therefore, let me

have done my part ever so zealously, I can, at best, but hope that I have won the grace I have striven for.

Since, however, absolute certainty is out of the question, the wisdom of the Holy Spirit bids me still to strive and labour, still to work out my salvation in holy fear; holy fear, which closes the door against over-confidence and pride; which, far from being the parent of despair, is rather the life-breath of humble, clinging hope. Where eternal interests are at stake, the holy Fathers warn us, no security can be too great. I must still remember God and keep near to God; united to Him by faith, and hope, and charity of thought and word and deed, and by prayer, which is the echo of faith, the cry of hope, and the securest bond of love.

The theological bearing of the twelfth promise raises such important issues, and inculcates so many practical lessons of a character a little too apt to be forgotten by modern devotion, that I offer no apology for having entered into the discussion, even though the matter is long and final a *res judicata*. For judgment has been already pronounced. The revelations made to Blessed Margaret Mary, including those the promises, were duly examined and approved by the Sacred Congregation of Rites, and the approval confirmed by Pope Leo XII, in the year 1827. From which approbation, this at least follows, namely, that the promises contain nothing at variance with the divine deposit of faith committed to the keeping of the apostolic Church, and that, consequently, as far at least as the claims and limitations of dogma are concerned, Catholics are quite at liberty to accept them as revealed by God.

The Twelfth Promise, then, is theologically orthodox, and, so far, secure. Is it authentic? Is it an historical fact? Is the historical evidence in its favour convincing? Is the evidence such as to engender that moral certainty which is the minimum required as a postulate for an act of faith in any revelation, whether public or private?

The saint herself seems to have already given the answer, and negatively. For she qualifies the fact of the revelation by the clause 'if I mistake not,' which suggests the im-

pression that she was not quite certain of the revelation herself. We know, however, otherwise that this clause was inserted on the advice of her superior, and to imply, not any subjective doubt of fact, but her readiness to submit in all these things to the judgment of ecclesiastical authority.

To handle the question of historical fact, that is, of the authenticity or reality of the revelation, with the expectation of arriving at a certain conclusion, would be, in the present conditions of evidence, simply to grasp at the unattainable. Such an effort in dialectics is quite outside the scope of this paper, whose end is not academic but practical. However, I cannot well afford to ignore the subject altogether. I therefore reproduce what is at least a very moderate estimate of the net result of many and varying findings. It is by way of extract from a letter written to the *Catholic Times*, by Father Hull, S.J., in the latter part of last year:—

Are the revelations of the Blessed Virgin Mary really divine? Answer: Some people think they *certainly* are *in toto*; others, that they *certainly* are *in substance*; others, that they *most probably* are, either *in toto* or in substance. The Church does not guarantee them infallibly, either *in toto* or in substance; and we are left to human evidence to decide for ourselves.

Is the evidence sufficient to give the full certainty required for divine faith? Answer: Some think so, while others think not. Those who think so will naturally formulate an act of divine faith; while those who do not think so will abstain from such an act of divine faith.

Can we get further, and settle the matter definitely, once and for all? Answer: Those who think so are free to hold their own opinion. Those who think not are free to hold their own opinion. Each position is legitimate.

History, I believe, repeats itself. And I make no doubt but that this borrowed announcement with which I have identified myself will cause a flutter in some stray devotional hearts which may not heretofore have felt the shock of such unholy scepticism. Judging from some counter-manifestations which appeared at the time, Father Hull must have set many pious people praying for his return



from the borderland of heresy, and further than the borderline of rank impiety. To obviate a repetition of such disaster, I hasten to make a concession.

Let me grant that I am not prepared to make an act of divine faith in the Twelfth Promise, that the historical evidence in its favour does not seem to me convincing enough to warrant my so doing. Let me go further and suppose that conflicting evidences result in an even balance of probabilities. What ought my action to be?

It is related of the later Mr. Cecil Rhodes that his formula of belief—rather of unbelief—was: There is a fifty per cent. chance that there is a God. But though he thus agreed in theory with the folly of a great many, he drew a rather wise conclusion. For, since there may be a God—as he thought—it is better be on the safe side, and so live that, if, as a matter of fact, God does exist, we may one day be prepared to meet Him.

Now, I say, there is at least an even probability that our Divine Lord has promised the unspeakable gift of final perseverance—the grace which crowns all other graces, and without which all other graces are vain—to all those who receive worthily Holy Communion on nine consecutive First Fridays in honour of His Sacred Heart. Therefore, if we pay Him the tribute of this homage, there is *at least* an even chance, on this title alone, that we have secured the one thing we have been born to win, namely, the eternal salvation of our soul. It surely follows that, if we be not fools, we will grasp that chance and not let it slip. Nay, I dare to say, that the Christian who would be deterred from ‘making the Nine Fridays,’ because he or she is not certain that the revelation was really made, would stand a very poor chance of winning the prize even though the revelation were certainly authentic. A bold statement, you will say; but I flatter myself that before I have done I shall have brought forward evidence sufficient to suggest that the assertion has not been made too heedlessly.

There are priests who, basing their conclusions, they declare, on results, regard the devotion of the Nine Fridays with very little favour. It is possible that a prejudice, which

is not of God, may colour the views of some of them. Any new form of devotion which means added work bears on its face the stamp of counterfeit to the laggard. His logic is of a piece with the zealous logic which here and there defends the devotion of the lighted candle with a strenuousness of advocacy not unknown to the devotion of finance. But I refuse to believe that the selfish consideration of convenience is accountable for the attitude of the body of priests who are simply resigned to the devotion in question—and sometimes with a very bad grace.

They fail to see anything in it but a transfer of devotion from the First Sunday to the First Friday, with the hope forfeited of gaining a plenary indulgence.<sup>1</sup> They point to some who seem to consider the performance of the Nine Fridays such a secure guarantee of salvation as to dispense from the necessity thenceforth of any strict observance of God's commandments. Others, they declare, become participators in the devotion because it is the fashion; others, to win the good opinion of those whose opinion they value as a sentimental or commercial asset; and the great majority, because it is a cheap and easy way of winning a place in God's eternal kingdom.

Purely destructive criticism in this matter is surely quite inadmissible. The devotion of the Nine Fridays is an established fact, which we cannot afford to ignore, and to depreciate which would unquestionably mean to run the risk of incurring a very unenviable responsibility. That the devotion is abused is a thing very much to be deplored, but such an eventuality is evidently no test of the reality or unreality of the Twelfth Promise. It was prophesied of old that Christ, our Lord, was placed for the ruin and the resurrection of many, and these words will ring prophetic to the end of time. The sacred army of Christ is never without a band of disreputable camp-followers; and no devotion, how true and how holy soever it may be, can hope to be secure against the encroachments of those who would prostitute it to base purposes, or who, through

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<sup>1</sup> A plenary indulgence may be gained on the First Friday, but only by members of a Sodality of the Sacred Heart.

ignorance and want of real faith, do not know how to handle a holy thing holily. It is for those whose office is to guard the interests of Christ, to guard and feed His flock—it is for them to warn off the pious hypocrites, and, by instruction and exhortation, to help the ignorant and the thoughtless to a better realization and appreciation of the truth and sacredness of the devotion of the Nine Fridays, and to insist especially on its divinity of purpose.

Yes, this above all—its divinity of purpose. For this is an aspect of the devotion in regard to which there seems to prevail a widespread and most fatal misunderstanding. Indeed, it is chiefly with a view to calling attention to this misunderstanding that I have begun to speak about the devotion at all; and I should wish to speak a very earnest word or two about the matter now.

Ours is an age of steam and electrons; of haste and rush and hurry, let it be work or play; of express trains and holiday trips and cheap tickets. Whether these things be unmixed blessings in the order of nature or no—their parallel would unquestionably mean something like an unrelieved curse in the order of grace. And yet, the order of grace—the world of devotion—appears to be daily catching up a little of the infection. Devotion is mostly a thing taken up at intervals and in a rush—but devotion as a rule of life is every day becoming rarer and more rare. And the run on cheap tickets—if I may transfer the expression without irreverence—is a growing evil, too. The aim of modern devotion, at its best, seems to be, to gain the greatest amount of spiritual benefit at the least possible inconvenience. I am not asserting that such an ideal is in itself false. But I cannot well regard it as the highest—it does not touch the ideal of Christian perfection. And it may sometimes prove suicidal.

Yes, I repeat, suicidal; and I need not travel beyond the scope of this paper for crushing testimony. The Twelfth Promise has, I fear, been grossly misconceived by many earnest devotees, and with results which are the reverse of satisfactory. If the Promise be true and divine, it means that our Blessed Lord, in the excess of His mercy,



has promised the crowning grace of a happy death to all those who worthily receive Holy Communion on nine consecutive Fridays, in honour of His Sacred Heart. From which it follows that, in order to stand even a chance of winning the favour promised, one's *principal* intention in communicating should be to honour the Sacred Heart of Christ our Lord.

But, what view does selfish devotion take of the words of promise? With its characteristic haste and superficiality of spiritual apprehension, it fails to rightly weigh or understand the conditions. It is quick enough to grasp the fact that the grace of a happy death is promised to those who receive Holy Communion on nine consecutive First Fridays. Here is a promise which, to all seeming, bids fair to realize its ideal of the greatest possible good with the least possible trouble. It determines at once to make the plunge, and so, with a wondrous show of piety and a feeling of settled security it 'makes the Nine Fridays,' in order to gain the grace of a happy death—and thereby over-reaches itself. For I deliberately assert—and my assertion is but the expression in another form of what is admitted even by writers who hold the revelation in question to be an incontestable fact—I assert that if the majority of those who make the Nine Fridays do so principally—much more if exclusively—in order to win the grace of a happy death, they are casting their nets on the wrong side of the boat, and not at the Master's bidding; they are failing to comply with an understood, but essential condition of the promise.

To take part in the devotion of the Nine Fridays in the spirit intended and demanded by our Blessed Lord is not such an easy thing as it seems, and selfish devotion, as such, can never compass it. In this matter, the devotion of the child which does its parent's behest to win the sweet-meats promised to fulfilment, will surely not suffice. Something better, something nobler, something higher is needed; there is need of something unselfish, namely, the devotion and the love of a friend. Such devotion to Christ the Lord, our Friend, is confessedly the highest privilege of man;

and it is a necessary condition for rightly fulfilling the requirements of the Twelfth Promise.

How many possess it of those who so blithely and confidently participate in the intoxication of the Nine Fridays? How many ask for it? 'Ask and you shall receive.' How many who possess it habitually, yet, through ignorance or owing to some strange oversight, fail to introduce it as a motive of the performance of this particular devotion, and so effectually spoil their chance of winning the prize!

The consideration embodied in this last statement will possibly serve to explain a difficulty which is sometimes urged against the authenticity of the Twelfth Promise. It is a difficulty founded on fact. On the one hand, to those who rightly fulfil the conditions Christ has promised not merely a happy death, but the further privilege of receiving the last Sacraments. On the other hand, it is within the experience of priests, that souls, of whose sanctity they could entertain very little doubt, and of whose genuine and disinterested love of Christ they could bear equally undoubting witness—have made 'the Nine Fridays' devoutly, and yet have died without having been made partakers of the lesser privilege promised.

The fact is certainly rather disconcerting; but it is not inexplicable, when it is remembered that the proper fulfilling of the conditions implies not merely (1) the state of grace in the act of communicating; and (2) a spirit of unselfish devotion to our Lord and to the interests of His Sacred Heart; but also (3) it demands that this spirit should be a living, acting, ruling influence, should be not only a condition of mind but a dominant force, from the beginning to the end.

That our state and our spirit and our motive have been of the proper character and level, we can never truly believe without wavering, or assert without hesitancy. Motive, too, is such an intangible thing, and self is so engrossing and so insinuating even when we seem to have raised ourselves above ourselves. Whosoever, therefore, is led by the spirit of God in making the Nine Fridays will indeed do his best to obtain purity of heart and exaltation of

motive. But, being wise with the wisdom of the Holy Ghost, he will not—when he has fulfilled the conditions as well as may be—sit down and rest, flattering himself with a false security. For, he can never be sure of himself, of the state of his soul, or of the force and the play of conflicting motives. He will console himself indeed that he has tried to do something disinterestedly for his Master and his Friend ; and, as to the reward, though he may not have changed hope into certainty, he has, at least, confirmed and enlarged his ground of hope.

And he will surely try again—and yet again. For each renewal of effort will bring with it not merely augmentation of merit, but also, according to the economy of divine rewarding, a stronger hope of that purity of heart and will which alone can make the accomplishment of the conditions of promise secure.

Herein lies the answer to an objection quaintly put by a venerable prelate who did not regard the devotion of the Nine Fridays with too unlimited favour. ‘ Nine Holy Communion are very good,’ he used to say, ‘ but ten are better than nine, and eleven better than ten.’ Quite so ; but eighteen are better than ten, and twenty-seven is a more satisfactory total than eleven.

D. DINNEEN.



## THE MORALITY OF ENGLISH SOCIALISM

THE conversion of the working-classes of Great Britain to the Socialist creed has been a long cherished hope among its believers on the Continent. They rightly conclude that if the leading industrial nation were to range itself under the Socialist banner an enormous impetus would be given to the movement throughout the world. In comparison with some countries Socialist ideas have not made great progress in England. But latterly there has been quite an outburst of activity. Propaganda work on the platform and in the Press, demonstrations and organizing have been going on apace, and with some show of success. A large increase of strength in some of the Socialist bodies has to be admitted. And at the present time an earnest appeal is being made to British labour to identify itself with the cause of Socialism.

It seems, then, an opportune moment to make an examination of the principles and proposals of the Socialist programme in order to see how far they agree or disagree with Christian morality, and what attitude Catholic working-men should adopt towards this new gospel.

Much confusion and not a little mischief are caused by the frequent employment of the word Socialism to express widely different ideas. In this essay it is used in what seems its only legitimate sense, *i.e.*, as the equivalent of Collectivism. Whatever it may have been formerly used to denote, nowadays, common usage has stamped it as signifying a peculiar and comprehensive remedy for social evils, which proposes to transform not only the industrial system, but even the entire moral order on which Christian society has hitherto rested.

In his *Quintessence of Socialism*, Schäffle says: 'The Alpha and Omega of Socialism is the transformation of private and competing capitals into a united and collective capital.' John Stuart Mill writes: 'What is characteristic

of Socialism is the joint ownership by all the members of the community of all the instruments of production, which carries with it the consequence that the division of all the produce must be a public act performed according to rules laid down by the community.' Bradlaugh gives this definition of Socialism: 'It denies individual private property and affirms that society organized as the State should own all wealth, direct all labour, and compel an equal distribution of all the produce.'

In these definitions we have the essential doctrines of the gospel, preached by the powerful Socialist organizations existing in practically all European countries, comprising many millions of workers and of which Marx and Lassalle were the principal authors. The word Socialism has been appropriated by them to express their special theories and custom has sanctioned the use of the term in that sense. This was the one and only meaning of the word recognized by Pope Leo XIII, when in his encyclical on the *Condition of Labour*, he examined and condemned the teachings of Socialism. This, then, ought to be regarded as its true sense; to use it in any other is a misleading abuse of language.

No one can be strictly considered a Socialist, who does not hold the central doctrines of collective ownership and control. There are measures advocated by Socialists and by them pronounced Socialistic, which are not so, unless they are regarded as steps towards the Socialist ideal or as forming part of a national scheme of re-organization. We are not Socialists because we are in favour of necessary legislative restrictions of individual liberty in order that we may thereby protect the general and permanent physical and moral interests of the community. Again, State regulation of industry, taxation of incomes, municipal or national ownership and administration of businesses, such as railways, the post office, gas, tramways, etc., are not really Socialistic, nor evidences of society drifting, as is so often said, towards Socialism. No doubt they may be fitted into a Socialist scheme. But as the facts show, they are quite compatible with the existing

social order and, as long as the right of private capital stands unchallenged and intact, they cannot be called Socialist.

Having thus cleared the ground, we may proceed to describe the principal doctrines taught by the three bodies of English Socialists, viz.: the Social Democrats, the Independent Labour Party and the Fabian Society. These three organizations are substantially in agreement as to principles and ideals; their differences chiefly regard the methods by which that ideal can best be realized.

#### THE SOCIAL DEMOCRATS

The Social Democratic Federation was founded in London, in 1881. It boasts about a hundred branches in the chief industrial centres of England and Scotland. There are no means of ascertaining the total membership, but it is very probably not large. It poses as the only genuine representative of Socialism, the other two associations having departed from the pure gospel of Karl Marx. Its organ is *Justice*. Quelch, Hyndman, Bax, and Karl Pearson are its principal leaders.

The central doctrine of the Social Democrats, as laid down plainly in their catechism, is, that the only remedy for the misery and oppression which are the lot of a vast and increasing number of the working-class is to be found in a radical transformation of the industrial system. Collective ownership and collective production must supersede capitalist private ownership of the means of production in order to put an end to social wrongs and introduce an era of social peace and well-being. In their opinion, the struggle against exploitation and on behalf of social equality is exclusively a working-class movement. Any co-operation or alliance with those who are interested in maintaining the principle of private ownership is a blunder and a crime, which will assuredly delay their emancipation. They must be organized, then, as an independent army, whose aim is to make themselves the dominant factor in the State. Having constituted themselves the ruling class and got all political power into their hands they will abolish all dis-



inctions of class, seize all private capital, and transfer it to the State, which will administer it in the equal interest of the whole community.

We can better understand the irreligious basis of the Social Democratic Utopia by a brief survey of the views of Karl Marx, who is still the inspired prophet of this section.

Marx was one of the school of heathen Humanists so vigorously and so justly denounced by Bishop Keppeler in his contest with the rising forces of German Socialism and Materialism. The Humanism of that period was nothing else than a particularly gross form of Materialism. The sum of its teachings was: There is nothing above man, neither God, priest, or king; there is nothing in man save the concrete being of flesh and blood; the only sources of information are the senses and they give no clue to the existence of God, 'the idea of whom has been the keystone of a perverted civilization.' Not only is there nothing above man, but no human being should be less than man, *i.e.*, none ought to suffer degradation or to be condemned to a life of misery. For all had equal rights to share in the benefits of society. And happiness here and now was the sole end of man's existence and the natural, indefeasible birthright of every individual.

Obviously the tendency of these doctrines was strongly Socialistic. Only in a collectivist State was there any possibility of these supposed legitimate aspirations being satisfied. Consequently, a re-organization of society, on collectivist lines, was a necessity imperatively demanded by the principles of social justice. Marx's theory of value was intended to supply the scientific basis for the Socialist claim to equality of condition. The present economic order rested on the assumed natural rights of private capital. The conclusion of his analysis of capital and value was that private property in the means of production was unjust, that capitalism was founded in spoliation, and continues as a gigantic system of robbery and oppression. He proved, to his own satisfaction at least, that ordinary manual labour measured by time was the sole producer

of all wealth ; ' that all wealth is due to labour and to the labourer all wealth is due,' and that the wealth of all classes not earned by manual labour was robbery. The complete dependence of the workers on the capitalist for the opportunity to earn their daily bread forced them to submit to his terms and to accept whatever remuneration he was pleased to grant. And a bare subsistence wage, far less than their due, was all that they received of the wealth which on account of their labour wholly belonged to them. While the remainder, the surplus value or the product of their unpaid labour, was continuously and unjustly appropriated by the capitalist.

Evidently, according to this argument, there was no sacredness attaching to the laws by which private property was protected. They were merely cunning devices invented by the capitalist with an eye to his own interest, and their only sanction was the political power which the privileged classes had gathered into their hands. By force and fraud had they obtained their wealth, and by right of superior force would the proletariat in due time justly dispossess them. Forcible seizure of goods so unlawfully acquired was not robbery, but a righteous restoration to the lawful owners—the people at large

But this act of expropriation, which was the first step towards the nation's emancipation, was only possible when through organization the labouring class had become the supreme political force in the State. Having reached that point, they would lay hands on all productive wealth, collectivise it, and compulsorily organize for production and distribution the entire nation, which would then consist of one class only,—a universal association of workers.

And with this transfer of material wealth, it is to be observed, every individual is brought under the absolute control of the State and becomes the servant, indeed, the slave, of an industrial republic. Any independent activity based on personal rights is straightway at an end. Body and soul he is the property of society, which disposes of him at will. He must conform in all respects to

the regulations of a materialistic commonwealth, which regards him merely as an instrument, whose only business is to contribute his due share to the temporal well-being.

Such a pagan conception of the functions of the State and of individual rights was the logical outcome of Marx's materialist philosophy. He was not content with showing that material conditions have a considerable influence on moral and intellectual development. He insisted that they were the sole cause of it all. He refused to assign to the intellectual and spiritual factors any appreciable influence in shaping or guiding the progress of mankind. So he is credited with having discovered working in society a principle of evolution, analogous to that perceived by Darwin in the organic world. That principle he identified with the economic forces, which successively evolved the various forms of civilization, and which were moving irresistibly in the direction of the collectivist ideal.

On his showing, therefore, religious institutions, morality, the constitution of the family, and all social relations were nothing more than the effect of the prevailing conditions of production, distribution, and exchange. These conditions have invariably produced hostile classes and in their conflict all the changes, the ideas, and institutions of society have originated. The ruling ideas at any particular epoch are merely the ideas of the ruling class, which has imposed them on the rest of the community. Moreover, as the economic system in the course of its evolution necessarily assumes new forms and new functions, the moral and religious ideas, which spring therefrom, must change also. There is nothing then divine or absolute in religion or morals. Like capital, they are only historical categories. They are provisional rules, adapted to a particular stage of the development of the social organism. It was necessary that they should be evolved out of the actual industrial conditions, and it is equally inevitable that they should lose their authority and disappear when those conditions change. And the promise is made to us that 'religion will finally vanish when the practical relations of life



become intelligible and reasonable' under the Socialist *régime*.

This materialist conception of history with its open rejection of everything supernatural, forms an essential part of the economic theory of the Social Democrats, and in a slightly less degree of the two other Socialist organizations in England. The avowed aim of the Social Democrats is to set up a labour State, which will have absolute power to regulate all our activities, physical and moral, and to determine all our social relations, without regard to personal choice, the claims of conscience or the authoritative commands of the Church. It is quite impossible to fit Christian principles into their proposed scheme. They are indeed an obstacle to the realization of their project. Their catechism, their newspaper, their pamphlets and speeches make no concealment of their materialistic bias. Bax, who is a reliable exponent of their views, says: 'Socialism is a religion, but not in the Christian sense. Indeed, it utterly despises the other world with all its stage properties, *i.e.*, the present objects of religion. Socialism affirms the unity of human life abolishing the antithesis of matter and spirit of this world and the other.' On the fundamental question of justice, which arises in the expropriation of the capitalist, Bax accurately expresses the opinions of the three English Socialist parties:—

The social idea of justice is crystallized in the notion of the absolute right of community to the possession and control of all wealth not intended for direct individual use. Hence the confiscation of such property is the first expression of Socialist justice. Justice being henceforth identified with confiscation, and injustice with the rights of private property, there remains only the question of ways and means.

Again, Karl Pearson, speaking of all forms of English Socialism, writes:—

The Socialist's theory of Morality is based on agnosticism, and his aim is to make this life as pleasant as possible. Socialism starts from the thought that the sole aim of mankind is happiness in this life. The State is the centre of the Socialist Faith. His polity is his Morality and his morality is his Religion.

## THE INDEPENDENT LABOUR PARTY

The Independent Labour Party, though not assuming the name of Socialism, is yet distinctively Socialist in its tenets. Very probably, its leaders feel that their views are likely to find a readier hearing and acceptance, if they are not too plainly described as Socialistic. In any case, as Sidney Webb informs us, this society had its rise among the Social Democrats and Socialist League clubs of the North of England.

It has adopted, however, a more reasonable and practical policy than the Social Democrats; it shows less revolutionary frenzy and fanaticism, and it does not openly betray such a violent antagonism to religion. But there is no difference between them as to the ultimate condition of things to which they hope to direct society. So the amended constitution of the Independent Labour Party, in 1894, declared its object to be 'the collective ownership and control of the means of production, distribution and exchange.'

The leading spirits in the originating of the movement were Keir-Hardie and Cunningham, and, more recently, Snowden, Tillett, Glasier, etc., have been important factors in its successful development. It is composed of men who were dissatisfied with the lack of political enterprise among the trade unions, and despaired of any radical measure of reform from middle-class Liberalism. At the same time they saw that the democratic institutions of this country, if skilfully used, gave the forces of labour abundant opportunities for shaping the character and the course of the legislation. The Independent Labour Party was, therefore, formed for the purpose of voicing the claims of the working-classes, and, at the same time, using them as a lever for the advancement of their special views on Socialism. Unlike the Social Democrats, they do not insist upon the Marx theory of value as their root-principle, nor do they think it wise to follow the example of rigorous German Socialism in preaching a class war, and in refusing all alliances for immediate remedial measures with men or parties, who differ from them on the subject of private property: They perceive that the

perfect realization of the Socialist hope is afar off; that it can only be reached by slow and gradual modifications of the existing social order, and, therefore, without abandoning their distinctive opinions as to the right and final solution, they use parties and the State in order to introduce minor measures which will restrict what they call class-robbery, and by raising the standard of life will make the workers more effective promoters of their ideal.

In their clubs and pamphlets, in their organ, the *Labour Leader*, and in their platform addresses they assiduously disseminate the seed of Socialism. They busy themselves also in organizing demonstrations and agitations, partly to intimidate the governing class and partly to provide an object lesson of the truth of their contention that the capitalist system of industry is obsolete and utterly incapable of directing and developing the enormous productive forces of to-day in a manner beneficial to the public.

The success of this movement has been remarkable. Starting, as an organized body, in 1894, it has now 250 branches in England and Scotland, with a membership of over 25,000. Socialists have, in the past, made frequent attempts to capture the trade unions, but, beyond barren resolutions in favour of the nationalisation of land and capital, little success has been achieved. The Independent Labour Party's latest development has been to induce a number of trade unions, representing 1,000,000 workers, to combine with itself and the Fabian Society in the Labour Representation Committee, for promoting labour representation in Parliament. The chief credit for the creation of this new organization is due to the Independent Labour Party which, with the Fabians, exercises a dominant influence in its councils. It is highly probable that in the next Parliament a strong labour party, Socialist in principle or in tendency, will be the authorized mouthpiece of the workers of Great Britain.<sup>1</sup>

The leaders of the Party do not concern themselves overmuch with abstract theories of conduct and society. But, at times, they are forced back upon the first principles on

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<sup>1</sup> This was written in December, 1905.



which they ground their system. Then, their agreement with the Marxist appears. It is evident that, in their opinion, the only working theory for practical men is Monism. There may be a God and a future life, or there may not. This, however, is certain, that all men have an equal right to this world's advantages ; pleasure is man's only end, and, therefore, it is imperative that the conditions of society should be such as to ensure a certain minimum of comfort for everyone. Now, they argue, the capitalist mode of production of its very nature, as its workings demonstrate, entirely excludes a vast multitude from any portion of real happiness and condemns them to lives of hideous destitution, hopeless misery, and degradation. The selfish principles of competition and private property have been tried and found wanting. They stand condemned as out of date and ruinous in their effects. The logic of events demands the substitution of the alternative, altruistic principle of Socialism which relies on brotherly co-operation not on a pitiless, internecine competition, which institutes common ownership, for the general good, in place of private ownership and enjoyment, and which will guarantee to each person an equal share, according to requirements, of the produce of labour, to which all, according to their capacity, contribute by their toil.

The teachings of Christianity have no part in the construction of their ideal republic. The idea of a supreme Legislator, of a revealed moral code, of God-given, inalienable rights and of divine ordinances prevailing in society are all undreamt of in their philosophy, and are indeed wholly incompatible with it. They hold that the people is as competent to transform the moral order on which society rests as it is to change the administration, or to decide under what form of government it will live. The State has plenary power to legislate for itself, and to ordain the rules for private and public conduct. The moral law they recognize is not from above : it is of the earth, earthy. 'Things,' so they say, 'make their own morality.' 'What is good in economics is good also in morals.' These are their axioms. Assuming, then, the perfection and the justice of their proposed economic system, they must discover or

invent a moral code adapted to it. Obviously, as they admit, the old Christian principles cannot be accommodated to such an un-Christian ideal as Socialism aims at. And, in fact, it is to utilitarian and evolutionary ethics that they consistently appeal as the moral basis of their scheme.

That the above description does not misrepresent them will be clear from a few quotations taken from pamphlets issued by the Independent Labour Party press. 'If you want information about the Independent Labour Party,' advises one of the leaflets, 'read the *Clarion* and the *Labour Leader*. These will tell you what Socialism means, and will keep you in touch with the great international Socialist movement.' Now, the grossly materialistic character of the philosophy of the *Clarion* and the violent and vulgar attacks upon Christianity it combines with its Socialist preaching are notorious. Snowden, the chairman of the party, makes the significant statement that the 'Independent Labour Party is the counterpart of continental Socialism'—an admission of its irreligious tenets and tendency. According to the same authority, 'the churches are the forces of superstition at war with reason;' 'Christ is not a Divine Teacher for the Socialist, nor is His law to be the rule of conduct in the new religion which is to be a political religion.' Modern science, another pamphlet tells us, bears witness to the truth of Socialism. 'It is the only arrangement consistent with Nature's laws,' for has not evolution demonstrated that the survival of the fittest is the supreme aim, and does not the struggle for existence sanction those rules of action as highly moral, which secure to the individual or society the largest measure of material satisfaction? As this writer implies, Socialism will reproduce the conditions, the ideals, and rules which an infidel science pretends to show prevail in the animal world, and which clearly have no tincture of true morality about them. We are not surprised to learn from still another pamphlet that 'Socialism will involve a revolution in religion and morals,' and that it is as yet undecided whether Kant and his categorical imperative or the system of Comte is to furnish authoritative moral guidance in the Socialist commonwealth.

## THE FABIAN SOCIETY

The Fabian Society consists of Socialists. This is the first statement of their official programme. And they are profoundly 'convinced of the necessity of vesting the organization of industry and the material of production in a State identified with the whole people by complete democracy.' This Society is most active and influential in London. Its members are recruited principally from the educated middle-class. Branches are maintained, though not with any marked success, at most of the universities. In point of numbers the Society is not imposing, for the official returns of 1904 gave 739 as the total on the rolls. But they attach no importance to mere numerical growth. What they do insist on is, that their members shall be earnest and capable promoters of the cause. In spite of the smallness of their numbers, it is true, as Sidney Webb asserts, that 'the Society exerts a considerable influence by the participation of its members in nearly all reform movements, by their work at the universities and in the fields of journalism.'

In their policy and principles they approximate closely to the Independent Labour Party. But, whereas the latter hope to achieve their end by direct parliamentary action, the former adopt an educational rôle, mainly, *i.e.*, a steady policy of permeating public opinion with Socialist ideas.

Bernard Shaw is their chief literary figure, but their most eminent authority on social questions is Sidney Webb, undoubtedly a man of mark in London's municipal affairs. Instead of maintaining an organ of their own they take advantage of every opening in the public Press, and as at least fifty of them are expert journalists, the effect of their activity in this direction must be considerable. The volume called the *Fabian Essays* contains an authentic exposition of their views, and has had an extensive sale. Lectures and pamphlets are freely used, and the extent of their influence in London can be measured by this that, in 1892, the Progressive Party of the London County Council went to the polls and won an overwhelming victory, on a programme of a pronounced Socialist character, written



by Sidney Webb, and, at the same time every Fabian who ran as a Progressive was elected. It may be truly said that the spread of collectivist ideas in England during the last twenty years is principally due to the Fabians.

When the party was first formed, in 1883, its members were all in favour of revolutionary methods, and looked for the speedy downfall of the old *régime*. Time and experience have moderated their hopes and taught them to labour and to wait patiently for the attainment of their ideal. It has been borne in upon them that violent organic changes are impracticable, and that society is too large and complex a machine to be suddenly re-modelled on a Socialist plan. They profess, moreover, to have learned from Comte, Darwin, and Spencer, the vital truth that society is an organism, and that if growth is inevitable, yet it must of necessity be slow and gradual. So now they look forward to the gradual evolution of the new from the old, by peaceful, constitutional modifications of the existing order, which will keep pace with the growing enlightenment of the people.

Judged by the nature of the measures they advocate and the reformers with whom they frequently act, they seem hardly distinguishable from advanced Radicals. There is, however, this important difference, that, while Radicals uphold private enterprise, the Fabians labour to extinguish it. And their ultimate aim, and, still more, the theories on which they ground their case, put them in a class apart.

They believe with the Social Democrats that only a thoroughgoing transformation of society can cure its many grievous evils and establish social justice. But they are eager to dissociate themselves from the Marxian theory of value, as constituting the chief argument in favour of the proposed change. They base their indictment of the capitalist system, and their demand for its extinction on the appalling misery and injustice apparently inseparable from it, which render a decent human life impossible for the toiling millions.

The first business of the State, they repeat, is to secure a comfortable livelihood for all its members. A society

which fails in this, the prime reason of its existence, is fit for nothing but to be destroyed. Now society, as at present organized, with each individual free to follow his own private interest, regardless of others—free, also, to accumulate private property by the exploitation of his fellows, has proved a gigantic and frightful failure. It has benefited the few at the expense of the multitude, and presents us with the revolting spectacle of riches and luxury accumulating at one pole and poverty, misery, and squalor at the other.

What is the remedy? Abolish complete individual liberty and private ownership in the means of production; ‘substitute regulated co-ordination among the units for blind anarchic competition;’ ‘let society be reorganized by the emancipation of land and industrial capital from individual and class ownership, and the vesting of them in the community for the common benefit.’ In their remedy for the evils of the time the Fabians are of one mind with the Social Democrats and the Independent Labour Party.

But how is this huge transfer of property to be accomplished without a grave breach of the law of justice? Forcibly to deprive private owners of their goods, without adequate compensation, is, to the ordinary mind, a flagrant violation of the command ‘Thou shalt not steal.’ The Fabians, no more than the other Socialist bodies, are not disturbed by the fact that the Almighty has fixed His canon against spoliation. Divine prohibitions have no value for them; and their ideas of justice are substantially the same as those already quoted from Bax. Yet, out of deference to popular prejudice, they promise to give, not compensation, but some measure of relief to those dispossessed. They do not recognize any obligation of justice, because they deny that the capitalist has any true right to his wealth.

As the Fabian essayist says, ‘private property was unjust from the beginning.’ This dictum is based upon the assumption, which with them is fundamental, that each individual has an equal right to all the advantages of society. Private property, which involves inequality, is a violation of that original right. Further, private property is an appropri-

tion by the individual of wealth or the instruments of production which are strictly the property of all, and such wealth can only be acquired by the individual wrongly pursuing his own interest instead of the general good of the community. This brings us to their root idea, viz., that society is in the most rigid biological sense an organism, wherein every member best promotes his own happiness and ought so to promote it by making the welfare of the whole his principal aim. It is from this deceptive analogy that they deduce utterly false views of man's relations to the State, which, if acted upon, would destroy every vestige of personal liberty and freedom of conscience, and would deliver us up to the governing majority to be used simply as wealth producing instruments for the good of all.

It cannot then be doubted that Socialism proposes something more than an economic reconstruction ; it necessarily involves a complete revolution in our religious and moral ideas. The express declarations to be found in the *Fabian Essays* put this beyond doubt. We are informed that 'the social system based on religion and a common belief in a divine order has broken down.' A materialist philosophy, which regards sensible phenomena as the ultimate reality, will mould the principles which are to dominate the collectivist commonwealth. And 'this morality will be the highest yet known' ! 'It will be in accord with the commonly accepted canons of utilitarian ethics.' The oft-quoted principle of evolution is invoked to furnish a natural explanation of Christian morality and to provide the new standard and the new laws of a superior ethics. Religious or personal morality has no place in their scheme. In fact, conduct of a moral character is impossible, we are told, until man enters into relations with his fellows. Right and wrong are identical with social and anti-social. Morality or immorality can be predicated only of those actions which experience has proved to be conducive or injurious to the common good. The Fabian 'knows nothing of the natural right of liberty or equality.' The supreme and only source of right and power is the State. Men's lives will be governed without regard to God's



authority, and 'all their relations to other individuals and to society will be determined by an all powerful State,' with utility its ruling principle and aim.

This doctrine of State absolutism is clearly contained in the propositions, 'The State is an organism, paramount and prior to the individual of every generation.' 'Though the social organism is evolved from the union of individual men, the individual is now created by the social organism, of which he forms a part; his activities belong to the activity of the whole. Its persistence, then, is accordingly his paramount end.' Again, 'We must rid ourselves of the vain conceit that we are independent units' with personal ends and obligations apart from the State. In the democratic republic we are merely creatures or instruments for the production of wealth just as the ruling power determines. Not only must we throw all our powers and the fruits of our labour into the common stock, for the general benefit, but our ideals the most sacred, our liberty of action, our rights of conscience, the duties of religion must all be surrendered or subordinated to the commands of a State that knows not God.

In their programme, the Fabians say they have no distinctive opinions on the marriage question or religion. The foregoing quotations from the *Fabian Essays* reveal very distinct opinions on morality, and in the *Essays* the views expressed on marriage are precise and un-Christian enough, in all conscience, though no doubt these opinions are not confined to Socialists. For instance, we read that the Christian idea of marriage is only the outcome of the institution of private property, and that free love or temporary unions will replace the sacred indissoluble bond of Christian marriage. The father will be relieved at once of his rights and responsibilities, in regard to his children. These are born into full citizenship and become the property of society, which rears and educates them, and, later on, fixes their life's duty in the commonwealth. And the wife, released from her economic dependence upon man, will be free to live her own life unhampered by any obligation to husband or children.

The teachings of Socialism on such topics are repugnant to the Christian conscience. They would desecrate and defile the home and family life and pollute the very springs of individual or national righteousness. Under their sway, as Schöffle rightly says, 'man would become a mere refined animal, society a refined herd or a superior race of dogs and apes.'

It has been necessary to enter into the details of the Fabian doctrines for several reasons. The society stands for moderate and reasonable Socialism. It has been spoken of by Professor Ely as an ethical Socialism, and individual Catholics have at times been led to believe that it contained the sound principles of social reform. Then, though the least numerous of Socialist bodies, it is by far the most influential, in this country. In friendly circles its writings are supposed to have proved the feasibility and righteousness of the collectivist system. Without exaggeration the Fabian Society may be called the brains of the Independent Labour Party. That Party embodies its principles and ideas, employs its critical and constructive arguments, and is applying its methods in politics with palpable and ever-increasing success. In combating and exposing the irreligious spirit of the Fabian gospel, we are also striking at the Independent Labour Party, which, owing to its alliance with the Fabians and the trade unions on the Labour Representative Committee, seems destined to exercise a marked influence on the economic and religious notions of the working-classes of England and Scotland.

Socialism has two specially objectionable features which reveal its un-Christian character. They are its doctrines of utility or expediency and the absolute supremacy of the State.

The Socialist knows no higher law or aim than expediency. He takes it for granted that society's actions will be guided always by that one consideration. It is the criterion which proves the value of all things. Consequently, laws, institutions, the rights of individuals and minorities, the Church itself may at any time be legitimately abolished or radically changed, whenever the majority judge that they

serve no useful purpose or think that their removal will not result in injury to the State. Once, then, the sovereignty of expediency is admitted and we sever the spiritual tie, which unites us to a higher law and its divine Author, our freedom of action and that most fundamental liberty—the liberty to obey the commands of conscience—are placed in jeopardy, and may at any moment be extinguished by a hostile majority in the so-called interest of the public. Yet, to this pass we must come in the Socialist republic. The very idea of an inviolable power, residing in the person, prior to and independent of the State, is a contradiction of its root-principle. The whole doctrine of natural rights is, to their minds, nothing but a survival of the superstition of Christianity. It supposes—an incredible thing—that there is a law higher than expediency, a nobler aim than a pleasant life, and a fount of privilege and power other than the State.

But the cardinal error of collectivism and the parent of many other mischievous notions is its false conception of the relation of individuals to society. ‘Socialism of its very nature absorbs the individual into the State in such a way as to sacrifice his rights to its authority.’ This is an essential feature of all forms of real Socialism, and it puts an end to morality because it destroys all personal freedom and responsibility. In its early days the Christian religion vindicated the inherent rights of conscience against the unholy tyranny of pagan Rome, which claimed authority to dictate the belief and control the religious practices of its subjects. Socialism would sacrifice the rights that the Church has won and must continue to defend, and proposes to erect a State, with unlimited power in the civil and ecclesiastical spheres.

In our description of Fabianism we have seen that fact strongly insisted upon. In their view the State does not exist to furnish opportunities for personal development or to defend our rights. No, the individual exists for the sake of society, and his principal function is the promotion of the temporal well-being in any way the governing section may determine. To this conception of man’s nature they



attempt to give a scientific authority. They borrow from biology the idea of an organism and then, passing over essential differences, apply it in an unqualified sense to the State. Then, we are not surprised to read that 'the relations of individuals to the social organism are on a par with the relations of cells to an animal organism or of the members of an animal body to the whole.' This monstrous doctrine, to which Socialism would give effect, implies that man is not a person, a free moral agent, with God-given rights and duties independent of the State. Rights cease to have any meaning. As Gronlund says, 'there are none save what the State gives;' and he adds, truly enough, that 'this conception of the State, as an organism, consigns the rights of man to obscurity,' as it certainly reduces him to a condition of physical and moral slavery. For the ruling majority is absolute, and 'it may decree whatever it thinks expedient.'

Could it be established, Socialism would prove a more frightful despotism than any of the pagan governments of old. Not a remnant of freedom would be left. The nature of our work, its place, time, and reward, would be fixed for us. The State would dispose, at pleasure, of our persons, our faculties, and our property. It would lay its impious hands on the family and destroy its unity and stability. The masses of mankind would be placed completely at the mercy of a small and highly centralised body of organizers and administrators, whose judgments would have the force of infallible pronouncements and who would be armed with irresistible power to enforce their ideals and compel the observation of their laws.

We are told by Socialist writers that religion will be a private affair and no concern of the State. But they always take it for granted that once Socialism is enthroned in power religious belief will soon evaporate. And it is evidently impossible that the Church and a State which both claimed to be supreme and conflicting directors of the mind and conscience on the most momentous matters should long co-exist. An omnipotent collectivism would not long brook a spiritual authority which spoke in God's name,

which always and necessarily disputed its jurisdiction and the truth and justice of its fundamental principles, and which was therefore a constant menace to its stability. In order to save itself the State would have to try to suppress and destroy the Church.

‘Every social fabric must be grounded on a system of fundamental opinions’ capable of exposition and rational defence. We have seen that collectivism has an intellectual basis, but one which assumes throughout the falsity or the Christian standpoint and is fatal to true morality.

We can conclude, then, with certainty, that the collectivist remedy for social evils cannot be sound or socially useful, since its implications and consequences are so directly opposed to religious truths. No society can rest and prosper on a lie. As the Duke of Argyll pertinently says: ‘In mathematical reasoning the “reduction to absurdity” is one of the most familiar methods of disproof. In political reasoning the “reduction to iniquity” ought to be of equal value.’

In the face of the proposed revival of a pagan society, it becomes more and more necessary to emphasize the doctrine of man’s spiritual dignity and moral freedom, and the unassailable basis whereon they rest. The existence of a personal God, whose essence is absolutely moral, is the fundamental truth, which can alone safeguard our rights from unjust attack. The obligation to obey the laws, which he has imposed upon our conscience, carries with it the power and the right to obey. Our rights then, are not given and cannot be taken away by the State. They have their origin and authority in the supreme Author of our being. Their validity is bound up with the sovereign rights of God, and are therefore absolute and inalienable. It is in this Divine right that we find the broad and strong foundation of our freedom and of all the rights of man.

English Socialism commits its disciples to principles which cannot be reconciled with the Christian faith. Inseparably bound up with it is a false materialistic philosophy. In the name of science—a word more abused than liberty—its adherents boldly claim the right to revise

and revalue all the old standards of morality. Experience shows that it thrives and propagates best in the corrupt soil of materialism. Its natural allies are the Secularists. Its irreconcilable foe, and the most formidable obstacle to its progress, is the Catholic Church. It is, in fact, not merely a party of social reform but a wing of the infidel army, operating among the working-classes, doing its utmost to sow mistrust and hatred of religion, and to excite the hope and belief that the amelioration of the condition of labour depends on the success of materialism. Herein lies its chief danger. Its future success in Great Britain as an organization of men pledged to believe in and to work for the triumph of the distinctive Socialist creed may not be important. But there is good reason to fear that it may do much mischief in spreading an irreligious spirit and weakening the foundations of belief among men whom it may not succeed in converting to its economic heresies.

J. J. WELCH.



## THE MOTTO OF PIUS THE TENTH

**I**T is nearly three years since Joseph Sarto, Patriarch of Venice, was raised from his high and sacred office to fill the highest office on earth—to become Christ's vicar and Peter's successor. The new Pope, soon after his election, selects the motto of his pontificate; it serves as a constant reminder and a guiding star to him during the weary and responsible years of his rule; often during the time that the destiny of the Church is entrusted to the Pope, will he be constrained to look back upon the resolution he took, when God called upon him to feed the sheep of the fold; from the retrospect he will derive new courage and resolution to cultivate the vineyard of the Lord, despite the fact that it may be overgrown with briars and thorns. Great importance is, therefore, naturally attached to the motto of the Pope; it is said, that it reveals the mind and character, and the line of thought and action along which the new Pope will move. Be this as it may, it is pretty well admitted, that the motto of Pius X—'The Restoration of all things in Christ,'—indicates the mind and character, the spiritual policy, that Pius X will pursue, till God calls him to his reward.

Pius X did not select his motto haphazardly, nor for convenience' sake; his choice of a motto was the outcome of experience, thought, deliberation, prudence and prayer; he knew the magnitude of the task imposed upon him by his divine Master; he saw, even then, looking out into the world from his prison heights of the Vatican, that the predominant spiritual evil of our times is indifference, insensibility to things spiritual; God the Creator, Christ the Redeemer and the benefits of redemption, receive the attention only of the few, while the many live without any thought of the supernatural life. Educated men in the name of science and history draw conclusions—remember their own private opinions—against the teaching

of the Church, and proclaim their conclusions with thunder and applause to the world as a dogmatic facts; others less gifted than they, but whose zeal in a wrong direction, and whose hatred of the Catholic Church is invariably in inverse ratio to their knowledge, seize hold of such conclusions, and push them for all that they are worth. Books, novelettes, periodicals, magazines, newspapers teem with allusions to the conflict of the Catholic Church with science. But would that the evil ended here! the very foundations of Christianity are sapped nowadays; the virgin birth of our Lord is treated as a myth; His Resurrection explained away and denied; and logically, though impiously, the Divinity of Christ is questioned—if not openly negated.

Such is the state of mind and feeling that Pius X had to face, when called to be the vicar of Christ. How was he to resist and stem the tide of unbelief, how was he to crush it? By pointing out to men the 'way, the truth, and the life.' Already in the history of the Church, the darkness of paganism and infidelity has fled before the 'light of the world.' And so it will again; Jesus is still with us, in our hands, and in our power; we are to make Him known, to become His heralds, and as certain as light is dispelled by darkness, and that error, however strong its resistance may be, is overcome by truth, so certain will unbelief and indifference be overcome by faith and earnestness, and the denial of the Divinity of Christ will be overcome by the fervour and the earnestness of those who profess it.

Pius X chose for his motto 'The Restoration of all things in Christ' to combat the evil, unbelieving tendencies of the times. He is persuaded that the best way to overcome coldness and indifference and unbelief, is by the heartfelt love and devotion of the faithful to the Second Person of the Blessed Trinity. During the short period of his pontificate he has frequently called the faithful to imitate the life of Christ; he has granted richer indulgences to the invocation of His holy name, and to the cult of His Sacred Heart. Let me give a few instances

out of many, to show with what zeal Pius X has laboured to make the name of his Master loved. Last June, 1905, he showed the same zeal and interest in the great Eucharistic Congress held at Rome, as he did at the congress seven years previous when as Patriarch, he presided over the deliberations of the Congress; but now in virtue of his authority he was able to go a step further than he could then; at one of the sessions of the Congress, blessed and encouraged by him, it was officially announced that the Pope has authorized the insertion in the Litany of the Saints, the petition, 'Through the Institution of the Most Holy Eucharist, Deliver us O Lord.'<sup>1</sup> Quite recently he granted certain indulgences to the clergy of some dioceses, on the petition of their bishops, who read the Divine Office before the Blessed Sacrament, and it is asserted that the Pope strongly recommended this method of reciting the Divine Office.<sup>2</sup>

There is another instance of how much the Pope wishes to keep Jesus before our hearts and minds, that I shall give before coming to his recent decree on frequent communion. In June, 1904,<sup>3</sup> the Holy Father granted an indulgence of seven years and seven quarantines for the recital of 'Sacred Heart of Jesus have mercy on us,' three times, after every Low Mass (after the customary prayers); the indulgences being gained by the celebrant saying, 'Sacred Heart of Jesus' and the congregation answering, 'Have mercy on us.' Thus by the most touching of invocations, richly indulgenced, Pius X has laboured to draw the faithful towards Christ. But by a still more recent, and a more important, and far-reaching decree, Pius X is labouring assiduously to establish all things in Christ, through frequent union with Him in the Holy Eucharist. He has by his authority exhorted the faithful to frequently receive this life-giving sacrament; he has dispelled the scruples of the confessor, as well as those of the penitent with regard to the dispositions necessary

<sup>1</sup> Cf. the *Tablet* of June 10th, 1905.

<sup>2</sup> The Clergy of the diocese of Aberdeen, cf. *Tablet*, July, 1905.

<sup>3</sup> Cf. the I. E. RECORD.



for frequent communion ; old time disputes on this matter have been laid to rest for ever. From all this, it is manifestly clear, that it is the wish nearest to the Holy Father's heart to have our Divine Lord kept prominently before the minds of the faithful by popular devotions and pious ejaculations, and especially by frequent communion. Thus will error and unbelief be kept in check and restrained, while truth and faith will grow and expand.

Leo XIII eloquently voiced these sentiments with regard to the fruits of the Holy Eucharist being the best means to overcome the evils of the time:—

But whereas in past times particular articles of faith have been made by turns the object of attack, the seat of war has since been enlarged and extended until it has come to this ; that men deny altogether that there is anything above and beyond nature. Now nothing can be better adapted to promote a renewal of strength and fervour of faith in the human mind than the mystery of the Eucharist, the 'mystery of faith,' as it has been appropriately called. . . . And in order that human reason may the more willingly pay its homage to this great mystery, there have not been wanting, as an aid to faith, certain prodigies wrought in its honour, both in ancient times and in our own. . . . It is plain that by this Sacrament (the Eucharist) faith is fed, in it the mind finds its nourishment, the objections of rationalists are brought to naught, and abundant light is thrown on the supernatural order.<sup>1</sup>

We have then the weight of the authority of two Popes of our own time, one of whom has gone to his reward, and his successor, who is yet young in the office of guiding the destinies of the Church, summoning the attention of the faithful to the necessity of frequent union with our Lord in the Blessed Sacrament of the altar. It will devolve on the shoulders of the priests to make the fruits and efficacy of this sacrament better known. Those portions of Sacred Scripture, the words of promise and the words of institution, will have to be explained to the faithful ; the real Presence, and the manner of Presence of Jesus in the Blessed Sacrament, will have to be brought

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<sup>1</sup> *Encyclical on the Most Holy Eucharist*, 1902 (Burns & Oates).

down to the level of the people ; the children at school must be taught from their tender years the Divinity of Christ, and His perpetual presence in the Holy Sacrament. This will involve great labour and sacrifice on the part of the priests, but as Leo XIII well puts it, what better service could priests render for the grace of their priesthood :—

For priests to whom Christ our Redeemer entrusted the office of consecrating and dispensing the mystery of His Body and Blood can assuredly make no better return for the high honour which has been conferred on them, than by promoting with all their might the glory of the Eucharist, and by inviting and drawing the hearts of men to the health-giving springs of this Sacrament and Sacrifice, seconding thereby the longings of His Sacred Heart.<sup>1</sup>

In these countries, especially since the Church has emerged from the rigours of the Penal times, the priests have done a giant work to make our Lord better known and loved in the Blessed Sacrament of the altar. In England especially, beset as she is with a Protestant atmosphere, devotion to the Blessed Sacrament has wonderfully spread and caught the hearts of the faithful. Cardinal Wiseman gave a great impetus to this devotion in England ; he was the greatest champion of the real Presence, since the days of the Reformation or probably before it. By the famous lectures of his delivered in London churches, he set all England astir ; he was denounced from Protestant pulpits and by the public Protestant Press, but he had sown the good seed, and by the careful nurturing it received at his own hands and those of his episcopal brethren, the devotion to the Blessed Sacrament extended rapidly. The old priests, whose memory carries them back sixty years, will tell you how rare an occurrence it was then to have Benediction of the Blessed Sacrament on the Sunday afternoon, and it was rarer still to have Benediction in the evening.

How things have changed since then ! Cardinal Wiseman and his brothers in the episcopate exhorted, encouraged,

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<sup>1</sup> *Encyclical on the Most Holy Eucharist.*

with all their zeal and authority, more frequent Benedictions. To-day it is a genuine pleasure and satisfaction to take up the *English Catholic Directory*, and see for oneself the adoration that our Lord receives in this Protestant country. In almost every parish there is Benediction of the Blessed Sacrament on week-days as well as on the Sunday afternoons and evenings. Benediction is a very popular devotion with the people, it is short and bright, the mystic candles surrounding the Blessed Sacrament, together with the fact that it is a devotion that lends to the congregation taking an active part in it, has made Benediction one of the most attractive devotions of the Catholic Church for non-Catholics as well as Catholics.

And yet, strange to say, the rite of Benediction is of comparatively recent growth in the Church.<sup>1</sup> Its history is both interesting and instructive. In the eleventh century Berengarius, a French priest and writer, denied the doctrine of transubstantiation. His teaching was condemned at the Synod of Paris,<sup>2</sup> and afterwards at Tours, and by Pope Nicholas II and Leo IX. Up to this time the Elevation of the consecrated species did not take place in the Western Church immediately after the consecration in the Mass, but before the *Pater Noster*, a custom that still survives in the liturgy, and is now known as the little elevation. As a protest against the impious heresy of Berengarius,<sup>3</sup> the sacred species of bread was elevated immediately after the consecration; the Elevation of the chalice in the same manner as now obtains came in a little later on. The faithful rejoiced at the opportunity offered them to profess their faith in the Blessed Sacrament; the Elevation after the consecration spread throughout the entire Church, prominence was given to the Real Presence, and to devotion to our Lord in the Blessed Sacrament, and soon this devotion to the Blessed Sacrament received a new impetus through

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<sup>1</sup> Cf. York's *Roman Liturgy*, Alzog, vol. iii, p. 153; *The Catholic Dictionary*.

<sup>2</sup> In 1051.

<sup>3</sup> *Roman Liturgy*.



the instrumentality of very pious persons in France and Italy. They began to feel that the 'mystery of faith' and love should be commemorated like the other great mysteries and festivals of the Church's calender.

In this movement, France the land of so many errors in connexion with the Blessed Sacrament, led the way; the heart of Italy responded to this religious movement in honour of the Blessed Sacrament. Reverence for the Blessed Sacrament became deeper and deeper; the custom of ringing the bell to call attention to the fact that the Blessed Sacrament was being carried along to the sick was soon introduced. 'All the arts vied with each other in celebrating the Blessed Sacrament; paintings the most perfect, and hymns the most divine, inspirations of Christian genius and love, were laid upon the altar by the gifted and noble sons of the Church.'<sup>1</sup> The custom of receiving Holy Communion under the species of bread and wine died out; reverence for the Blessed Sacrament; the danger of accidents from the general use of the chalice, strengthened by the teaching of theologians, all contributed to introduce the rule that now obtains of receiving under one kind only.

'Robert, Bishop of Liege, was the first to give full expression to the profound and universal sentiment of devotion towards the Blessed Sacrament of the altar, by instituting in 1246 a special feast in its honour;'<sup>2</sup> in the year 1311 the Œcumenical Council of Vienna extended this feast to the universal Church; St. Thomas Aquinas wrote the beautiful office of *Corpus Christi*, and from that time until the present day the feast of *Corpus Christi* is looked upon as the most beautiful and solemn feasts of the Church's year. Everywhere the feast of the Blessed Sacrament was celebrated with the greatest piety, pomp and joy. Abbot Gasquet, in his *Eve of the Reformation*, records the Corpus Christi procession at Winchester in the year 1435.<sup>3</sup> The mayor and corporation joined in the

<sup>1</sup> Alzog.

<sup>2</sup> *Idem.*, *loc. cit.*

<sup>3</sup> Taken from the archives at Winchester.

procession of the various guilds to honour the Blessed Sacrament ; it was a day of rest, of piety, given over to God.

Benediction of the Blessed Sacrament was of later introduction ; it is the outcome of the Corpus Christi processions. *The Catholic Dictionary* records the testimony of the learned Thiers,<sup>1</sup> for saying, that he nowhere could find traces of the ritual of Benediction before the fourteenth century. From that time on, however, Benediction at the end of processions of the Blessed Sacrament became common, and at the beginning of the sixteenth century, when the Blessed Sacrament was again the object of attack, Benediction, as we now have it, became very common, and we have already seen how popular this devotion became with the faithful in these countries. It is a devotion that should be cultivated and extended ; it affords splendid opportunities for the faithful to learn the love of God and the Divinity of His only begotten Son ; it lifts up the minds and the hearts of the faithful at the end of the day's or week's work to the one true God and ' Jesus Christ, whom He has sent.' Let the faithful have Benediction frequently ; they will appreciate it ; they will gain by it ; I am conscious, that I am unable to put the beauties and the fruits of Benediction before my readers, and so I make no apology to quote at length the eloquent words of Cardinal Newman on this subject, in the hope that they may inspire my brother priests to frequently give this special devotion to their flocks :—

I need hardly observe to you, my brothers, that the Benediction of the Blessed Sacrament is one of the simplest rites of the Church. The priests enter and kneel down ; one of them unlocks the tabernacle, takes out the Blessed Sacrament, inserts it upright in a monstrance of precious metal, and sets it in a conspicuous place above the altar in the midst of lights for all to see. The people then begin to sing ; meanwhile the priest twice offers incense to the King of Heaven, before whom he is kneeling. Then he takes the monstrance in his hands, and turning to the people blesses them with the Most Holy, in the form of a cross, while the bell is sounded to call attention to the

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<sup>1</sup> *Traité de l'exposition du Saint Sacrement de l'autel.*

ceremony. It is our Lord's solemn benediction of His people, as when He lifted up His hands over the children or when He blessed His chosen ones, when He ascended up from Mount Olivet. As sons might come before a parent before going to bed at night, so, once or twice a week, the great Catholic family comes before the Eternal Father, after the bustle and toil of the day, and He smiles upon them, and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites, 'The Lord bless thee and keep thee, the Lord show His face to thee and have mercy on thee, the Lord turn His countenance to thee and give thee peace.' Can there be a more touching rite, even in the judgment of those who do not believe it? How many a man, not a Catholic, is moved on seeing it to say, 'Oh that I did but believe it!' when he sees the priest take up the fount of mercy and the people bent low in adoration. It is one of the most beautiful, natural, and soothing actions of the Church. . . .<sup>1</sup>

JOHN O'DOHERTY.

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<sup>1</sup> Newman, *Present Position of Catholics*, Lecture 6.



## SUPPRESSION OF THE TEMPLARS

THE age of chivalry has passed away, and indeed it may be made the subject of serious doubt whether such an age ever had any real and tangible existence. No doubt in every age men's manners decay and fall from worse to worse ; we remember well that our fathers were constantly lamenting the changes which were taking place in their times, and sighing for a return of the manners of the days in which they were young, and we in our turn, the patriarchs and lords of the present day, lament the utter absence of true chivalry among our younger brethren, and thus it will go on to the end of time. The old sigh for the return of the good old times, and the young revolt and bring in new methods and new ideas which they warrant are up-to-date ; and then in their turn these methods will be condemned by their children as antiquated and be unceremoniously displaced. All this chopping and changing in existing manners and customs explains the constant longing for an imaginary past, the age of chivalry which never really existed. No doubt the aristocratic spirit, and a certain assumed superiority in manners by a fraction of the community, has always existed, but this is at best a poor substitute for true chivalry, which in the shape of an era of loyalty, valour, true love, and disinterested self-sacrifice has never fully existed, except in a modified form in the religious world, in the Middle Ages, among such institutions as the Knights of St. John, the Knight Templars, and among others whose duty it was to protect the sacred places of the East from the incursions of Islam. Chivalry in those days was a direct fruit of the Crusades, and it had some sort of existence at the end of the eleventh century, but if we may believe history, even chivalry, and the spirit of self-sacrifice and love of religious discipline then so deeply rooted, at any rate in the military orders of the Church, sustained a rude shock and passed

away ingloriously, and not without causing grave scandal to all succeeding ages and times.

A huge and revolting calamity occurred in the fourteenth century. The year 1312 saw the total abolition and suppression of the great order of Knight Templars. Following close on the formation of the Hospitallers, two celebrated chevaliers, named Hugh des Payens and Godfrey de St. Aldemar, with seven confrères founded in the year 1118 another military order which, taking its name from the Temple of Solomon, came to be known as the Order of the Temple. So poor at first were its members that they were unable to receive novices, and, as depicted on their arms, one horse was made to serve for two knights. In 1128, St. Bernard composed for them an austere rule in which provision was made for the usual religious vows, a fourth being added, viz., a vow to protect pilgrims from the unbeliever. In common, therefore, <sup>with</sup><sub>the</sub> other religious orders, the Knights possessed no private poverty, and their wills were merged in that of their superior. Other details of their rule, however interesting they may be, do not belong to the scope of our enquiries—it is sufficient to say that by the tenor of their vows they were bound to live a holy life, and were reminded by their rule that ‘living or dead they belonged to the Lord.’ Soon money and provisions were showered in from all parts of Europe, many wills were made in their favour, and even kings and princes donned the white mantle. At the close of the twelfth century the wealth of the Templars was so great that their landed estates in different parts of the world numbered nearly 10,000. No doubt wealth and prosperity had turned their heads, and they were even accused of entering into an alliance with the Mohammedans, of warring with the adjacent Christians, and of refusing to contribute to the ransom of St. Louis. It is clear, therefore, that accusations were made against the Templars before the time of Pope Clement V and Philip IV of France, but these charges, serious as they were, pale into insignificance when compared with the huge and revolting crimes with which they were rudely and publicly confronted later on.

These charges can be principally reduced to four heads :  
1. The postulants on their entry to the Order were commanded to deny Christ and to spit upon the crucifix. 2. Obscene signs accompanying the entry were made. 3. So doing was a prevalent practice in the Order. 4. An idol with a golden head, a long beard and fiery eyes was habitually adored. There were other charges, but these were the principal. Such being the state of affairs, let us now make an impartial enquiry to ascertain whether these charges were true. For the most part the Order has been condemned, though by no means universally, by Catholic historians, because it is a consolation to find that, even among these writers, their cause was espoused by such great men as Dante, Boccaccio, and St. Antoninus, the Dominican Archbishop of Florence ; their cause has been almost unanimously supported by Protestant historians, whose learning and sympathy would naturally be with the persecuted Templars, and against the supposed tyrannical methods of the Pope and the French King.

The Templars were quietly living in their priories, and enjoying the security and privacy of their lives, when an occurrence quite unforeseen took place, which suddenly brought the entire Order into the fierce light of publicity.

Philip the Fair had for a long time looked upon the vast estates of the Templars with a covetous eye, and hoped to get possession of their wealth to enable him to prosecute his war with Flanders, and at length a most favourable opportunity for the accomplishment of his purpose presented itself. Squinus de Flexian, a former Prior of Montfauçon, an abandoned Templar, was cast into prison on account of the profligacy of his life and his persistency in heretical doctrines. Here he made the acquaintance of Nasso a Florentine, also a prisoner. These two being naturally anxious for their liberty and safety, concocted the famous charges against the Templars, and offered to disclose strange and revolting secrets, and when the accusations of the worthy pair reached the ear of Philip, he immediately ordered them to be brought before him



and questioned. As a result of this iniquitous information and examination, proceedings were set on foot.

On the feast of St. Denis in October, 1307, all the Templars in France, including the Grand Master, James Molay, who was then in Paris, were by order of the King arrested and cast into prison, and accused of the horrible and incredible charges above mentioned which had been hurled at the heads of the Order on the unsupported testimony of two abandoned criminals. An enquiry was accordingly commenced in various parts of France by the civil courts, and certainly without the least sanction of Pope Clement V, who was annoyed at the high-handed measures of the King, and suspended the authority of his inquisition, and ordered the cause of the Knights to be heard by the ecclesiastical courts, and the persons of the Order thus imprisoned, and their property which had been confiscated by the King, to be delivered up to the hands of two Cardinals specially deputed for the purpose.

But this action of the Pope (August, 1308) came too late, irreparable mischief had been done, confessions incredible from their inherent absurdity were extracted from many Knights by a method of the most exquisite torture, and even these were in numerous instances speedily followed by recantations. This French Star Chamber, improperly and illegally constituted, and without the slightest jurisdiction over the Templars, had been sitting and obtaining its evidence, and while it is claimed on the one hand that confessions inculpatating them were made freely by a large number of their body, including the Grand Master himself, we are told on the other that the tortures employed to extort damnatory evidence were so terrible, that one Knight, named Aylmer de Villars, afterwards affirmed that he would, while undergoing such agony and pain, have admitted, if necessary, that he was guilty of the murder of our Lord.

No doubt, as above stated, the Pontiff, though unfortunately somewhat tardily, appointed an ecclesiastical commission to re-examine the accused, and to try, as it were, the whole case *de novo*, but in France, at any rate,

the mischief had worked its way, and the accused, though released from the fear and the pressure of torture, were already deeply involved by their previous confessions of guilt, and were, moreover, afraid that a retraction might involve them in fresh guilt and cause them to be treated as relapsed heretics and burnt at the stake.

What were the brethren to do? What were the Grand Master, the Grand Priors and other dignitaries of the Order to do? What did they do when they found themselves confronted by the court which the Pope had convened at Paris for the orderly and judicial enquiry into the accusations brought against them? What did they do? Why! then a thousand swords leaped as it were from their scabbards to defend the honour of their Order—now those who had so basely and in fear of torture and death deserted her, were eagerly waiting to retract their awful calumnies and kiss her feet like the repentant Magdalene of old. Indignantly and in tears did these warriors deny their former base calumnies suggested to them, and extracted from them by the torturing knaves of the cruel King. Not guilty! they cried with an unanimous voice. But Philip was ready, his rage against the Order knew no bounds, and he, their self-constituted and illegal accuser, now descends into the arena and becomes their judge. On Wednesday, the 13th May, 1310, fifty-four defenders of the Order who had formerly confessed their guilt were brought out as relapsed heretics into a field behind the Abbey of St. Antoine and there committed to the flames. Then was enacted one of the most tragic and pathetic scenes it has ever been the lot of an historian to chronicle. James Molay, the Grand Master of the whole Order, majestically stood forth and with the most impassioned and convincing eloquence told the whole truth:—

Standing [says he] at the threshold of death, when the slightest deviation from truth is fraught with danger, I declare before heaven and earth, that I have committed the most grievous of crimes, and exposed myself to a terrible death, because, mistaking the fair words of King and Pope, and

wishing to escape painful torture and save my own life, I have borne false witness against my Order. I will not be brought by fear of death to give utterance to a second falsehood. If such be the price of my life I had rather die than submit to so great an infamy.

Guy of Auvergne made a similar recantation. A curious coincidence closes this awful tragedy. The King and Pope, both cited by Molay to appear before the tribunal of God, died shortly afterwards, the latter on April 20th and the former on September 29th, 1314. Meanwhile a general council had been appointed by Clement to meet at Vienne, and it was then that the Pope, acting on his own authority, abolished the whole Order on the 22nd March, 1312. It is unfortunate that all the acts of this council have not come down to us, and that many passages have been, as the learned Dr. Alzog says, falsified, consequently it is impossible to obtain an authentic statement of the affairs of the Templars, and the verdict of history in their regard is the reverse of uniform.

It seems to us, however, that if their cause be dispassionately discussed, and judicially examined by the fierce light of modern criticism, and even with well-directed common sense, a great deal that is obscure may without any sacrifice of the truth, and even on the broad principles of law and justice, be decided in favour of this unfortunate and once highly prosperous body of men. We cannot help seeing all along that the good faith and impartiality of the prosecution were tainted. Philip usurps the rôle and becomes the prosecutor or rather the persecutor of a body of men, whose actions as members of a religious order should have been judged by the Pope alone in his ecclesiastical courts. Philip hated the Templars because they had refused to enrol him as a member of their Order, because they would not sign his appeal against Pope Boniface VIII, because he wanted their riches to enable him to prosecute his war against Flanders, and because they had stood out with the people to prevent his proposed debasement of the coinage. Admittedly, Clement was on very intimate terms with him, and no doubt owed his elevation to the



Papacy then established at Avignon to the influence of the French King.

The Templars being a religious order, and as such subject only to the jurisdiction of the Pope, were illegally arrested and their goods illegally confiscated. The process which brought about their imprisonment was bad, the natural order of things being reversed—they were first arrested and then charged. So much for the character and procedure of the prosecution ; now for the process and the witnesses. Unfortunate, indeed, would be the lot of any one of us if he were liable to be thrown into prison on the bare testimony of two abandoned and profligate men already lying in gaol, and even under sentence of death. Yet in this case these men were eagerly sought after, implicitly believed, and immediately and without farther ado released from prison and pardoned ; moreover, it must be further noticed that not one of the accused Knights was given an opportunity of confronting these worthless witnesses or of subjecting them to the legitimate and necessary process of cross-examination. These witnesses for the prosecution mysteriously disappear from a scene in which they should have acted a leading and a very principal part. We submit, therefore, that the legal process from its inception was bad for ‘*quod de jure ab initio non subsistit, in tractu temporis non firmetur.*’

The prosecution relied on criminals as their chief witnesses, and never consented to allow these criminals to be produced and examined in open court. It further seems curious that the Templars, men well acquainted with the ways of the world, as many of them must have been, should have themselves condemned these informers (or, at any rate, one of them) to prison for immorality and heresy, if indeed the consciences of the Grand Master and the priors in the Order were deeply sullied and tainted with the same sins and in a grosser and a more abominable degree. It is also worthy of remark that in other countries than France, viz., in England, Germany, Italy, and Spain, where the Knights were subject to no torture, they were unanimously acquitted of all the graver and more

abominable charges brought against them. No! let us be just, these men all belonging to the highest grades of society may have been imprudent, and like other religious orders relaxed in discipline, and there may have been among them individual members guilty of worldliness, drunkenness—the proverb has come down to us, ‘*boire comme un Templier*’—and impurity, but we cannot allow that on the worthless evidence of a brace of criminal informers the history of the whole Order should be shrouded and steeped in vice and iniquity; we are therefore entitled, and justly so, to give them the benefit of the Scotch verdict ‘non-proven,’ or the ‘non placet’ of the House of Lords.

One word more. Has the Order of Templars any corporate existence now? As a religious order of the Church, certainly not; though there is no doubt that successors to Molay were regularly appointed for some considerable time after his downfall, and that in England and Scotland representatives of the Order lingered on and directed the affairs of their English-speaking brethren from prison. But this state of affairs could not continue long, and the end was coming fast. Persecuted by the civil power and anathematized by the Church, the Order was bound, sooner or later, to seal the end of its own existence and to sign its death warrant.

H. A. CROSSE.

# Notes and Queries

## THEOLOGY

### THE INSTANT OF DEATH

REV. DEAR SIR,—As the question, When does death supervene? is being much discussed at present, and has an important bearing on the administration of Extreme Unction, I shall feel much obliged if you will kindly state what should be done in case of a person who, to all external appearance, is dead.

SACERDOS.

The importance of the question raised by our correspondent is evident, since the eternal salvation of many souls depends on the exact moment of death. When we remember that, leaving aside the case of martyrdom, baptism is absolutely necessary for the salvation of children who have not yet reached the use of reason, and also that sacramental efficacy is required for those adults who are in the state of mortal sin, and who have only imperfect contrition, we can realise the vast importance of knowing how long after life has *apparently* ceased the necessary sacraments can be conditionally administered. If the dying person can hold converse with the priest, or even if he, though unconscious, still clearly lives, the duty of the priest presents no difficulty which we need delay to consider. But what is his duty when all external appearances of life have disappeared?

That latent life remains for some time is now the opinion of medical science; how long it remains no one can definitely tell. There is a period beyond which latent life does not continue, but it is impossible to point out the exact moment within that period when life finally ebbs away. It is evidently the duty of the priest to conditionally confer the appropriate sacraments until it is certain that death has supervened.



In regard to a newly-born foetus it is held generally by medical experts that death is not certain till putrefaction, not in its incipient but in its somewhat advanced stages, has appeared. Cases have been known when, after many hours, even after a day or two, infants that were left for dead revived.

It is more difficult to determine the time when death has certainly taken place in the case of adults. Death is a gradual process, and, undoubtedly, life may remain for a more or less lengthened period after its external appearances have ceased. Latent life, according to expert testimony, remains much longer in the case of those who are stricken down suddenly than in the case of those whose death follows a lingering illness, when the constant waste which has already taken place quenches the vital spark at a comparatively early time. Yet life often remains, even in such cases, for more than half an hour.

Whether death is sudden or arises from protracted sickness, it is not certain, even in adults, till putrefaction has appeared in its advanced stages.

The apparent cessation of respiration and of the beating of the heart is not a certain sign of death. Doctors generally hold that when the heart has certainly ceased to beat life is extinct, but it is practically impossible to tell when that has occurred ; and, moreover, there are some experts who hold that even after the complete cessation of the heart-beats the soul may still remain to perform the lesser vital functions. It is evident, then, that in this cessation there is no certain sign of death.

Congealed blood cannot be looked on as affording a sure indication of death, because there are some who still live, choleric for instance, and whose blood will not flow when a vein is pierced.

Cadaveric rigidity is generally regarded as a certain sign of death, but it is not always easy for the inexperienced to know when that is present, since rigidity coming on after spasms, asphyxia, etc., is often mistaken for the *rigor mortis* by those who are not experts.

There remains putrefaction, which must be considered

as the only certain sign of death—not the incipient mortification which sometimes takes place in gangrene for example, but the more or less advanced putrefaction which is present usually after 24 or 26 hours have elapsed from the moment when, to all external appearance, death has taken place.

In proof of these statements we refer our readers to the many authorities which are quoted by Antonelli : *Medicina Pastoralis*, pp. 255-282 ; Sanford : *Pastoral Medicine*, Appendix, pp. 223-235 ; Ferreres, in *American Ecclesiastical Review*, August, 1905-January, 1906. Father Ferreres asked the Catholic Medical Society 'Academia de los Santos Cosme y Damián' of Barcelona to express an opinion on the differences between real and apparent death. For our purpose it will be sufficient if we quote some of the conclusions at which the Academy of SS. Cosmas and Damian arrived :—

Resolved 7.—The opinion of Brouardel, which maintains that we possess no sign, or combination of signs, to determine with scientific certitude the moment of death, is correct.

Resolved 10.—The so-called cadaveric rigor commences at a time more or less removed from the instant of what is commonly called death, as its appearance is influenced by the disease or lesions that caused death, by the surrounding temperature, etc. A statistic study by Niederkorn has shown that in two-thirds of the cases examined rigidity set in from two to six hours after the so-called instant of death ; after twenty-five hours it is completely established, and after thirty-six or forty-eight hours it disappears.

Resolved 11.—Before the appearance of putrefaction, no indication or combination of indications exists that will establish with absolute certainty the presence of death.

Resolved 13.—The greenish hue of the abdomen, which as a rule appears as the initial mark of mortification, presents itself more or less promptly, according to the medium surrounding the body, and the external temperature, and in the case of newly-born infants, according to their actual previous breathing capacity.

Resolved 14.—Generally, after twenty-four or twenty-six hours have elapsed from the so-called moment of death the signs of mortification become unmistakable, and putrefactions appear more quickly during the summer.<sup>1</sup>

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<sup>1</sup> *American Ecclesiastical Review*, Nov. 1905, p. 491.

The practical conclusion to be drawn from what has been said is that both in the case of newly-born infants and in that of adults who are apparently dead, the Sacraments ought to be conferred conditionally till advanced putrefaction has set in. Conditional absolution can always be given to baptized adults without scandal. As for Baptism of children and unbaptized adults, and Extreme Unction of baptized adults, there sometimes arises a danger of bringing religious rites into contempt, since people who are present may be in complete ignorance of the medical opinions which warrant the administration of the Sacraments in the circumstances. This danger can be averted generally by a few words of explanation at the time, and by the instructions which a priest gives when, on Sundays and Holidays, he teaches his flock the doctrine of the Sacraments which Christ left for the salvation of men.

J. M. HARTY.

## LITURGY

### WHETHER PROPHECIES MAY BE CURTAILED ON HOLY SATURDAY?

REV. DEAR SIR,—In your opinion would it be right or justifiable to omit the Prophecies on Holy Saturday for the sake of making the ceremonies shorter, less tedious, and more attractive; in churches where the ceremonies are gone through by one priest, without sacred ministers? What about saying only a few of the prophecies, or, *e.g.*, part of each prophecy? Would you approve of, or think either justifiable or commendable for reasons given above?

ONE INTERESTED.

We do not think our correspondent would be justified in omitting any part of the Prophecies on Holy Saturday for the reasons stated. The *Memoriale Rituum*, which was drawn up by Benedict XIII to meet the precise circumstances contemplated in this query, represents the low water mark in the direction of curtailing, or abbreviating the ceremonies of such functions as that of Holy Saturday.



If what the *Memoriale* prescribes is not possible, then the ceremony had better be omitted altogether. Now the reading of the Prophecies, and of the *Orationes* and *Tractus*, is distinctly enjoined. Moreover, the Congregation of Rites decided that in a Solemn Mass the Prophecies must be chanted in their entirety. It was customary in some places for the chanters to stop as soon as the celebrant had finished. This practice was condemned.<sup>1</sup> This decision, to our mind, would afford an *a fortiori* argument against the practice suggested by our correspondent.

UNITY OF PRAYER IN A LOW MASS DE REQUIEM ON  
ANNIVERSARIES

REV. DEAR SIR,—In the April number of the I. E. RECORD it is stated that 'if a *missa lecta* is permitted by the current rite only one prayer is recited' on anniversaries whether in the strict or wide sense of the word. On the point my difficulty is that that rule seems to be against the rather recent decree according to which the *first* prayer must be *pro uno, vel una defuncta*, two more prayers, at least, to follow. That is to say, many Masses for anniversaries, in the wide sense of the word, are asked; in fact, perhaps, most of the Masses we receive are asked on such occasions. I believe the practice is to say at least three prayers.

W. O'R.

The occasions, on which the Masses mentioned by our correspondent are requested by the friends of deceased persons, are not *anniversaria late sumpta* in the liturgical sense of this phrase. '*Anniversaria late sumpta vocantur illae missae de Requiem, quae celebrari solent a Religiosis communitatibus a Canonicorum Collegiis, a confraternitatibus aut ab aliis quibuscumque piis sodalitatibus, pro confratribus defunctis, semel in anno, die fixo vel mobili ad libitum, etiamsi iste non sit dies anniversariis ab obitu.*'<sup>2</sup> It is only, of course, Solemn Requiem Masses that enjoy

<sup>1</sup> S.R.C.D., n. 3104 (d. vig.)

<sup>2</sup> Van Der Stappen, *De Rub. Min.*, d. 363.

the privilege of being said as Anniversaries in this wide sense, on certain days, that would exclude an ordinary *Missa Quotidiana*, but, if the day set aside for the celebration of an anniversary of this kind happened by accident to be one that admitted a *Low Requiem Mass*, then this latter Mass would enjoy the same privilege as the *Solemn Requiem as far as the unity of the prayer is concerned*, provided it was said for the same intention.

P. MORRISROE.

## DOCUMENTS

RESOLUTIONS OF THE CATHOLIC CLERICAL SCHOOL  
MANAGERS' ASSOCIATION

## ANNUAL MEETING OF THE CENTRAL COUNCIL

This meeting was held in Dublin, on Tuesday, June 5th. Present :—Right Rev. Dean Byrne, V.G., P.P., Dungannon ; Very Rev. J. Curry, V.F., P.P., St. Mary's, Drogheda ; Right Rev. Mgr. O'Farrell, V.G., P.P., Ardagh ; Rev. P. Keown, Adm., Monaghan ; Very Rev. T. O'Donnell, P.P., Antrim ; Very Rev. D. Mallon, P.P., Warrenpoint ; Very Rev. P. Finnegan, Vic. Cap., Ballyconnell ; Right Rev. Mgr. Murphy, D.D., V.G., P.P., Maryborough ; Very Rev. Canon O'Hea, P.P., Ballybrack ; Very Rev. Canon Phelan, V.F., P.P., Slieverue ; Very Rev. Canon Whitty, P.P., Lady's Island ; Right Rev. Dean Keller, V.G., P.P., Youghal ; Right Rev. Mgr. Hallinan, V.G., P.P., Newcastle ; Right Rev. Mgr. O'Leary, V.F., P.P., Clonakilty ; Very Rev. Dean Shinkwin, V.G., P.P., St. Patrick's, Cork ; Very Rev. Canon Scanlon, V.G., P.P., Birr ; Very Rev. Canon Flynn, P.P., Ballybricken ; Very Rev. J. J. Duan, V.F., P.P., Murroe ; Very Rev. Dean Barrett, V.G., P.P., Headfort ; Very Rev. Father Corcoran, P.P., Portumna ; Right Rev. Mgr. O'Hara, V.F., P.P., Crossmolina.

Apologies for unavoidable absence were received from :—Right Rev. Mgr. M'Glynn, V.G., P.P., Stranorlar ; Very Rev. J. Doherty, P.P., Carndonagh ; Dean Carmody, V.G., P.P., Tralee ; Mgr. Kelly, V.G., P.P., Athlone ; and Mgr. Fahy, V.G., P.P., Gort.

The above, together with Very Rev. Dean Stanton, P.P., Swinford (Achonry), constitute the entire Central Council, as elected by the Provincial Councils for the next three years.

At the commencement of the meeting, Dean Byrne was proposed and seconded as Chairman for the next three years, but he refusing to allow himself to be elected, Mgr. Keller was appointed Chairman for that period.

Dean Keller accordingly took the chair, and, in returning thanks for being appointed, expressed the satisfaction he felt at



seeing the Catholic Clerical Managers of the National Schools of Ireland united in an association for the defence of denominational teaching and the advancement of Primary Education.

It being regretfully announced that Mgr. O'Donnell had resigned the treasurership, and had ceased to be a member of the Central Council, Canon O'Hea was unanimously elected Treasurer for three years. Father Curry was also unanimously elected Hon. Secretary for the same period. It was then resolved that there be an Assistant Treasurer and an Assistant Secretary, and Mgr. Murphy and Father Duan were unanimously elected to these positions respectively.

It was ordered that the following be added to the Rules of the Association:—

'That it shall be the duty of the Secretary or, in his default, of the Assistant Secretary, to convene the annual meeting, at which he ceases to hold office, as well as the other annual meetings of the Central Council.'

'That it shall be the duty of the Provincial Secretaries to convene similarly the Provincial Councils, and of the Diocesan Secretaries to convene similarly the Diocesan Councils.'

The Council then decided by a majority of votes that, with the permission of the Bishops, 'the constitution of the Central Council be so altered that the Provincial Secretaries be ex-officio members of the Central Council.'

#### FEMALE ASSISTANT TEACHERS.—STRUCTURAL ALTERATIONS.

After discussion on the question of Female Assistants, and on that of the structural alterations that are being recommended all over the country by Inspectors by direction of the Board of National Education, it was unanimously resolved:—

'That we object to the appointment of female assistant teachers in boys' schools under masters, and recommend Managers not to appoint any. That we urge on the Commissioners to permit that, instead, junior assistant male teachers, with suitable salaries, be appointed in boys' schools with averages of between 35 and 50 pupils.'

The circulars recently issued by Inspectors urging internal alterations in school buildings, or additions to schools, with the object of providing separate class-rooms, were then discussed, and the Council decided that the question was one for individual managers.

## OTHER RESOLUTIONS UNANIMOUSLY ADOPTED.

## I.

(a) 'That we have followed with very great interest and pleasure the action and speeches of Mr. John Redmond and the Irish Parliamentary Party and Catholic Members of Parliament for Irish constituencies on the English Education Question. We rejoice to see them proving themselves so sound and determined on it, and we trust their efforts will result in protecting the Catholic youth of England from losing their Catholic schools and from being deprived of Catholic teachers. We feel that the speeches of the Members of Parliament we refer to, furnish the Catholic Managers and people of Ireland with satisfactory assurances that such guarantees for Catholic education as exist in the present system of Primary Education in Ireland, will have staunch upholders should an attack, in any future attempt at legislation, be made upon them.

(b) 'That a copy of this resolution be forwarded to Mr. John Redmond, as the Chairman of the Irish Parliamentary Party, and to each of the other Members of Parliament to whom it applies—*i.e.*, all Irish Nationalist Members of Parliament.'

## II.

'That in view of the lamentable exodus of some of the best and most efficient young teachers from our National Schools to England and Scotland, we demand that the payment of Irish teachers be raised to the standard upon which the salaries of English and Scotch teachers are regulated.'

## III.

'That in the interests of education, as well as for the purpose of reviving and perpetuating the National Language, we reiterate our demand that a reasonable time be given in all National Schools for the teaching of Irish within the official school hours to all classes of pupils; and we are deeply disappointed by the proposed wretched remuneration promised by the Chief Secretary for Ireland.'

## IV.

'That, as a new Government has recently come into office, our Secretary be directed to bring under the notice of the Chief Secretary to the Lord Lieutenant of Ireland the profound and widespread dissatisfaction that exists amongst the Catholic Clerical School Managers at the continuance in office of Dr. Starkie, Resident Commissioner, who unwarrantably slandered us in a public address delivered in Belfast in 1903, by the aid of garbled and distorted official documents, not then, nor for months after, available by the public. In that address he sneered at our exertions to erect and adorn our churches, and almost avowed

his desire to deprive us of our position and powers as school managers. His conduct, unrepented of, makes impossible the existence of such good-will and cordial feeling as the interests of education require between the virtual head of the Education Department and the managers of the vast majority of the schools of Ireland.'

## V.

'That our Secretary be also directed to bring under the notice of the Chief Secretary the persistence of the Board of Education in maintaining 127 (b), and the other Amalgamating Rules of the New Code, to the destruction of innumerable male schools in the rural districts of the country, and in spite of the remonstrance of almost all the school managers and teachers of Ireland and of a majority of the Catholic Commissioners of National Education.'

## VI.

'We protest against the extravagant grants given for the Model Schools and for the house of residence connected with Marlborough Street Training College. We urge upon our M.P.'s to insist on justice being done to the Training Colleges of Belfast and Limerick, and until that is effected we request them to block the unpaid balance of the lavish sums promised for the erection of the residence for teachers in connection with the Marlborough Street Training College.'

## VII.

'We call for equitable financial treatment for the National Schools of Ireland, and we ask the Government to apply to primary education the unexpended portion of the Development Grant.'

## VIII.

'That it is expedient that a deputation from the Central Council of our Association wait upon the Chief Secretary to put before him our views on important matters in connection with primary education, particularly the financial aspect of the question, and that a committee be appointed to arrange for an interview as soon as convenient. That Monsignor Keller, Monsignor Byrne, Monsignor Murphy, Monsignor Kelly, Monsignor O'Halloran, Canon O'Hea, and Father Curry be appointed to constitute this committee.'

## IX.

'That we welcome the journal, *Our Schools*, an Irish school journal started for the express purpose of maintaining denominational teaching in the primary schools in Ireland; and we trust priests, Catholic teachers, and other educationalists will give it their support as long as it remains faithful to the principles enunciated in its prospectus.'



## X.

'That the Secretary be directed to ask Mr. J. Redmond and the other Nationalist M.P.'s to raise the question of Dr. Starkie's retention and of the amalgamation of Schools on the Estimates, or other suitable opportunities, and that we urge our M.P.'s in our several localities to attend on the occasions and to support Mr. Redmond.'

## XI.

'That the Secretary be directed to request the Board of National Education to order that the Inspectors give notice of their annual examinations to the Managers that they may be present, or duly represented.'

A cordial vote of thanks to the Chairman brought the meeting to a close.

The members of the committee appointed to interview the Chief Secretary are to forward to Father Curry, on paper, their views of the matters to be laid before Mr. Bryce.

**ST. FRANCIS XAVIER, PATRON OF THE PROPAGATION  
OF THE FAITH**

BREVE QUO OPERI PROPAGATIONIS FIDEI PATRONUS CAELESTIS  
DATUR S. FRANCISCUS XAVERIUS HUIUSQUE SOLEMNE AD  
RITUM DUPLICEM MAIOREM EVEHITUR  
PIVS PP. X

AD PERPETVAM REI MEMORIAM

In Apostolicum sublecti munus, atque in ipso christiani sacerdotii vertice divinae clementiae dono collocati, longe maiorem profecto sollicitudinem sustinendam suscepimus, quam quae Romani vigilantia gregis contineatur. Excessurus enim e terris Christus Apostolos iussit, et in his Petrum praecipue, quem non modo dignitate, sed etiam caelestis gloriae studio praelucere ceteris voluit, gentes edocere universas, salubremque doctrinae novae praedicationem ad remotissimas quasque aut immanissimas orbis partes afferre. Porro divinis praeceptis obsequentes Decessorumque Nostrorum clarissima exempla sectantes, nihil esse magis officio Nostro consentaneum arbitramur, quam ut, si quae ad patefaciendum Evangelii lumen atque ad proferendos Ecclesiae terminos videantur conducere, iis voluntatem omnem gratiamque impertiamus. Inter haec autem utilitate atque overa praestat opus illud, summa laude dignum, quod a *Fidei propagatione*, nobile nomen accepit. Huius origo operis divino plane instinctu in medios homines

profecta videtur. Nam fidelis Ecclesiae populus, quum non in praedicanda Christi doctrina haberet sibi demandatam provinciam, consultum Dei providentia est ut stipe ac subsidiis Evangelii praecones iuaret. Suasit hac de causa caritas, qua in Redemptorem Christum optimorum hominum pectora urgebantur, fideles ex omni gente ac natione coalescere in unum, conferre ex opibus aliquid in expeditiones sacras submittendum, sociata etiam prece administris sacrorum succurrere, atque ita id assequi quod votorum summa esset, divini nempe regni in terris incrementum. Compertum autem apud omnes est id genus sodalitatem praeclare de propaganda christiana fide meruisse. Quod enim suppeteret unde catholicae doctrinae nuntii ad dissita ac barbara loca contenderent, beneficia illuc Religionis nostrae humanique cultus allaturi, tam nobilis coetus tribui largitati debet. Hinc initia salutis innumeris populis parta; hinc fructus animarum comparati tanti, quantos nemo aestimet rite, nisi qui effusi per Christum sanguinis virtutem pernorit, hinc, contra quam expectari a disiunctis hominum viribus posset, Evangelii evulgadi nlegi mire obtemperatum. Haec Nobiscum sodalitatis promerita reputantes, nullo non tempore sensimus in coetum insignem Nos studio ferri, nec vero illi pro tenui adiumenti parte defuimus, maiora tamen animo spectantes, si facultas, Deo propitio, daretur, Iam quoniam id Nobis Omnipotentis Dei benignitas dedit, ut ex hac Petri Cathedra spiritualia fidelibus commoda dispertire possemus, praetermittere nolumus, ut quem supra laudavimus coetum peculiari quodam benevolentiae argumento honestemus. Quae cum ita sint, omnes et singulos, quibus Nostrae hae Literae favent, a quibusvis, excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris, et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes, et absolutos fore censentes, Auctoritate Nostra Apostolica, praesentium vi, ut cum externis Sodalitatis praesidiis tutela quoque et gratia de superis congruat, Sanctum Franciscum Xavierum caelestem eidem Patronum eligimus, damus, eique volumus omnes honorificentias tribui caelestibus Patronis, competentes; huiusque diem festum, ut ad amplificandam ipsius celebritatem humanae quoque observantiae ampliorisque liturgiae accessio ne desit. Apostolica similiter Nostra Auctoritate per praesentes ad ritum Duplicem Maiorem, servatis rubricis, apud universam Ecclesiam provehimus. Est huic Caeliti cum Opere *Fidei Propagandae*

ratio quaedam singularis et propria. Etenim cum vitam Franciscus ageret, tanto animum studio talique cum eventu ad imbuendos christiana veritate populos appulit, ut instrumentum Numinis electum in eo reviviscere non secus atque in ipsis Apostolis videretur. Quapropter spes Nos bona tenet, coetum hunc nobilissimum maiora in dies incrementa, deprecatore Francisco, fore suscepturum, atque etiam ubertate fructuum, numero Sodalium omniumque, qui stipem conferant liberalitate ac diligentia eo deventurum brevi, ut hanc eminentem atque apparentem rem praestet, sicut a Christo est Ecclesia condita, in qua salus credenti omni paretur, ita *Sodalitatem Fidei Propagandae* esse divino consilio excitatam, ut nondum credenti Evangelii lumen affulgeat. Quam quidem ad rem multum procul dubio proficient Catholicorum voluntates, etsi disiuncte ac privatim liberales se praebebunt ad munera: verum nihil erit ad utilitatem praestantius quam si decuriati Catholici viri conferant quemadmodum est prudentia summa provisum. Scilicet quae minus inter se vires cohaerent, minus valent ad causam; valent vero quamplurimum coniuncta et colligata ordine studia. Illas recte facere dicemus, ista etiam rite. Servator autem et instaurator humani generis Christus, cuius sanctissimo propagando nomini coetus incumbit, tegat gratia praesidioque opus: qui enim non auro vel argento, sed pretioso Filii Dei sanguine redempti vivimus, divinam imprimis spem contendere cum magna prece debemus. Haec mandamus, praecipimus, decernentes praesentes Litteras firmas, validas, efficaces existere et fore, suoque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit in ominibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae. Non obstantibus Constitutionibus, et Ordinationibus Apostolicis, ceterisque contrariis quibuscumque.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die XXV Martii MDCCCIV, Pontificatus Nostri anno primo.

A. Card. MACCHI.



**CAN A CLERIC SUPPLY THE PLACE OF SUB-DEACON  
OR CHAPLAIN?**

**DECRETUM.**

**DE CLERICO, LOCO SUBDIACONI VEL CAPPELLANI, IN MISSA  
MINISTRANTE**

Quum nonnulla dubia huic Sacrorum Rituum Congregationi proposita fuerint circa servitium Clerici, qui aliquando vel loco Subdiaconi in Missa solemni, vel loco Cappellani in Missa ab Episcopo vel ab alio Praelato lecta, vel etiam in Missa cantata absque Ministris inserviat, eadem Sacra Congregatio, audito voto Commissionis Liturgicae, ut dubia ipsa omnino diluantur haec statuenda et in posterum observanda decrevit :

1. Clericus ad munus Subdiaconi obeundum in Missa solemni, nunquam deputetur, nisi adsit rationabilis causa et in minoribus ordinibus sit constitutus aut saltem sacra tonsura initiatus.

2. Clericus pro Subdiacono inserviens, alba super amictu, cingulo et tunica absque manipulo sit indutus, atque omnia, quae ad Subdiaconum ex Rubricis spectant, rite expleat hisce tamen exceptis : (a) aquam ante Offertorium in calicem non infundat, quod in casu Diaconus praestabit ; (b) calicem ipsum infra actionem nunquam tangat, neque pallam ab eodem removeat aut super eum reponat ; (c) post ablutionem, calicem non abstergat (abstergente ipso Celebrante), sed tantummodo illum componat more solito et velo cooperiat cum bursa et ad mensam deferat.

3. Clericus qui loco Cappellani Episcopo vel Praelato in Missa lecta, aut alio Sacerdoti in Missa solemni sine Ministris inserviat, saltem tonsuratus esse debet, si alius Minister in sacris in promptu non sit.

4. Clericus ipse omnia explere potest quae in Caeremoniali Episcoporum Lib. I, cap. xxix dicuntur, pro Missa ab Episcopo lecta, iis exceptis quae supra n. 2 prohibentur Clerico munus Subdiaconi obeunti. Insuper : (a) calicem ante Offertorium non abstergat ; (b) nec vinum nec aquam in eo infundat ; (c) nec patenam cum hostia, nec calicem Celebranti tradat.

5. Calix pro Missa ab Episcopo vel a Praelato lecta, sicuti et pro Missa cantata sine Ministris, velo et bursa coopertus in abaco statuatur, amoto abusu illum non velatum retinendi et ad altare discoopertum deferendi.

6. Calix ipse post Communionem a Celebrante rite abstersus

a Clerico ministrante suis ornamentis instrui poterit, ac velo et bursa coopertus in abacum deferri.

7. Si vero Clericus sacra non sit tonsura initiatus, poterit quidem ab Episcopo aut a Praelato in Missa lecta uti Minister assumi, sed eo in casu, calix velatus ante Missam, ad altare deferatur, et more solito in medio mensae super corporale statuatur; Clericus vero non tonsuratus ita se gerat ut in Missis a simplici Sacerdote celebratis. Poterit autem ad Missale Celebrantem adistere, folia vertere palmatoriam sustinere; calix autem, ab ipso Celebrante suo tempore abstersus et velatus, ac in medio mensae collocatus, absoluta Missa in Sacristiam deferatur.

Atque ita censuit et servari mandavit. Die 10 Martii 1906.

Super quibus facta postmodum Sanctissimo Domino Nostro Pio Papae X, per infrascriptum Cardinalem Sacrorum Rituum Congregationi Pro-Praefectum fideli relationi, Sanctitas Sua sententiam eiusdem Sacri Consilii in omnibus ratam habuit et adprobavit, quibusvis privilegiis vel consuetudinibus, quae omnino abrogata esse declaravit, aliisque contrariis quibuscumque non obstantibus. Die 14 Martii 1906.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secretarius*.

#### APOSTOLIC LETTERS OF POPE PIUS X DEFINING THE METHOD TO BE OBSERVED IN THE TEACHING OF SCRIPTURE IN SEMINARIES

LITTERAE APOSTOLICAE IN FORMA BREVIS, QUIBUS RATIO STUDIORUM S. SCRIPTURAE IN SEMINARIIS CLERICORUM SERVANDA PRAECIPITUR

PIUS PP. X

AD PERPETUAM REI MEMORIAM.

Quoniam in re biblica tantum est hodie momenti, quantum fortasse nunquam antea, omnino necesse est, adolescentes clericos scientia Scripturarum imbui diligenter; ita nempe, ut non modo vim rationemque et doctrinam Bibliorum habeant ipsi perceptam et cognitam, sed etiam scite probeque possint et in divini verbi ministerio versari, et conscriptos Deo afflante libros ab oppugnationibus horum hominum defendere, qui quidquam divinitus traditum esse negant. Propterea in Litt. Encycl. *Providentissimus* <sup>1</sup> recte decessor Noster illustris edixit:

<sup>1</sup> Cf. *Acta Leonis XIII Pontificis Maximi*, vol. xiii., pp. 326-364.

‘Prima cura sit, ut in sacris Seminariis vel Academiis sic omnino tradantur divinae Litterae quemadmodum et ipsius gravitas disciplinae et temporum necessitas admonent.’ In eamdem autem rem haec Nos, quae magnopere videntur profutura, praescribimus :

I. Sacrae Scripturae praeceptio, in quoque Seminario impertienda, ista complectatur oportet : primum, notiones de inspiratione praecipuas, canonem Bibliorum, textum primigenium potissimasque versiones, leges hermeneuticas ; deinde historiam utriusque Testamenti ; tum singulorum, pro cuiusque gravitate, Librorum analysim et exegsim.

II. Disciplinae biblicae curriculum in totidem annos partiendum est, quot annos debent alumni Ecclesiae intra Seminarii septa commorari ob sacrarum disciplinarum studia : ita ut, horum studiorum, emenso spatio, quisque alumnus id curriculum integrum confecerit.

III. Magisteria Scripturae tradendae ita constituentur, quemadmodum cuiusque Seminarii conditio et facultates ferent : ubique tamen cavebitur, ut alumni copia suppetat eas res percipiendi, quas ignorare sacerdoti non licet.

IV. Quum ex una parte fieri non possit, ut omnium Scripturarum accurata explicatio in schola detur, ex altera necesse sit omnes divinas Litteras sacerdoti esse aliquo pacto cognitae, praeceptoris erit, peculiare et proprios habere tractatus seu *introductiones* in singulos Libros, eorumque historicam auctoritatem, si res postulaverit, asserere, ac analysim tradere : qui tamen aliquanto plus, quam in caeteris, in eis Libris immorabitur ac Librorum partibus, quae graviore sunt.

V. Atque is ad Testamentum vetus quod attinet, fructum capiens ex iis rebus, quas recentiorum investigatio protulerit, seriem actarum rerum, quasque hebraeus populus cum aliis Orientalibus rationes habuit, edisseret ; legem Moysi summatim exponet ; potiora vaticinia explanabit.

VI. Praesertim curabit, ut in alumni intelligentiam et studium Psalmorum, quos divino officio quotidie recitaturi sunt, excitet : nonnullosque Psalmos, exempli causa, interpretando, monstrabit, quemadmodum ipsi alumni, suapte industria, reliquos interpretentur.

VII. Quod vero ad novum Testamentum, presse dilucideque docebit, quatuor Evangelia quas habeant singula proprias tamquam notas, et quomodo authentica esse ostendantur ; item



totius evangelicae historiae complexionem, ac doctrinam in Epistolis ceterisque Libris comprehensam exponet.

VIII. Singularem quandam curam adhibebit in iis illustrandis utriusque Testamenti locis, qui ad fidem moresque christianos pertinent.

IX. Illud semper, maxime vero in novi Testamenti expositione, meminerit : suis se praeceptis conformare eos, qui postea voce et exemplo vitae erudire ad sempiternam salutem populum debeant. Igitur inter docendum commonefacere discipulos studebit, quae sit optima via Evangelii praedicandi : eosque ex occasione diligenter Christi Domini et Apostolorum praescripta alliciet.

X. Alumni, qui meliorem de se spem facient, hebraeo sermone et graeco biblico, atque etiam, quoad eius fieri possit, aliqua alia lingua semitica, ut syriaca aut araba, erunt excolendi. ' Sacrae Scripturae magistris necesse est atque theologos addecet, eas linguas cognitatas habere, quibus libri canonici sunt primitus ab agiographis exarati, easdemque optimum factu erit si colant alumni Ecclesiae, qui praesertim ad academicos theologiae gradus aspirant. Atque etiam curandum, ut omniubus in Academiis de ceteris item antiquis linguis, maxime semiticis, sint magisteria ' (Litt. Encycl. *Providentissimus*).

XI. In Seminariis, quae iure gaudent academicos theologiae gradus conferendi, augeri praelectionum de Sacra Scriptura numerum ; altiusque propterea generales specialesque pertractari quaestiones, ac biblicae vel archeologiae, vel geographiae, vel chronologiae, vel theologiae, itemque historiae exegesis plus temporis studiique tribui oportebit.

XII. Peculiaris diligentia in id insumenda erit, ut secundum leges a Commissione Biblica editas, delecti alumni ad academicos Sacrae Scripturae gradus compareantur : quod quidem ad idoneos divinarum Litterarum magistros Seminariis quaerendos non parum valebit.<sup>1</sup>

XIII. Doctor Sacrae Scripturae tradendae sanctum habebit, numquam a communi doctrina ac Traditione Ecclesiae vel minimum discedere : utique vera scientiae huius incrementa, quaecumque recentiorum sollertia peperit, in rem suam convertet, sed temeraria novatorum commenta negliget : idem eas dumtaxat quaestiones tractandas suscipiet, quarum tractatio ad intelligentiam et defensionem Scripturarum conducat : denique

<sup>1</sup> Cf. *Acta Pontificia*, vol. ii, pp. 201-203.

rationem magisterii sui ad eas normas diriget, prudentiae plenas, quae Litteris Encyclicis *Providentissimus* continentur.

XIV. Alumni autem quod scholae praelectionibus ad hanc assequendam disciplinam deerit, privato labore suppleant oportet. Quum enim particulatim omnem enarrare Scripturam magister prae angustiis temporis non possit, privatim ipsi, certo ad hanc rem constituto spatio in dies singulos, veteris novique Testamenti attentam lectinoem continuabunt; in quo optimum factu erit, breve aliquod abhiberi commentarium, quod opportune obscuriores locos illustret, difficiliore explicet.

XV. Alumni in disciplina biblica, ut in ceteris theologiae, quantum nimirum e scholae praelectionibus profecerint, periculum subeant, antequam ex una in aliam classem promoveri et sacris ordinibus initiari possint.

XVI. Omnibus in Academiis quisque, candidatus ad academicos theologiae gradus quibusdam de Scriptura quaestionibus, ad *introductionem* historicam et criticam, itemque ad exegesis pertinentibus, respondebit; atque experimento probabit, satis se interpretationis gnarum ac hebraei sermonis graecique biblici scientem.

XVII. Hortandi erunt divinarum Litterarum studiosi, ut, praeter interpretes, bonos lectitent auctores, qui de rebus cum hac disciplina coniunctis tractant; ut de historia utriusque Testamenti, de vita Christi Domini, de Apostolorum, de itineribus et peregrinationibus Palestinensibus: ex quibus facile locorum morumque biblicorum notitiam imbibent.

XVIII. Huius rei gratia, dabitur pro facultatibus opera, ut modica conficiatur in quoque Seminario bibliotheca, ubi volumina id genus alumni in promptu sint.

Haec volumus et iubemus, **contrariis** quibusvis non obstantibus.

Datum Romae, apud S. Petrum sub annulo Piscatoris, die XXVII Martii anno MDCCCXVI, Pontificatus Nostri tertio.

A. Card. MACCHI.

## NOTICES OF BOOKS

CATHOLICS AND THE NATIONAL UNIVERSITIES. By the Rev. David Hunter Blair, Bart., O.S.B., M.A. Magd. Coll., Oxon. London: Burns and Oates, 1906. Price 6*d.* net.

THIS is a very interesting pamphlet. There is nobody in Great Britain better qualified than Sir David Hunter Blair to give an opinion on the success or failure of the experiment recently made by English Catholics in deciding to go to the English Universities. It must be borne in mind, however, that the circumstances are very different in England from those of this country. Catholics in England are a very small minority of the population, and could hardly expect that they could obtain from the State a special University for themselves. In Ireland Catholics are the vast majority. In England the spirit of the Universities is very far indeed from being as narrow and as hostile to Catholicism as that of the Universities of this country. And yet Father Blair is not so very enthusiastic about the results in England. Here, for instance, is what he has to say on the study of philosophy at Oxford:—

‘I should like to say a few words on the philosophical side of our Greats, or *Literae Humaniores* school at Oxford, high honours in which are deemed a greater distinction than in any other, and which naturally attracts the most brilliant and promising of our students, Catholic and well as non-Catholic. If I may formulate a conclusion before adducing reasons, here it is. I consider it would be a grave responsibility to advise a Catholic youth to take this school at Oxford, unless he had either already studied philosophy from a Catholic standpoint, or had some one at Oxford to refer to who knows both points of view. The teaching of philosophy at Oxford is not so much anti-religious, as it is inclined to suggest that a man may and can with advantage dispense with religion. Quite apart from the question of their truth or falsity, the Oxford philosophical tenets are presented to students, with all the accessories of culture and learning brought to bear on them and adorn them and illustrate them, totally independent of any supernatural sanction; and hence the tendency is to lead students to think that there is no need of religion, that it need not be taken into



account. The point of view of the Catholic philosopher is not so much opposed as entirely neglected. What is then the danger to a Catholic youth sitting at the feet of these Oxford philosophers? Obviously, that he may learn to do without religion in practice as well as in theory; that religion may cease to occupy the all-important place, to have the vital hold upon him, that it has had all his life hitherto. A man might, and indeed does, go through the whole course of philosophy as taught at Oxford without ever realizing that the scholastics have (as an historical fact) taken Aristotelianism and given an exposition of it in the phraseology of dogmatic religion; that is, have given a metaphysical substructure to revealed truths. Of course he might find this out from his own reflection and reading, but it would be independent of, I may say in spite of, his tutors and his lectures; the fact that philosophy may subserve revealed religion is left entirely to his own devices to discover. Herein, it seems to me, is the risk of advising or encouraging an inexperienced young Catholic—to whom the Oxford philosophy is the only philosophy of which he has ever known anything, or will ever know anything—to read for this particular school.

On the study of history at Oxford here is what he says:—

‘It has been said, and said, I think, too lightly, that a Catholic youth will naturally discount the anti-Catholic bias which from time to time peeps out in the historical lectures which he hears, and that no impression saving a passing sense of irritation or discomfort is made on his mind by such statements (to cite only two which were repeated to me within the last few weeks) as that ‘the Pope would have been willing to grant Henry VIII any number of divorces had it not been for the influence of Charles V,’ or (this was in a lecture on the Natural Law) ‘that all must admit Newman’s desertion of the Church of England to have been an act of deplorable moral weakness.’ I dissent from the comfortable theory that the Catholic student ‘discounts’ such statements as these, made *ex cathedra* by men whose views and teaching he is accustomed to respect and to accept. They may be and sometimes are a real σκάνδαλον to him—a real stumbling-block in his path; and it is because he is liable to encounter such stumbling-blocks that I have maintained that he should be fortified in the way I have indicated before entering on the study of history as it is taught at Oxford.’

On the moral dangers of the University the author is no less emphatic. In comparison with the atmosphere to which a Catholic is accustomed the change is very marked:—

‘A different and a lower standard of morals, a widespread

indifference to religion, both among his companions and frequently among his tutors and teachers, that is often indistinguishable from professed agnosticism, a systematic self-indulgence and absolute contempt of the ascetic spirit which the Catholic religion has taught him is inseparable from the practice of true Christianity, an exaggerated admiration of physical powers and athletic achievement—a tendency towards what I may call sentimental æstheticism—these are only some of the pitfalls and quicksands which open before the feet of the newly-emancipated freshman as he starts on his University course, and which constitute a real moral risk to the young Catholic coming straight from a Catholic school or a Catholic home'

Of course Sir David Hunter Blair lays stress on the helps and safeguards that have been devised to minimise these dangers ; and on the whole he considers that so far the experiment has been justified by its results. The results, however, have not yet been tested by any very severe trial. We can only look on with interest and hope that the trial when it comes will be withstood.

J. F. H.

SELF-KNOWLEDGE AND SELF-DISCIPLINE. By B. W. Maturin, formerly of Cowley St. John, Oxford. Longmans, Green & Co., 1905. Price 5s. net.

THE author of this volume is, we understand, a priest and convert, already well known as a pleasing and popular writer on spiritual and ascetic subjects. The present collection of contributions forms a most readable and valuable book. The chapters indicated in its title are developed in seven subsequent ones : 'The Seat of the Conflict,' 'The Discipline of the Will,—of the Mind,—of the Affections,—of the Body,' 'Mortification and the Supernatural Life,' and 'The Law a Preparation for the Revelation of Love.'

The whole is intended as a help to the spiritual life : and although of 'spiritual books' there is, perhaps, a superabundance, we extend a sincere welcome to this one ; for we think it is no ordinary one, and we expect it will meet with a wide appreciation from a large class of readers. We may recommend it to ecclesiastical students, to the clergy, to religious of both sexes, and to all educated lay people, who may need light and consolation in religious difficulties ; not that these classes should

not esteem and profit by the *Lives of the Saints* as much as, or more than, the ordinary faithful. They can and ought : example is better than precept for all alike ; and *good* lives of saints, which are happily multiplying, form the best spiritual reading for all.

But the classes just referred to will surely appreciate and profit by the theory of the spiritual life set forth scientifically and in the abstract, though with abundance of illustration and much individual feeling and sympathy by Father Maturin. The author's style is singularly pure and easy, his language is simple and well-chosen ; and he speaks about those most serious and all-absorbing realities of the soul's relations to its Creator, in a tone so familiar and confiding, so full of feeling and earnestness, that his pages have all the interest of a good novel, with the crowning charm and fascination that they speak not fiction but truth,—truth, great, deep, and vital. He leads you into the depths of the soul's religious experiences : and you feel as you move along that your guide is bringing you into contact with the inner life of a St. Paul or a St. John only through a revelation of his own personal intercourse with them in long-continued study and prayer and meditation. Will that inner revelation, that deep psychological insight and analysis, that self-examination in presence of Christ, our personal ideal, be understood by all, or only by those who have themselves ' tasted and seen ' ? By all, we think ; for it is made clear and simple ; and, though soul differs from soul, there is a wide common ground of spiritual experience which binds all together in the kinship of a common Christian sympathy and love.

The fundamental truths and principles that ought to direct our spiritual progress are here set forth with a freshness and suggestiveness that is striking and agreeable : the nature of moral evil, the scope and aim of mortification, the ' two laws ' in our ' members,' the relations of knowledge to virtue, of ignorance to vice, etc.

If we are all bound to advance in virtue we all need to look inwards and upwards from time to time, to take our bearings, to correct false steps and wanderings : a little quiet reflection on the contents of *Self-Knowledge and Self-Discipline* cannot fail to be of very material assistance to us in the discharge of this duty.



ATLAS SCRIPTURAE SACRAE. Freiburg in Breisgau :  
Herder. 1906.

THIS is the second edition of Dr. Reiss's well-known work brought up to date by Dr. Ruecker. It is admirably adapted for use either in private or in class. Names of places according to the Vulgate are printed in Roman type : the native Assyrian, Arabian, etc., in cursive. An index to the maps which occupies nineteen pages contains every name that Biblical students are likely to want. The ten maps are well coloured, and not overcrowded. In particular, Tabula V., the map of Assyria and Babylonia containing also insets of Ninive and Babylon (*i.e.* Borsippa, Birs-Nimrud, etc.), will be found of great utility. It is a pleasure to see that Dr. Ruecker keeps to the traditional site of Sion. But large plans of Solomon's and of Herod's Temples should have been added, and it would have been better to indicate each of St. Paul's journeys by a line of a different colour. As regards villages mentioned in Scripture, the site of which is at the present day a matter of discussion, the following instance will show how Dr. Ruecker judges. Emmaus he has no doubt about identifying with El-Kubeibe. This is, we may remark, Baedeker's opinion, but not that of Heidet (*Dict. de la Bible*, Vigouroux), nor of Conder (*Dict. of the Bible*, Clark), both of these authorities preferring to leave the location of Emmaus an open question. A great deal of course depends here on the opinion we form about the value respectively of the variants in St. Luke's narrative ('Sixty stadia,' 'A hundred and sixty stadia'). Dr. Ruecker was obviously not obliged to mention this, but it is evident that as regards the question in textual criticism he would side with Conder and Lagrange, and depart from Tischendorf.

R. W.

TEACHER'S HANDBOOK TO BIBLE HISTORY. By the Rev.  
A. Urban. New York : Joseph F. Wagner. Price \$1.50.

AN excellent manual of Bible History suited to teacher and student alike. At a time like this, when the Higher Criticism has thrown a secular halo around the Bible, and when we are, in consequence, tempted to forget the primary purpose for which the sacred narrative was written, it is useful to turn to a book in which the critical position is entirely ignored and the

religious aspect dwelt on as it should be. The volume before us is one of the kind. It is intended for the pulpit rather than the study. Under the heads 'Preparation,' 'Narration,' 'Explanation,' and 'Moral Application,' the story is told again, in a style of simple eloquence, and the old, old lessons, that have been the comfort of the world for centuries, impressed again on mind and heart.

As a manual for the priest in the pulpit, or the teacher in the school, or the pious reader in his private devotion, the volume cannot be too highly recommended. In preparation for a sermon on any incident of Bible history no better authority can be consulted.

M. J. O'D.

PROBABILISMUS VINDICATUS. Fr. Lehmkuhl, S.J. Freiburg in Breisgau : Herder. 1906.

ANY work from the illustrious author's pen will be read with attention, and particularly one on so important a subject as the respective merits of probabilism and equiprobabilism. St. Alphonsus is justly regarded as the great exponent of the latter system. His position is evident in the fifth and subsequent editions of his *Theologia Moralís*. (See the Editor's Preface first vol., page xix. ff. of the new edition, Rome, 1905 ; an edition which it would be hard to praise too much.) The saint was then able to say, *Tandem systema meum statui*, whereas in some earlier works he had been uncertain, and had repeatedly stated that he prescinded from the question of probabilism. However, even then some persons called him a probabilist, and this 'accusation' led to the following explicit declaration on his part : 'Taluni mi tacciano, dicendo ch'io sono probabilista. Io di nuovo mi dichiaro in questa breve operetta ch'io non sono probabilista, ne seguito il probabilismo, anzi lo riprovo' (Dichiarazione del sistema). And during the exhaustive examination of his works, which preceded the decree making him a Doctor of the Church, it was proved once more that equiprobabilism was his genuine system. 'Sanctus Auctor, ab anno 1762, systema aequiprobabilismi adeo aperte, dilucide, constanterque propagavit, ut omne rationabile dubium hac de re excludatur ; quod et amplissimus Censor concedit.' What satisfied the Promotor Fidei may well be considered sufficient proof.

But the erroneous notion still found defenders, and the controversy about the teaching of St. Alphonsus was revived four years ago between the then Rector of Freiburg University, P. Mandonnet, O.P., and P. Brucker, S.J., the distinguished contributor to the *Etudes Religieuses*. During the discussion, Père Brucker received from the Holy Office, and published for the first time, the authentic text of the Decree of that Congregation regarding Probabilism, 26th June, 1680, which Innocent XI. confirmed. Soon afterwards F. Arendt, S.J., wrote an article on the Decree, and the learned Redemptorists, Ter Haar and Wouters, replied in pamphlets. So far they seem to have the better of it, and it seems that while Lehmkuhl's contribution is interesting, it does not alter the balance in favour of probabilism.

C. J. N.

DE INSPIRATIONE S. SCRIPTURAE. Fr. C. Pesch, S.J.  
Freiburg in Breisgau: Herder. 1906.

THERE is no need to dwell on this truth, that whatever regards the word of God is of supreme importance. Rather let us consider that in consequence of the development of doctrine, the time seems to be approaching for a clearer understanding on our part of the Church's teaching on the nature of Inspiration. It is recognized as being one of the questions of the day. And ever since the promulgation of the *Providentissimus Deus* a lively discussion has been carried on, and eminent writers have taken very different views. The natural result of such discussion should be that erroneous notions will be discarded and the truth will become known. Father Pesch deserves the heartiest thanks of students for his able analysis of the views expressed respectively by Lagrange, Prat-Zanecchia, Van Kasteren, and Billot. He is quite familiar with the direction which the controversy has taken in recent years, and has himself been regarded as one of the most reliable authorities on the subject ever since the publication of his *Theologische Zeitfragen* in 1901, and of its translation, *Apparatus ad historiam coevam inspirationis*, 1903.

The stately volume (650 pages, 8vo), now before us, is the finished treatise; the pamphlet was only a preliminary essay on part of the subject. It is evident that great care has been



bestowed on the present work, indeed the learned author candidly acknowledges that its production occupied him for several years. It consists of two parts; the one historical, the other dogmatic. Beginning with those passages in the Old Testament which refer to one or more of the sacred books, and then taking up statements in Philo and Josephus, the author passes on to the New Testament. This section is followed by longer ones on the teaching of the Fathers (page 40, page 123), of Popes and Councils, and of theologians down to the Council of Trent. This part of the work will be found of special use. The relevant passages are quoted in full, and Father Pesch's explanatory paragraphs are both numerous and good. The same must be said of the summaries of the opinions held by theologians in the post-Tridentine and the post-Vatican periods. However, with regard to those modern authors, who have written in their vernacular tongue, it seems that a translation of their words into Latin was superfluous. Father Pesch would have spared himself some labour, and have given many of his readers pleasure if he had set down the original French or English. For instance, Cardinal Newman's theory would be presented to greater advantage, were some of his own classic passages quoted. The doctrinal part of the volume before us is the most important one. Here the student will find an excellent explanation of both the nature and extent of inspiration, and also of one of its attributes, 'inerrancy,' about which, unfortunately, a great deal of ignorance is prevalent in certain quarters at the present day. Father Pesch discusses also a question which deserves attention, viz., 'Sitne apostolatus criterium inspirationis?' It is to be hoped that his book will be widely read.

R. W.

THE CHRISTIAN FAMILY. By the Rev. Bertrand L. Conway, C.S.P. New York: Joseph F. Wagner. Price 75 cents.

THE volume is a collection of Seven Sermons adapted from the original of Mgr. D'Hulst, and dealing with the mutual duties and relations of husbands and wives, parents and children, masters and servants. As might be expected, the various subjects are treated with a degree of eloquence and feeling that will recommend them strongly to clergy and laity alike.

Some of the evils aimed at are, happily, to a great extent

unknown in this country. Liberalism of the Continental school has gained no foothold among us : nor do enlightened scientific theories on Marriage and Divorce meet with sympathetic response from Irish Catholics. But many points touched on are of world-wide interest, and, when dealt with, as they are here, in a spirit of Christian faith and sincere piety, must be, everywhere and always, productive of good effects.

The little volume—which is tastefully brought out by the publishers—will be consulted with profit by every priest and teacher who feels called upon to deal with the subjects it treats of.

M. J. O'D.

VAN BREE'S SECOND MASS (originally written for three men's voices) abridged, revised, and arranged for Four Mixed Voices in accordance with the Decrees of the S.C.R. By R. R. Terry. London: Cary & Co. Price 1s. 6d.

The editor mentions in a prefatory note that '*Van Bree's Mass* is not a masterpiece, but merely a popular and tuneful work. . . . Van Bree's "organ" part too, would be more fitly described as a harmonium or piano part.' Our opinion is that the tunefulness of this Mass is of a cheap and vulgar kind, and that the 'organ' part is not in accordance with the instructions laid down by Pope Pius X in his *Motu proprio* on Church music. We cannot recommend the Mass.

H. B.

LANCE AND HIS FRIENDS. By David Bearne, S.J.  
London: Catholic Truth Society.

THIS is an excellent book for boys ; but old boys may read it also with pleasure and advantage. The Ridingleads are sure to be favourites with the younger folk, and they can have no better companions. Life in the Ridinglead household is the ideal life of the Christian family. High principle, straightforward dealing, kindness to the weak and poor, hard work, with plenty of healthy amusement, fun and games, mark the training of the boys, while in the parents we see true nobility undimmed and unsoured by poverty, a faculty of commanding without severity, and a thorough sympathy with childhood.

A YEAR'S SERMONS. By Pulpit Preachers of our own Day.  
New York : Wagner. Price \$1.50.

THIS is a course of Sermons chiefly on the Gospels for the Sundays and some few feast days of the year. The collection is an interesting one, and may be found useful by those who wish to have in a compendious form examples of the kind of pulpit eloquence that commands success in our day. A synopsis of each sermon is printed immediately after the Scripture text.

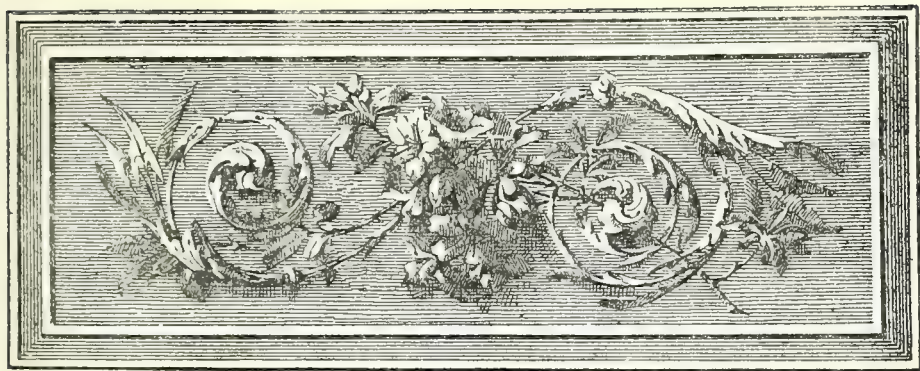
THE FEASTS OF MOTHER CHURCH, WITH HINTS AND HELPS  
FOR THE HOLIER KEEPING OF THEM. By Mother M.  
Salome, St. Mary's Convent, The Bar, York. Burns  
& Oates, and Benziger Brothers. Price 3s. 6d.

THIS is a collection of bright, cheerful meditations and reflections suitable to the various feasts of the year, with many short dramatic presentations of the lives of saints. The work is illustrated.

THE PROBLEM OF EVIL. By the Rev. Sydney F. Smith,  
S.J. London : Catholic Truth Society.

THIS little volume of ninety-six pages presents clearly and fully the difficulty to faith offered by the existence in the world of physical and moral evil, and supplies a solution as satisfactory as may be found for this intricate problem of our being.





## PHILOSOPHY AND GEOMETRY

**P**HYSICAL SCIENCE may have progressed mightily since the days of Euclid and even since those of Kant, but the Greek sage and the German philosopher probably knew as much—or as little—about the nature of a straight line as we or our far-distant future descendants are ever likely to know. Where then, it may well be asked, is the utility of a discussion which is not likely to throw any further light on a well-worn subject? Moreover, a straight line is such an exceedingly simple thing! Surely there is no mystery about it: what further light can be wanted for it, or what is there in it to discuss? What good can come from provoking doubts and difficulties about the clearest and simplest notions we possess? Is it not very unreal, is it not a useless, or even a harmful waste of time, to go probing and analysing in the unmerciful if not irreverent manner of philosophers, the very root-notions themselves of human knowledge, in the vain hope of learning something more about its foundations?

With this attitude of the ordinary mind towards metaphysical discussions, we have a good deal of sympathy. Still it must not be forgotten that a discussion is not useless if it enables us to appreciate more fully the meaning of truths we already know. If it does not add to our knowledge, it will

often do something even better : it will add to our humility, by giving us a truer and more sober estimate of our very limited intellectual powers.

Then, too, it is invariably the simplest, most elementary, most universal, most evident truths that are most profound, that reach down into the deepest depths of our mental life. It is our most abstract ideas—of Being, Spirit, Matter, Quantity, Time, Space, etc.—that exercise the greatest fascination over the reflecting mind. It is around them the battle rages on whose issue depends the meaning man is to attach to his own life and origin and destiny,—the battle about the validity of human knowledge. And if some philosophers have—perhaps irreverently—questioned or doubted its validity, or wrongly interpreted its meaning, are not others bound to tread the same paths—with greater reverence and circumspection—and to remedy the evil effects of the morbid or mis-directed analysis to which the former have fallen victims? These few thoughts will furnish at least a partial apology for the pages that follow.

#### I.

Every student of philosophy is aware that since the days of Kant the nature of certain classes of judgments, and the manner of their formation, have been subjects of incessant dispute amongst philosophers. Those necessary and universal judgments of metaphysics and mathematics—self-evident axioms or principles as they are called,—are regarded by scholastic philosophers as *analytic*, by Kant and his followers as *synthetic*. That is to say, according to the scholastics, the objective concepts compared in these mental acts of judgment show forth to the intellect, when analysed, a necessary connexion with each other ; this necessity is *objective*, it is a property of the *data* before the mind : according to Kant, the formation of these judgments does not consist in the comparison of two abstract intellectual concepts, but in a *synthesis* or union of certain *data* given in the sense-intuition, with some one or other of certain forms or grooves of thought with which the understanding

is equipped, and which give to the contingent sense-*data* the element of necessity and universality which characterizes the judgment; this necessity is, therefore, purely *subjective*.

The question at issue between these two great schools of philosophy is one of far-reaching importance. It is not our purpose, however, to enter into its merits just at present, but rather to point out that in endeavouring to establish his position Kant undertook to show, by examples drawn from metaphysics, from mathematics, and from physics, that those necessary truths, regarded by the scholastics as analytic, are in reality not analytic at all. The influence of Kant's philosophy has drawn attention in a special way to the judgments he has taken as types. The support it has received and the opposition it has encountered have alike contributed to focus and concentrate philosophic thought, with a peculiar degree of intensity, on the real import of those fundamental judgments and concepts.

Opposition to Kantism has been sometimes more vehement than well-informed. One of the first attempts with which we are acquainted on the part of Catholic philosophers, to give a faithful, intelligent, and intelligible exposition and criticism of Kant's philosophy, is to be found in the philosophical writings, especially in the *Critériologie Générale*, of Monseigneur Mercier, late distinguished director of the Philosophical Institute in the Catholic University of Louvain, and recently appointed archbishop of the important metropolitan see of Mechlin. We do not think that what Monseigneur Mercier has written in criticism of Kant is on all points final or decisive: he would probably be slow to make any such claim for it himself: but having enjoyed the privilege of hearing his remarkable lectures and studying his *Critériologie*, under his own direction, we can say without hesitation that his appreciation of Kant's philosophy makes the study of it easy and even positively attractive to the student, and contains a great deal that is very instructive, not so much indeed from any fulness of treatment as from its very great suggestiveness.



## II.

The example that Kant takes from Geometry, of a *necessary* judgment which is, nevertheless, as he contends, *synthetic*, not analytic, is the proposition, 'A straight line is the shortest distance between two points.' Mercier has no difficulty in showing that, whatever be the 'definition' of a 'straight line' the proposition in question is analytic, not synthetic. He goes on, however, to make some suggestive comments, well deserving of consideration, upon Euclid's 'definition' of a 'straight line.' In the course of those comments he contends that the proposition quoted by Kant, and accepted by modern geometricians as a 'definition' of a 'straight line' is an analytic proposition, no doubt, but gives merely a *property*, not the *essence* or *nature*, of the 'straight line.' He writes as follows :—

'No proposition of *pure geometry* is analytic' says Kant. 'The proposition that "the straight line is the shortest between two points" is a synthetic proposition. My concept of that which is *straight* includes no quantitative element, but expresses a *quality*. Therefore the concept *shortest* is added by an act of synthesis to the subject *straight line*; no effort of analysis could derive it from that subject. Here, then, again, we must have recourse to the sense-intuition, it alone renders the synthesis possible.'

These few lines raise several difficulties.

Firstly, according to Kant, the predicate *shortest* cannot be derived from the subject *that which is straight*, seeing that the subject and the predicate belong to two different categories, the subject to *quality* and the predicate to *quantity*.

Kant is mistaken. Both the subject and the predicate belong to the same category of *quantity*. For, what is the subject? It is not the simple concept *straight*, which indeed might appear a quality, but *straight line*. Kant himself, moreover, says 'straight line' expressly, '*die gerade Linie zwischen zwei Punkten.*' But, the expression *straight line* denotes a *quantity*. The adjective *straight* in the context, denotes not a quality, but a specific difference in the genus *quantity*. *Line* is a generic notion; *straight line* is a *species* of the genus *line*; *straight* is the *specific difference* which, added to the genus *line*, forms the species, *straight line*. Hence the subject *straight line* and the predicate *shortest* belong both to the same category of *quantity*.

But,—someone might urge in favour of the Kantian thesis,—the predicate *shortest* contains the notion of *relation*. And the

category of relation is not contained in the subject *straight line*. Hence the mind adds it on synthetically.

This objection is analogous to the preceding one, and it is answered similarly. The proposition: 'Between two given points the straight line is the shortest' is misleading, because it is elliptical. Formulated explicitly the proposition reads: 'The straight line, *compared with other lines that are not straight*, is shorter than the latter, or, is the shortest of all lines between two given points.' There the subject is seen at once to contain the notion of relation. Hence the mind has no need to add it on synthetically.

The essential difficulty remains: how are we to derive from this subject: *straight line compared with other lines*, the predicate, *shortest*, by a simple process of analysis?

It would be an easy matter if we could define a straight line as many modern geometricians do: the shortest path between two points.<sup>1</sup> Thus interpreted, the proposition laid down by Kant would be tantamount to the statement: between two given points the shortest line is the shortest. An analytic proposition certainly; but, more than that, a mere tautology!

It would be illogical, however, to employ against Kant, the definition of a straight line as the 'shortest path between two points.' For that definition is a *petitio principii*; it illogically subordinates an *absolute* notion to a notion that is *comparative*, and, therefore, necessarily derivative. The property of being shorter than any other attaches to the straight line only in virtue of a comparison between it and other lines that are not straight; but comparison logically presupposes the terms compared; hence the notion of 'straight' is logically anterior to the notion of 'shortest path between two points.'

'The shortest path between two points' cannot, therefore, be the definition of a straight line.

Euclid, knowing better, defined it: the line which rests equally on all its points. *Εὐθεία γραμμὴ ἐστίν, ἥτις ἐξ ἴσου τοῖς ἐφ' ἑαυτῆς σημείοις κείται.*

Euclid commenced by stating the simplest notions from which the notion of space results. He saw that, without a certain preliminary notion of space, the science of geometry would be impossible. Let us follow him.

Suppose a body which our senses perceive. After we have abstracted from all the physical properties of that body we still retain the concept of a magnitude divisible into parts; suppose the division completed, the indivisible element at which we are considered to have arrived is called the *point*. Every

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<sup>1</sup> This is the definition given by classic authors, such as Legendre, Blanchet, etc. [This definition is adopted by Clarke as a basis of explanation in his *Logic*, p. 63.]

body in nature can, by the aid of a mental analysis, be thus represented by a *point*. 'The point is that which has no parts.'

Let two bodies be considered as two points, without, however, conceiving them to be in contact: between the two arises a relation of *distance* (*dis-stant*). That relation of distance between two points bears the name of linear distance or *line*. The line is, therefore, a relation of distance in one sense only, that of length. Euclid defines it: a length without breadth.

The relation of distance between two lines is a *surface*; the *volume* is the equivalent of the distance between two surfaces. Surface possesses length and breadth; volume possesses length, breadth, and thickness. This collection of relations of distance forms space of three dimensions. The number and measure of these relations give the measure of space.

Let us return now to the concept of line. The line being a relation of distance between two points, 'the points form the limits between which the line is comprised.'

But the line comprised between two extreme points may be found inserted in various ways. Either all the points of the line, for example of the line

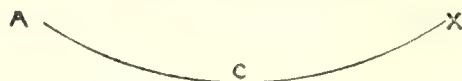


bear to one of the extreme points A the same relation as the second extreme point X does, and that relation only, and in that case the line *rests equally on all its points*, and is said to be *straight*; or the intermediate points between A and X bear to the initial point A, a relation of distance different from that borne by X to A, and in that case the line



does not rest *equally on all* its points, and is no longer called straight.

But if we compare with a straight line AX, a line



whose intermediate points bear to the initial point A, a relation of distance *other* than that of the second extreme point X: that line ACX contains more relations of distance than the straight line AX, seeing that, besides the relation, in the sense of length, of the point X to the point A,—the only relation which the points of the straight line AX possess,—it [ACX] contains *other spatial relations*, those, namely, which its inter-



mediate points have, in the sense of height, with the extreme points A and X.

But the number and measure of relations of distance measure space. Therefore, the line which is not straight, containing a greater number of spatial relations than the straight line, measures more space than the straight line; inversely the straight line is the line that occupies least space, or, what comes to the same thing, 'between two given points the straight line is the shortest.'

That fundamental proposition of Euclidean geometry is, therefore, analytic.

No doubt, the predicate is not contained in the *essence* of the subject but it expresses a *property* which flows necessarily from the subject, so that the concept of that property cannot be defined without shewing forth the subject and the connexion, necessary, universal, and accordingly independent of all experience,—which the said property has with that subject.

In a word, the geometrical proposition brought forward by Kant, belongs to the second class of propositions in necessary matter mentioned by the scholastics.<sup>1</sup>

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### III.

We have taken the liberty of quoting the whole passage in which Mercier deals with the proposition under consideration. It appears to us to establish quite conclusively against Kant the analytic character of that proposition. Cogent as it is, however, it will not fully satisfy the enquiring mind. Neither has it, we are sure, any pretensions to do so; for the concepts involved are exceedingly abstract and difficult to analyse adequately.

Even accepting the definitions and notions of Euclid, which are by no means clear, we cannot well understand how 'all the points' of a straight line would bear 'the same relation' to one extreme point as the other extreme point does.

Is it that each intermediate point would bear a relation of distance to the first point, *of the same sort merely*, as is the relation of the second extreme point to the first? And if so, does 'the same sort' of relation mean relation of linear

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<sup>1</sup> Mercier, *Cratériologie Générale*, Quatrième Édition, Louvain, 1900, pp. 221-5.

distance as opposed to relations of superficial or solid distance? Or does 'linear distance' in that case mean 'recti-linear distance'?

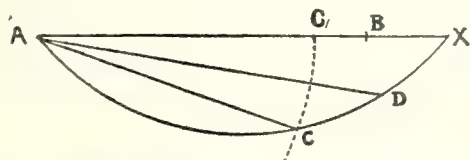
We take it that 'the same relation' means the same *sort* or *kind* of relation. We also assume that the relations in question must be linear as opposed to superficial or solid, seeing that the distant terms are two points: and so far the relations must be of the same sort. But are there different sorts of relations of *linear* distance? Is 'linear distance' a *species subalterna* under the genus 'distance,' containing under itself different *species infinae*, or is it a *species infima* itself, synonymous with *recti-linear* distance?

It is not easy from the passage quoted above to make out Mercier's view on this point, and yet it is of some importance, as will presently appear. Indeed to speak of a 'surface' as a *distance* between two lines, and of a 'volume' as a *distance* between two surfaces: to speak of those relations as *distances* of special sorts, different from *linear* distance, scarcely contributes to the clearing up of our concept of distance. It seems to us at least that distance simply, in the ordinary sense of the word, means *linear distance between two points*: and that all other sorts of distance are simply complications ultimately resolvable into that simple concept. We have no doubt either that, in the usual acceptation of language, when people talk about distance simply they mean *recti-linear* distance between two points. Of course when speaking of notable distances along the earth's curved surface they wish to mean and are understood to mean *curvilinear* distance. But by distance simply people mean *rectilinear* distance. The important point, however, is that the expression 'linear distance between two points' *may* have either the meaning of *rectilinear* distance or of *non-rectilinear* distance: that between two given points, besides the unique relation of *rectilinear* distance there can be a theoretically infinite number of relations of *non-rectilinear* distance; since a theoretically infinite number of curved or non-straight lines may join two different points without any one of them coinciding

with any other, and therefore without any one of the corresponding relations becoming identical with any other.

## IV.

When, therefore, we compare the straight line AX, with any curved line ACX, between two points A and X, what can be the meaning of saying that the intermediate points of the latter 'bear to the initial point A a relation<sup>1</sup> *other* than that of the second extreme point X'? Are the relations here contemplated, relations of *rectilinear* distance? For example, is the contemplated relation of the intermediate point C to the extreme point A, in the line ACX



the relation of rectilinear distance represented by the straight line AC? We are not sure if this be Mercier's meaning, but taking it to be so, the relation of C to A is certainly *other* than that of X to A,—and that not quantitatively or numerically merely, but *specifically other*, i.e., a linear relation of *another sort*. For we take two linear relations to be of *different sorts* when the lines representing them do not coincide; and we conceive two linear relations to be quantitatively comparable only when the lines representing them either *actually* coincide or *are imagined* to coincide. For example, the relations BA and XA, in the preceding diagram, would be quantitatively comparable in this way; the relations CA and XA, only by a stretch of imagination that would move CA through the sector ACC<sub>1</sub>, to the position C<sub>1</sub>A.

## V.

Again, in the same context of the paragraphs quoted above, what can be the meaning of saying that 'the only

<sup>1</sup> Why not rather 'relations'?—has not each point its own distinct relation to A? Cf. *supra*, p. 102.



relation<sup>1</sup> which the points of the straight line AX 'bear to A, is 'the relation in the sense of length,' while the curved line ACX, possesses 'besides the relation in the sense of length of the point X to the point A,' and in addition to it, the 'other spatial relations . . . which its intermediate points [such as C] have, in the sense of height with the extreme points X and A'?

We presume that these relations 'in the sense of length' and 'in the sense of height' are meant to signify relations not of linear distance merely, but of *rectilinear* distance between the points compared: for, otherwise, each intermediate point, for example C, in the curve ACX, or C, in the straight line AX, could possess not one but a theoretically infinite number of relations of linear distance to A; and so, *all quantitative comparison of the two lines AX and ACX would be utterly fallacious*. And if it be objected that these relations of C to X, theoretically infinite in number, could not be all 'in the sense of height,' we answer by freely admitting that not even *one* of them could be in that sense, and by pointing out, moreover, that even if the relations in question be understood as relations of *rectilinear* distance, the one such possible relation between C and A is neither 'in the sense of height' nor 'in the sense of length,' but in an intermediate sense or direction of its own: neither vertical nor horizontal, but oblique. Nor is it quantitatively comparable to the relation of rectilinear distance XA unless, as we have already observed, it be imagined to change its sense from AC to AC<sub>1</sub>.

So far, then, we have attained to this result, that if we regard the relations in question—the relations on the comparison of whose sums the whole question is to be decided—as linear relations merely, not rectilinear, *we can never quantitatively compare our two lines to see which is the greater*. And why so? Because, as *each* point on either line, for example B on AX, or C on ACX above, when compared with A or with X, gives rise to an *indefinite* number of

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<sup>1</sup>Or *relations*? Each intermediate point between A and X, C for example, possesses partially the relation of X to A,—or possesses a quantitative part of the whole relation of A to X.

relations of linear distance, it seems utterly futile to try to compare quantitatively the two lines, AX and ACX, by summing up the number of relations in each and comparing the results: how can you sum up each of two *indefinite* series so as to compare the sums? And besides that difficulty there is this one also, that throughout the whole process you are trying to sum up quantitatively, linear distances of different sorts,—of different senses or directions.

## VI.

And now what about the hopes of a satisfactory solution if we suppose the relations in question to be of *rectilinear* distance? In this hypothesis we are at once prompted to ask, in the first place, how can the curved line ACX be said to possess any 'relation, in the sense of length, of the point X to the point A'? For 'length' now means 'rectilinear distance,' and the relation of X to A is, *ex hypothesi*, a relation of *rectilinear, horizontal*<sup>1</sup> distance. Does the curved line ACX possess such a relation? No doubt such a relation between A and X exists, for it is the actual relation expressed in the straight line AX, but does it exist by any virtue of the curve ACX, or how can that curve be said to possess it? It appears to us that the only linear relation between A and X, possessed by the curve ACX, is that of *curvilinear distance* itself, around from A by C to X. A precisely similar question may be asked about 'the other special relations which the intermediate points of ACX bear, in the sense of height, to A.' How can the curve itself give to any one of its intermediate points, C for example, any relation of *rectilinear* distance at all with A? How can it give or be said to possess the rectilinear relation CA, not to speak of a rectilinear relation of C to A in the sense of height or vertical distance, which is certainly impossible since the rectilinear distance from C to A is not vertical?

<sup>1</sup> The 'sense of length' as opposed to the 'sense of height' is presumably the horizontal as opposed to the vertical.

## VII.

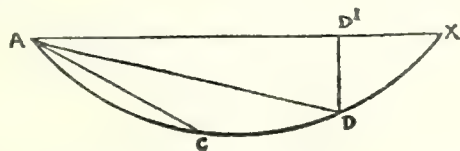
What if we suppose, as a last resource, that the curvilinear relations of X and of all the intermediate points of the curve ACX, to A, may be resolved into, or measured by, the rectilinear relations AX, AC, etc.? If it be lawful to make such a supposition it would appear equally lawful to assert that the curve ACX *possesses* all those rectilinear relations CA, XA, etc., of all its points to A. But even if it does, is the sum of their rectilinear relations evidently greater than the sum of the rectilinear relations of the points between A and X, to A? And if the curve ACX *does* contain an evidently greater number of such rectilinear relations to A than the straight line AX does, will it evidently follow that the latter is 'shorter' than the former?

There are two difficulties in the way of a definite affirmative answer. One is that each of the two sums we are trying to compare is indefinite, seeing that each of the lines may be divided into an indefinite number of mathematical points: and can one indefinite sum be 'greater' than another? This difficulty is, however, perhaps more apparent than real, seeing that to 'measure' or 'compare quantitatively' two lines is not to count the actual or possible number of mathematical points in each, but to apply to each some *conventional unit or standard of length* and see how often it is contained in each. In that case the difficulty referred to would give place to this new one: how can the same common unit of length measure a straight line and a curve? If the 'length' of the unit be rectilinear length how apply it to a curve? If it be curvilinear length, how apply it to a straight line? Evidently the problem cannot be solved by any such rough and ready method, for, before it become lawful or possible to apply any such conventional standard of measure we must have already investigated and settled with certainty the nature of the relation between a straight line and one that is a curve or not straight,—the very question we are trying to settle.



## VIII.

The second of the difficulties above referred to is this : In order to compare the two sums on whose inequality the solution of the whole problem depends, we must not only add up the rectilinear relations of the intermediate points of AX to A, to form one sum, but also the rectilinear relations of the intermediate points of ACX to A, to form the other sum. But though the first addition is lawful since the relations are all of the same sort,—in the same sense or direction—this is not at all true of the second series of relations, AC, AD, etc., each succeeding one of which has *a sense or direction of its own* differing from that of any other member of the series. How then can the members of such a series be added together ? One possible way of doing so,—and of bringing about at the same time a comparison of the series in question with the series of relations in AX—suggests itself to us. Suppose we were to imagine in the diagram :



each member of the first series, AD for example, resolvable into two rectilinear distances, one in the sense of height  $DD'$ , the other in the sense of length  $D'A$  by letting fall a perpendicular from D to  $D'$ , we should then have each member of the second series, AD for example, correspond exactly to some other member,  $AD'$  for example, of the first series. And since each member of the second series would be greater than each corresponding member of the first,—the hypotenuse being greater than the base of a right-angled triangle,—the sum of the second series would be greater than the sum of the first. Should it be maintained against this that AD has only *the value of  $AD'$  in the direction AX*,—to which direction it must be reduced before it becomes comparable to any member of the series in the line AX,—we may answer that if that be so, and if the two sums thus obtained

be equal, at all events the lines such as AD have still to their credit *a value such as DD' in the vertical sense*,—a value not possessed by any member of the series AX, a value, nevertheless, that must be taken into account in comparing the lengths of the two lines, and which, when taken into account, finally and completely vindicates to the curve ACX a greater length than that of AX.

## IX.

We may admit all that to be quite conclusive provided the assumptions we have made be lawful. But we are not quite sure that they do not involve, in the elementary notions of 'length,' 'height,' 'sense,' 'direction,' 'measure,' 'shorter,' 'longer,' etc., the very proposition we have been trying to analyse and explain,—the proposition that 'the straight line, compared with others, is the shortest between two points.' And this suggests a final remark about the second last paragraph in the quotation given from Mercier at the commencement of this discussion.

There he says that the predicate of the proposition in question, namely, 'shortest [line or distance]' cannot be defined without its definition showing forth clearly its universal and necessary connexion with the essence or definition of the subject, namely, with a 'line that reposes equally on all its points, compared with a line that does not repose equally on all its points.' Now, we must confess that after studying and analysing as we have what he has written on the whole matter, it is not at all so clear to us that the definition of the predicate reveals the definition of the subject.

To take an analogous example: it is easy to see that although the definition of 'number' does not reveal the notions 'odd' or 'even,' still the definitions of 'odd' or 'even' reveal their necessary connexion with number, for 'odd' or 'even' cannot be defined without having involved in their definition the notion of 'number,' of which they are mutually exclusive properties. Is the same true of the proposition we are examining? If we attempt to define the relation expressed in the predicate 'shortest distance

between two points,' does it bring to light its necessary and universal connexion with the definition of the relation expressed in the subject: 'line reposing equally on its points compared with lines not so reposing'? Obviously all depends on our definitions of 'distance' and 'shortest distance' in the predicate, and of 'line' in the subject. The notion 'distance'—*dis-stant*—undoubtedly implies the notions of two points separate or apart in space, and of a spatial relation between them, *i.e.*, of a line: and to us at least those notions—of two points apart and spatially related—seem primarily and originally to have implied or rather produced the concept of that sort of distance and of that sort of line which, when compared afterwards with other distances and other lines between the same two points, came to be called the '*shortest* distance' and the '*straight* line' respectively. Our original concept of 'distance' and of 'line' would be practically identical in content—the latter word connoting perhaps the visible expression of that content. Furthermore, the actual content of those concepts *always* has been 'the *shortest* (or *rectilinear*) distance,' and the '*straight* line,' though the mind did not at first perceive that extrinsic relation of 'shortest' and 'straight' in that content—how could it, until it instituted a comparison of that distance or the line representing it with *other* distances between the same two points and with the *other* lines representing those distances? Nor does this involve a double meaning or a change of meaning in the word 'distance' or in the word 'line'; for in order to conceive a distance, not the shortest, or a line other than straight, between two points, what the mind must do, and does as a matter of fact, is this: it conceives *other* points (at least one other) besides the extreme points in question, and it conceives the longer distance, or the curved or crooked line, as simply, a *sum of shortest distances*, *i.e.*, of the various straight lines between each successive pair of intermediate points.

If this be so the predicate 'shortest distance' would mean 'a rectilinear spatial relation between two points compared with non-rectilinear ones,' and this predicate has



an evident, necessary, universal connexion with the subject 'a line which is, compared with others, a straight line,' or 'a linear spatial relation which is, compared with others, rectilinear.' Writing then, instead of the subject and predicate—of the proposition 'A straight line compared with other lines between two points is the shortest distance between those two points,'—their respective definitions, we would have the evidently necessary, analytic proposition : 'A linear spatial relation which is straight compared with others, is a rectilinear spatial relation compared with others.'

## X.

Of course the proposition just formulated is practically a tautology ; but what does that prove ? Every analytic proposition, *i.e.*, every proposition in which one of the concepts is necessarily involved or implied in the essence or definition of the other, appears tautological when the fully analysed concepts are juxtaposed in judgment ; and if the concepts are identical as to their whole essence the tautology will appear complete.

Accordingly in the present case the tautology merely proves that the only knowledge we have of the reality of a straight line, the only definition we can give of it is that which we have arrived at through the concept of distance—that which modern geometricians give, and which Mercier objects to as containing a property rather than the essence of the thing to be defined. In defence, however, of the definition he objects to, it may be urged that after all it is only through the manifestation of their effects, operations, properties, that the natures or essences of things reveal themselves to us ; and that we may not with impunity go in advance of what is revealed to us, nor pretend to know any more about the essence of anything than its known properties guarantee us in stating about it. And, really, if this principle be applied to the present case, we are inclined to think after all, and at the end of our investigation, that it fully justifies the ordinary definition. If geometricians cannot go behind it—and *they* need not, even if they could,—Euclid gained little by doing so. If

metaphysicians even cannot do so with profit or impunity they should not pretend to do so. If either can conceive a definition which will show a more fundamental grasp or reveal a deeper knowledge of that abstract object of thought, the essence of a straight line, let them produce such a definition by all means. As for Euclid's definition of a straight line as one that 'reposes equally on all its points,' we have tried to understand it without much fruit for our pains. Nor can we see how any analysis of the relation contained in the predicate 'shortest of all lines between two points,' reveals in any way, or is necessarily connected with the relation of a 'line reposing equally on its points' to 'lines that do not repose equally on theirs.' Any intelligible sense that the expression 'reposing equally or unequally on its points' has for us, it derives from the genetic notions we possess of an initial point conceived either as going on straight in *a given rectilinear direction or as deviating in any sense therefrom*,—that is, from the very notions themselves that this new motion was called in to explain!

'A straight line is the shortest distance between two points.' Even should that proposition give us only a property and not the essence of the subject, we fail to see why it should be a *petitio principii*<sup>1</sup> to cite it and use it as a definition so long as we know nothing more fundamental about the essence of the subject, and until such time as we find out something more fundamental about it, if that be ever: there are a great many other things about whose inner natures we are no better informed, and still we must be content to define them also on the basis of what we do know about them.

# XI.

But finally, and this after all is the real question, does our definition really subordinate a relative or comparative notion to an absolute notion? Mercier says it does; and so it does when understood in a certain way, *not, however, necessarily*. If we lay stress on the relative term 'shortest'

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<sup>1</sup> Cf. *supra*, p. 101.

in the predicate we are, no doubt, mentally comparing and contrasting the distance that we term 'shortest' with other distances; but it ought to be remembered that *if and whenever we do so, what we are defining in reality is not at all the 'straight line' simply, but the 'straight line in relation to other lines' which is quite a different thing to define.* In the latter case both predicate and subject are in the same category of *relation*;—both *definitio* and *definitum*, are certain *objects of thought in relation to certain other objects of thought.* But what if we compare those entities in themselves? What if we take 'straight line' in itself and try to define it independently of, and antecedently to, any relations afterwards established by the mind between it and other lines? In that case our definition will simply be, 'A [straight] line is the [shortest] distance between two points';—meaning by '[shortest] distance,' 'distance simply,' 'distance' *not actually compared or related* to anything else, but only *in potentia* to be recognized and termed 'shortest' when actually compared with other distances or complex sums of distances; and meaning by 'straight line,' 'line simply,' line *not actually compared* with other lines, but *in potentia* to be compared with them and to be explicitly recognized and termed straight in actual comparison with them. The line is *de facto* straight, and the distance is *de facto* shortest before any comparison is made with other lines and distances, but it is such mental comparison that establishes the actual relation on the foundation already existing, and so makes the potential relation actual. The terms 'straight' and 'shortest' may, and doubtless do usually designate these actual relations; but even when they do they add no further absolute entity to the original content of the two concepts. Moreover, those terms need not necessarily designate the *actual* relations, but only the *potential* relations, or as they are better called the 'foundations' of the actual relations: for those terms could not designate the *actual* relations without *implying*, in the related subjects, certain absolute properties that are the foundations of the relations; hence they may sometimes designate these latter absolute properties or foundations merely.



## XII.

In the ordinary definition, therefore, of a straight line, as distinct from that of a 'straight line compared with others,' the concepts of subject and predicate, of the *definitum* and the *definitio*, are not, strictly speaking, relative concepts, as Mercier says they are : they are absolute concepts, *potentially* relative or comparative if you will, but not of necessity actually so.

Of course we do not deny or forget that both of the concepts 'line' and 'distance' are, when looked at in themselves, concepts of relations,—relations between two points apart in space. But that is of no import to the question we have been so far discussing : whether in the definition of 'straight line' the concept of that relation between two points is to be taken *absolutely*, by itself, or to be *set in comparison with* concepts of other lines—with concepts of other linear relations between the same two points. We have stated our opinion, that in the genuine definition of straight line no such comparison need be explicitly instituted ; that, therefore, in that definition the notions are not relative, derived and subordinate notions, usurping the rightful place of more fundamental, absolute notions, but that they are themselves absolute and primary : that is, that as far as our knowledge goes, there is, for example, no other more primary and fundamental and absolute notion of straight line from which we can derive as a secondary and subordinate notion, the property,—the absolute property as we claim it to be,—of being the foundation of that first perceptible relation by which we know the straight line,—the relation, namely, of being 'straight' or 'shortest' between two points in comparison with all other lines between those same points.

## XIII.

We must, therefore, confess our inability to see how the property of 'reposing equally on its points' can have any pretensions to be fundamental ; or how the property we have fixed upon as fundamental—the property of 'distance,

potentially shortest, between two points'—can be in any way derived from, or subordinated to the concept of a 'line or distance reposing equally on its points?'

In our efforts to understand how the analytic character of the proposition adduced by Kant would appear evident on the basis of Euclid's definition, we have tried to sift and analyse more minutely the exposition given by Mercier upon that basis. At the commencement of our enquiry we did not anticipate that we should have to encounter so many uncertainties. We are by no means confident that our analysis has been quite just and logical throughout, and we are doubtful enough about its clearness. The subject is one that does not lend itself particularly either to easy thinking or to intelligible writing. As our enquiry went on it began to dawn upon us that a certain want of cogency and clearness which we thought we gradually detected in Mercier's exposition the more we studied it, might possibly arise from the obscure, and, shall we say, ultra-metaphysical definition of 'straight line' on which his exposition is based. That thought led us again to concentrate our attention more carefully on the ordinary geometrician's definition. We have found it to be intelligible and satisfactory; and as Mercier has shown so clearly against Kant, the thoroughly analytic character of the proposition in which Kant himself has formulated it, cannot be really called into question with any show of seriousness.

P. COFFEY.

## THE FRIENDSHIP OF GOETHE AND SCHILLER

**I**N 1749 Goethe was born in the city of Frankfort. Forty-one years later he and Schiller met for the first time at Rudolstadt. In these forty-one years Goethe had already become pre-eminent in German literature. The publication of *Götz von Berlichingen* was a revelation to the world of the young writer's genius. This drama was animated by the spirit of the epoch at which it appeared. Its absolute disregard for the canons of æsthetics did not hinder its immediate success; its power, its vivacity were irresistible. Then vibrant with 'Sturm und Drang' and resonant with the pulsations of his own life, came *Die Leiden des Jungen Werther*. Other dramas and many lyrics of exquisite perfection followed, and we soon find Goethe the centre of a brilliant company at the court of Weimar.

For a time he gave himself unrestrainedly to the gaiety of the court. Hunting, sleighing, dancing, made the days pass as merrily as the hours of a carnival. Soon, however, the great soul of Goethe wearied of all this. He was beginning seriously to meditate a return to Frankfort to resume his legal studies when the prince appointed him Councillor of State.

A period of literary inactivity followed. Many began to regret the appointment and to think that all the youthful promise of his greatness had been in vain. Yet his powers were growing. His duties, his surrounding, his travels with the young prince were slowly moulding his mind to its final perfection. And amongst all the influences that went to his making none was more potent than his journey to Italy.

He had long looked forward to this journey. His soul yearned for that glorious land of romance and Art. And what a revelation Italy was to him! Its magic intoxicated him with delight; under its influence his spirit leaped to a new life. Among colonnades of fluted marble and ancient



statues of inimitable grace, before the masterpieces of the great Italian painters, in the old-world villas with their shady ilexes, their mossy fountains, and their nymphs and satyrs, he seemed to himself to have entered a new world. Every day was an education. He went everywhere, seeing everything with those keen eyes of his.

My life now seems like a dream of youth ; we shall see if fate will permit me to enjoy it, or if, like so many other things, it is all vanity. . . . I am working away at 'Egmont.' . . . I have so many occasions for reflection on Art of every sort, that 'Wilhelm Meister' is growing rapidly. I dined with Angelica (Kauffmann). . . . It is a great pleasure to see pictures with her because she has a trained eye and great technical knowledge.

Here we have in his own words a picture of his life in Rome. The profusion of Art around him, the glorious skies, the Italians unsets, the changing hues of the landscapes formed an ideal environment for his gifted soul. He studied, wrote, sketched, painted, acquiring positive knowledge of Art in this way and in his conversations with professional artists. The result of all was a profound change in his ideas. The simplicity and severity of the pure lines of architecture, and the mysterious charm of those divine white marble statues, the wealth of colour in sky and sea and land, the poetry of Venice, the loveliness of Naples, inspired him with creative power, and unveiled to him the innermost essence of highest Art.

He had become a master, he had acquired a security, a consciousness of his power hitherto unknown. *Egmont* and *Iphigenia* now appeared, and they abundantly witness what a gulf separated him from the Goethe of *Götz* and *Werther*.

While in Rome Goethe dreamed that he was seated in a boat which invisible hands had filled with fine pheasants. The birds were heaped up around him, and their gay feathers dipped into the sunny waters. He interpreted this dream after his own fashion : the boat of pheasants represented the stock of new ideals he was to bring back to Weimar as the fruit of his travels in Italy, and which were to infuse new life into German literature on his return. He had

gained a fuller intuition of Art. The exaggerated sentimentalism of his earlier years was outgrown. It seemed to him that Nature and natural science were the only possible basis of Poetry and Art ; and indeed whatever of religion he had seemed to rest there too.

At this time Schiller had arisen like a new star in the literary firmament of Germany. He was born at Marbach in 1759, and had been appointed military doctor in 1780. The atmosphere was full of the spirit of rebellion, the name of Liberty was setting young blood aflame all over Germany, and with the fever of the hour in his veins, the young doctor gave to the world his daring play, *Die Räuber*. Its spirited verses, its wildness, its flashes of genius soon made the young doctor famous. But the powers of the State were not going to allow an army doctor to devote himself to the composition of revolutionary dramas, and Schiller was arrested. He escaped from prison and made his way to Mannheim, where he produced *Fiesco von Genua*, and *Kabal und Liebe*. *Don Carlos* was seen for the first time at Hamburg in 1787, and while Goethe was still in Italy Schiller came to Weimar at the invitation of Charles Augustus.

We have seen what a thorough change Goethe's mind had undergone since the publication of *Götz*. Schiller was still in the 'Sturm und Drang' stage, steeped in Idealism and Sentimentalism, and feeding his soul with the philosophy of Kant.

At Rudolstadt on the evening of September 7, 1788, the two poets met after Goethe's return from Italy. The friends who had brought about the meeting looked forward to great results from the union of two such spirits ; but they were doomed, for the present, to grievous disappointment. Neither felt drawn towards the other ; a mutual antipathy revealed itself in them. For some time after Goethe purposely avoided Schiller, and Schiller confessed that he could not endure Goethe. 'I feel towards him as Brutus may have felt towards Cæsar. Goethe is hateful to me.' And Goethe wrote :—

I detested Schiller because his vigorous but unnatural genius had let loose over Germany in an impulsive torrent all the moral

and dramatic paradoxes from which I had endeavoured to purify my mind. The stir his works had made in the country, the vogue of these strange productions among all classes, from the refined lady of court to the wild student, all filled me with alarm. I thought all my efforts absolutely in vain, the subjects I had in preparation seemed to have become impossible, the tendency, the attitude of my spirit, in a word, my new being, seemed stricken with paralysis. An accord between Schiller and me was not to be thought of.

It seemed impossible to bring them into harmony. Yet out of an accidental meeting grew that long sunny friendship which so affectionately united them, and so profoundly influenced the literature of Germany.

It was probably in July, 1794, that this meeting took place. Goethe writes :—

The suddenly developed relation to Schiller, which surpassed all my wishes and hopes, I owe to my studies on the metamorphosis of the plants, whereby a circumstance cropped up which set aside the misunderstanding which had long kept me away from him.

Both were present at a session of the society for the cultivation of the natural sciences, founded by Batsch, and falling in with each other on their way home they began to talk. Schiller criticised the methods of the naturalists, and found fault with their modes of fragmentary exposition. Goethe agreed with him, and began to set forth his own ideas about the metamorphosis of plants. They became interested in the conversation, and when they came to Schiller's house both went in. Before they separated Goethe was as much attracted by Schiller as he had been previously repelled, and their long friendship began. The antipathies of six years ago had disappeared. In that time Schiller had developed wonderfully, shaking off the unreality and wildness of earlier days, and attaining to somewhat of the classic calm and serenity of Goethe himself. They discovered a wonderful unity of views on these matters of Art and æsthetics which meant so much to each of them.

From this dates their correspondence, in which so many brilliant letters were exchanged, in which they mutually



encouraged each other, and found so much consolation. Together they launched forth a series of mordant epigrams known as the *Xenien*, and together they withstood an attack as merciless as their own onslaught. These *Xenien* had but a passing interest, but they served to cement close the friendship of the two poets, a friendship which we are told was always attended with a certain grave reserve, full of respect on Schiller's side, and of benevolence on Goethe's, and in nowise lacking suavity and warmth.

Henceforth each is inseparably connected with the work of the other. Goethe's passion for the natural sciences, his studies in natural history, his ideas about style, all had their influence on Schiller, and Schiller's theories about the sublime, the beautiful, and æsthetics in general reacted on Goethe. Schiller's words to Goethe, 'Sic suchen das Notwendige der Natur,' epitomise the latter's views of the essential in Art and style. Goethe believed a deep study of Nature to be indispensable. For him the blue of the sky, the gold of the sun, the architecture of a body were phenomena complete in themselves, containing a whole history in the compass of one glance. The basis of Schiller's ideal was man, not as a mere part of Nature, but as a great, independent creature, invincible even in adversity. 'Give us in your work the sufferings which beset humanity, but above all show us that in man which can conquer such sufferings.' From the beginning of their friendship to the death of Schiller they constantly wrote and spoke to each other about the intangible problems of æsthetics. Their discussions about styles, about matter and form, about poetry and the different kinds of poetry, show how they aimed at highest Art and how much it was to them.

When Wilhelm Meister came back after all his 'Faulenzen,' at the end of his *Lehrjahre*, Werner notes the change in his appearance: 'Deine Augen sind tiefer, deine Stirne est breiter, deine Nase feiner und dein Mund liebevoller geworden. Sieht nur einmal, wie er steht! Wie das alles passt und zusammenhängt.' This doubtful hero of a paradoxical novel has been knocked into shape by his blundering through life, from contact with the exterior world his mind

has been formed, and he has come back a man—‘Ein ganzer, rechter Mensch.’ To turn all things to account, to subordinate every new impression, every new experience, to self-development into ‘Ein rechter ganzer Mensch’ seems to be Goethe’s philosophy, and the sum of his teaching. His grand poem, ‘Edel sei der Mensch,’ the fabled words which a tradition, which it is a pity to question, places on his dying lips, ‘Mehr Licht,’ are further echoes of this message of his to mankind.

Schiller’s ideal was more personal, or rather more subjective than Goethe’s. According to Schiller the poet’s first duty is the ennobling of his own nature, the working out of the ideal within himself—‘Seine Individualität so seher als möglich zu veredeln, zum reinsten, herrlichsten Menschheit hinaufzuläutern.’ He once said to Goethe, ‘Ich kaun nichts ohne Innigkeit produzieren’; and that word Innigkeit admirably characterises all his work. His work is part of himself; we know Schiller when we know his works; they reflect all the ideal grandeur of his soul.

Of the two, Goethe was beyond doubt the more gifted—indeed it may be doubted if in all the history of literature we can point to a greater, more universal genius. He attained heights which Schiller never reached; but there are also in his works passages which Schiller could never have written without a considerable falling short of his high ideal. Recall, for instance, the Venetian Epigrams and several passages in *Wilhelm Meister*. Goethe’s character was more complex, and perhaps it is due to this that he does occasionally descend from the clear atmosphere of the Olympian heights. Even when he does, even in *Die Wahlverwandschaften*, the touch of a master-hand is always evident.

In 1796 *Hermann und Dorothea* appeared, and by Schiller this work was regarded as the culmination of Art. It was thoroughly German—the little German town, the simple lives of the men and women, the waving corn fields, the orchards, all so commonplace in themselves, and all woven by the matchless genius of Goethe into the texture of a glorious idyl in the measure of Homer himself. *Wilhelm*

*Meister* was also growing towards completion during the early years of their friendship. Schiller studied the work eagerly, and the reading re-awoke all his poetic instincts. 'I have read, rather I have devoured, the first book of *Wilhelm Meister*,' he wrote. 'The reading gave me a pleasure which I rarely taste, and which you alone can give me.' Most of us cannot subscribe to this, but then, Goethe said that Schiller was the only man who thoroughly understood him.

But there is one thing in that strange book which we all admire. The freshness, the pathos, the eternal beauty of the story of Mignon stands out like an illuminated page in the treasury of German literature. No reader can forget that beautiful child-figure in the long, weary book. The songs she sings have an undefinable charm and sweetness all their own. Even reading the dead words one feels vividly the Heimweh, the Nostalgia, of the child, the yearning for the blue skies and the fertile fields of Italy.

Kennst du das Land, wo die Citronen blühen,  
Im dunkeln Laub die Gold-orangen glühen,  
Ein Sanfter Wind vom blauen Himmel weht,  
Der Myrte still und hoch der Lorbeer steht,  
Kennst du es wohl ?

Dahin ! Dahin !

Möcht' ich mit dir, O mein Geliebter, ziehn.

The year 1797 is known as the year of the ballads. During this year Schiller composed *The Ring*, *The Glove*, *The Knight of Toggenburg*, *The Crane of Ibycus*, and Goethe produced *The Bride of Corinth*, *The Treasure-Seeker*, *The God and the Bajadera*. They selected a series of subjects and then divided them, each revealing his own peculiar characteristics in the treatment of the subjects. Goethe's poems being voices of nature, of the union of man with the world around him ; Schiller's, anecdotes and romantic events in which the working of Destiny often comes in almost as markedly as in the old Greek tragedies.

The trilogy of *Wallenstein*, which Goethe called a monument of extraordinary mental activity, amply proved how



much Schiller had benefited by his friendship with Goethe. The subject was difficult, but Schiller's historical studies gave him a great grasp of it. Wallenstein was a striving towards the realisation of the highest Art, and in the third part, Schiller surpassed all his previous work. The complexity and heaviness of the matter were conquered, and the motion of the camp and the soldiers stands out like a living picture. The *Jungfrau von Orleans* was a still greater triumph, and even this splendid work was surpassed by *Tell*. *Tell* is, perhaps, Schiller's masterpiece, and in that glorious drama of the people's hero the genius of Schiller rises pre-eminently to the sublimest heights of Art.

As Schiller passed from height to height Goethe watched with reverent and admiring eyes the progress of his friend, feeling for him somewhat of that veneration which in the earlier days of their friendship Schiller had felt for him. Together they had worked long ere *Tell* was produced by Schiller. *Tell* was the masterpiece of their union, and *Tell* was the last birth of Schiller's genius and Goethe's influence.

In the maturity of his years, when his powers were at their zenith, Schiller quietly passed away in 1804. Goethe was desolate. For long afterwards nobody dared speak to him of his dead friend, and it seemed to him that Schiller was still with him. It was unspeakably pathetic to see how the great old poet strove to keep himself in touch with the dead, taking up his unfinished work, trying to recall that voice which had been hearing to his ears for so many years now.

Three months after Schiller's death Goethe had a presentation of *Die Glocke* performed at Weimar, and a figure representing poetry declaimed Goethe's beautiful memorial lines, in which he so admirably traced the dead poet's life and expressed his own sense of loss :—

Denn er war Unser. Mag das stolze Wort  
Den lauten schmerz gewaltig übertönen.

There was always a deep strain of melancholy in the character of Goethe. After Schiller's death this trait

became more pronounced. It is noticeable in his works, and it is often manifest in the words he speaks and writes to his friends. Schiller had remarked Goethe's inclination for tragedy, and he confesses himself that the attempt to write a tragedy always deeply disturbed him. He felt all things intensely, and now this melancholy became a long suffering to him.

When we read of the sudden flash of passion with which he thundered forth the words, 'Dass Schiller starb musste ich ertragen,' and of his being discovered crying like a child over the pages of the *Dreissigjähriger Krieg*, we can realize how he felt Schiller's death. Schiller was the one man in Germany who understood him, and perhaps Goethe alone fully appreciated Schiller's genius.

The year after Schiller's death saw Europe overrun by the conquering armies of Napoleon. Weimar was drawn into the strife. And, seated in his study, among the busts of Schiller, Herder, and Byron, and the choice specimens of Italian Art with which he had surrounded himself, the old poet could hear the thunders of war at Jena. Peace came again, and Goethe went on writing with unflagging powers. *Die Wahlverwandschaften*, *Aus Mein Leben*, the second part of *Faust*, abundantly prove that the master-mind was as vigorous as ever even at that advanced age.

In the spring of 1831, on the day that Weimar celebrated the anniversary of his birth, he looked down once more on the landscape where he had passed so many happy days. Full of old memories and much agitated by them he went into a little hut, on the walls of which, fifty years before, he had written the words of that memorable little poem, 'Über allen gipfeln ist Ruhe.'

Über allen gipfeln ist Ruhe,  
Über allen wipfeln spürest du  
Kaum einen Hauch,  
Warte nur ! Bald auch  
Ruhest du.

Sadly he repeated the last words of that exquisite little hymn of rest, 'Warte nur ! Bald auch ruhest du !' His long

rest was indeed at hand. The following March the end came.

A doubtful tradition gives us a final picture of the great poet, calmly awaiting the end in his garden-house at Weimar, and passing away with the words 'Mehr Licht' on his lips. Thus he took his journey through 'the dark portal, goal of all mortal,' after a long, active life, leaving behind, as Schiller did too, a name which shall never grow old. Together they made an epoch in the literary history of the world. As the greatest writers of Germany, and as two men who were united by one of the most faithful and affectionate friendships of which we have record, their names are inseparably connected.

JAMES KELLY, PH.D.



## ON THE STUDY OF THE PSALMS

**I**F we keep vigil [says St. John Chrysostom] in the Church David comes first, last, and midst. If early in the morning we seek for the melody of hymns, first, last, and midst is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst. O marvellous wonder! Many who have made but little progress in literature, nay, who have scarcely mastered its first principles, have the Psalter by heart. Nor is it in cities alone and churches that at all times, through every age, David is illustrious; in the midst of the forum, in the wilderness and uninhabitable land, he excites the praises of God. In monasteries, among those holy choirs of angelic armies, David is first, midst, and last. In the convent of virgins where are the bands that imitate Mary; in the desert where men are crucified to the world, and having their conversation with God, first, midst, and last is he. All other men are at night overpowered by natural sleep; David alone is active; and, congregating the servants of God into seraphic bands, turns earth into heaven and converts men into angels.

Surely nothing can shadow out more admirably the feelings of the Church to her everlasting heritage, than these remarkable words of the great Doctor of the East. The love and veneration which she has ever expressed for the Psalter have almost made it a part of her existence. It is not only that, from the beginning until now, the Psalter has been weekly recited by so many thousands of her priests, but that its spirit permeates and kindles every other part of the service. Its principal features have received a new and conventional character, they have been transfigured from the worship of the synagogue to that of the Church; and, to use Adam of St. Victor's metaphor, the trumpets of the tabernacle have given place to the psaltery and new song of the Christian ritual.

The first thing that strikes us in the primitive and mediæval use of the Psalter is the large proportion of time its recital occupied out of the whole period disposable by ordinary human strength for the service of God. To say

the Psalms were weekly recited by every ecclesiastic falls far below the truth. For, from the sixth to the sixteenth century, it is scarcely an exaggeration to say that a portion of the Psalms, equal in bulk to twice the whole Psalter, was hebdomadally recited. And in the Eastern Church it is well known there were the Mesoria or half-way prayers, between every two of the hours.

And, as was naturally to be expected from this so frequent recital, and from the scarcity of books, it was no unusual thing during the first twelve centuries that its committal to memory should be enjoined on ecclesiastics. Hence we find St. Gennadius, Patriarch of Constantinople, in the fifth century, refusing to ordain any cleric who could not repeat 'David' by heart. St. Gregory the Great declined to consecrate a bishop who had not learnt the Psalter, and his refusal was enjoined on others by the second Council of Nicæa. The Eighth Council of Toledo (653) commands that 'none henceforth shall be promoted to any ecclesiastical dignity who do not perfectly know the whole Psalter.' Who does not know the beautiful description St. Jerome gives to Paula of the employment of the husbandmen of Palestine? 'The labourer while he holds the handle of the plough, sings Alleluia, the tired reaper employs himself in the Psalms, and the vine-dresser, while lopping the vines with his curved hook, sings something of David. These are our ballads in this part of the world: these are our love-songs.' And do we not find several of the saints so charmed by the divine effusions of the 'sweet Psalmist of Israel' as to repeat daily the whole Psalter? Witness the lives of St. Patrick, St. Kentigern, St. Merulus, St. Maurus, St. Egbert, St. Alcuin, and many others. Nor is this a matter to be wondered at when we reflect what the Psalter is. The Fathers of the Church are unanimously eloquent in their commendation of the Psalms; and others, even the most cynical and critical, have laboured for expressions in which to set forth their praise. St. Athanasius terms them an 'epitome of the whole Scriptures,' and St. Basil a 'compendium of all theology.' And perhaps no one in the English language has stated their case more

strongly or beautifully than the learned and judicious Protestant Hooker.

What is there necessary for man to know [he says] which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident to the soul of man, any wound or sickness named for which there is not, in this treasure-house, a present comfortable remedy at all times ready to be found.<sup>1</sup>

And is it not absolutely certain that it was the manual of the Son of God in the days of His flesh? From it was taken 'the Great Hallel' which He sang at the conclusion of His Last Supper. From it were taken the words, 'My God, My God, why hast Thou forsaken Me,' and finally, from it were taken the last words He uttered before His death, 'Into Thy hands I commend My spirit.' Thus He, 'in whom were hidden all the treasures of wisdom and knowledge,' 'Who spake as never man spake,' chose to conclude His life and breathe out His soul in the Psalmist's words rather than His own. Surely no tongue of man or angel can convey a higher idea of any book, and of the happiness of those who use it aright. Such is the nature of the Sacred Hymns it is our duty and privilege to recite daily in the Divine Office.

But, I humbly contend, if we are to enter into the spirit of these beautiful compositions, and appreciate them at their proper worth, we must give them a reasonable and pious study. The reason of this is not far to seek. St. Peter<sup>2</sup> tells us that in the Epistles of St. Paul there are certain things hard to be understood which the unlearned and unstable wrest, as they do also the other

<sup>1</sup> *Ecclesiastical Polity*, bk. v., § 37.

<sup>2</sup> 2 Ep. iii. 16.



Scriptures, to their own destruction. Now, if this be true of the plain Greek prose of St. Paul, what shall we say of the Psalms, all of which were written originally in Hebrew poetry? Of its own nature poetry is more difficult than prose, and surely we need no extensive knowledge of the poets of our own language to verify this statement. Chaucer, Milton, Shakespeare, Tennyson, require deep study in order to be appreciated, and those that study them most will readily admit so. But in the Psalms there is something more than the mere fact that they were composed in verse, to render the study of them needful. For we must never forget that the Psalms, like all the other books of Scripture, bear a strong impress of the human pen by which they were written. Therefore, in interpreting them, we must remember that the objects of our attention are the productions of oriental poets, who wrote under conditions very different from those with which we are acquainted. For, it is admitted on all hands, that Oriental poetry, sacred or profane, abounds with strong expressions, bold metaphors, glowing sentiments, and animated descriptions portrayed in the most lively colours. Hence the words of the composers are neither to be understood in too lax a sense not to be interpreted too literally. In the comparisons and similitudes introduced by them the point of resemblance between the object of comparison and the thing with which it is compared, should be examined and not strained too far; and the force of the personifications, allegories, and other figures that may be introduced, should be fully considered. Above all we should remember that as the Sacred poets lived in the East, their ideas and manners were totally different from ours, and consequently cannot be interpreted by our canons of criticism. Surely then enough has been said to show that if we are to have any intellectual appreciation of the Psalms, we must bestow careful study on them. And is it not to be feared that, for want of such study, the repetition of them, as performed by very many of us, is but one degree above mechanism? And is it not a melancholy reflection to be made at the close of a long life, that, after reciting them through the greatest

part of it, no more should be known of their true meaning and application, than when we took our Breviary in hand on the morning of our Subdeaconship? This is all very true, someone may say, but, after all, why need I go to all this trouble and worry since I have a probable opinion telling me that only external attention is required for the valid recitation of the Divine Office? We freely admit there is a probable opinion to that effect, but does not the great Cardinal Manning tell us that it is the sign of a lax priest to be on the look-out for opinions of this kind? 'They have,' he says, speaking of lax priests, 'the *communis opinio et sine periculo tenenda* for all they wish to hold.'<sup>1</sup>

And have we no motives to urge us to as perfect a recitation of the Divine Office as is possible? Is it not the prayer of prayers? Are we not speaking to our Heavenly Father, whose perfection we are commanded to set before us as our model? Does not the recitation of the Office by one who does not or will not enter into the spirit of the Psalms, mean at least many venial sins; for is it too much to say that such a one cannot, morally speaking, keep from voluntary distractions? If anyone should think that this is empty rhetoric I would ask him to study carefully the words of the sober theologian Lehmkuhl. Here they are:—

Ut quae sentiam dicam, valde dolendum est, si quis, cum possit, non adhibeat apta adminicula quibus magis arceat etiam non voluntarias divagationes et quibus magis magisque devotionem sanctosque affectus excitare valeat atque augere. *Agitur enim de sanctissima atque nobilissima actione quae bonam partem vitae sacerdotalis occupare debeat*, in qua, et in cujus fructibus, Ecclesia universa multum confidat, per quam Ecclesia Deum placare atque exorare velit pro tot necessitatibus quibus ipsa continuo premitur, quibusque totum mundum immersum esse dolens et moerens intuetur. *Quare pudore suffundi sacerdos debet, si negligentia sua et socordia se tot meritis privat, Ecclesiam tot bonis destituat, quae majore devotione et fervore a Deo consequi facile possit.*<sup>2</sup>

How far, therefore, from the mind of the Church is the

<sup>1</sup> *Eternal Priesthood*, p. 280.

<sup>2</sup> Vol. ii., 636.

mere mechanical recitation of the Psalms. And it has been so throughout all the ages. 'Si orat Psalmus,' says St. Augustine, commenting on Psalm xxx., 'orate, et si gemit, gemite, et si gratulatur gaudete, et si timet, timete.' And have we not a higher authority still in St. Paul when he says *Psallam spiritu, psallam et mente*,<sup>1</sup> upon which the learned Estius comments: 'Sensus, operam dabo ut non solum spiritu, id est, cum devotionis affectu, Deum orem, *verum etiam ut verba orationis intellectu capiam.*'

There is no lack of commentaries for those who wish to enter on the study, and we can assure them that they will be amply repaid. The study of the Psalms will open out vistas of thought and beauty that were never dreamt of before. Indited under the influence of Him to whom are known the tortuous windings of the human heart, and to whom all events are foreknown, they suit mankind in all situations, grateful as the manna that descended from above, and conformed itself to every palate. And there is this difference between the productions of human genius and the Psalms. The former, after a few perusals, like gathered flowers, wither in our hands. But these 'unfading plants of paradise' become still more and more beautiful. He who once tastes their sweetness will desire to taste them again, and he who tastes them oftenest will relish them best.

P. V. HIGGINS, C.C.

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<sup>1</sup> 1 Cor. xiv. 15.



## NOTES ON TERTULLIAN'S 'DE POENITENTIA'

THE few and incomplete documents that the first three centuries have left at the theologian's disposal are quite insufficient to allow him to reconstruct, with any high degree of certainty, the details of the earliest form of Church discipline. Whenever such reconstructions are attempted, it becomes necessary for the student to theorize somewhat. Unless his work is to be a transcript of literary or monumental remains, he must connect his facts, and harmonize them into a theory. Hypotheses are necessary in early Church history. Lacunæ have to be filled in by the aid of the imagination, which has been trained for the task by historical study, and aided by the results of expert examination of the period under treatment. This, naturally, is a delicate task, and when it is ill-done, historical theories are little better than useless. For this reason, the historian (or the historical theologian) has to discriminate, in his own mind first, and then in his treatment, between the objective and the subjective elements in his theories. The contradictory results, the hesitations, the perplexities of modern specialists in this field, may well serve as a warning against large generalizations and hasty conclusions. The writings of the Fathers were composed, not for the purpose of satisfying our lawful curiosity, but for enlightening their own contemporaries. It is, then, only to be expected that they will seem to us sometimes over diffuse on points in which we have no interest, and irritatingly reticent on those upon which we need information.

There is a temptation to interpret both the speech and the silence of the ancient writers in our own sense, and to take it for granted that their conceptions were like ours, and that the state of things they describe resemble in detail the institutions of times nearer to our own. It is true that faith and practice were essentially then what they are now, since the substance of the Christian

religion is unchangeable ; yet for all that a great deal of alteration has taken place in the process of the evolution of the doctrine delivered to the Church by the Apostles, and substantially transmitted by her to our own time.

One of the matters which interests the theologian is that of the ancient discipline of the sacrament of Penance. A great deal of the Jansenist controversy centred round it, and quite lately interest has been revived by the publication of Lea's bulky work, *A History of Auricular Confession and Indulgences*. This appeared in 1896, and has been since then the armoury of the Protestant controversialist. In America it occasioned two replies of special note from the Catholic side: Father Casey's *Notes on a History of Auricular Confession* (Philadelphia, 1899), and an essay in the *American Catholic Quarterly* by Dr. Hogan (July, 1900). Since then in England and elsewhere, a host of writers and essayists have attempted to unravel the complexities of the subject. Some have restated the arguments of the Scholastic manuals, others have tried to solve the thorny questions by an appeal to history, others again, for example, Father Pignorato,<sup>1</sup> have combined the historical with the theological method. As far back as 1883, Duchesne had given his judgment on the question as it then stood :—

One of the greatest difficulties in the history of the sacraments is to explain how the transition has been effected from the ancient penitential discipline to the actual state of things. Has private, secret confession, which now alone holds the field existed from the beginning concurrently with public confession, or is it but a transformation—a mitigation of the latter ? Those who think they can defend the first hypothesis by the witness of history, must content themselves with little, and are compelled to treat the rare texts they find with a forcible interpretation. The second method, at present more in use, is not free from obscurities.<sup>2</sup>

Judging from the recent contributions to this department of theological literature, one may say that the question is no more completely settled than it was when the above passage was written.

<sup>1</sup> *De disciplina penitentiali priorum Ecclesiae saeculorum* (Roma, 1904).

<sup>2</sup> *Bulletin Critique*, 1883.

The *American Catholic Quarterly*, which, as we have noted, published the Abbé Hogan's reply to Dr. Lea—a reply written in the liberal spirit which characterised him—contained an article last year in which the subject was treated from the conservative standpoint.<sup>1</sup> The writer maintains that in the early times of Christianity there was a double administration of the sacrament of Penance. There was solemn Public, or Canonical penance for some of the greater sins, and private penance for others. He cites Tertullian in confirmation of this view. Not that he holds that Tertullian mentions private penance explicitly: but he thinks that private Confession and reconciliation may be inferred from that writer's account of the sacrament. The foundation and the reasoning of this part of the eloquent Jesuit's thesis are so disputable, and the *a priori* element enters so largely into it, that it may be worth while to discuss his argument. His proof looks convincing at first, but not quite so strong when one sets to work to examine it more closely. Here are the words of the writer, who may be taken as a type of a large class of theologians:—

Public penance, Tertullian, an eye-witness, describes as the discipline of prostration and humiliation (*De Pœnitentia*, c. 9). He describes the penitents as clothed in sackcloth and ashes, with unwashed bodies; their food bread and water. They had to fast and pray, to grovel at the feet of others, to groan and lament with tears. They lay at the church door, not being allowed admittance, sometimes for years, sometimes for life. Public penance, however, varied very considerably in different parts of the Church.

But this stern punishment was limited to the three penitential or capital sins of idolatry, homicide, and adultery. Understood, however, in a generic sense, idolatry was the lapse of a Christian back to paganism. Homicide included brigandage. Adultery stood for the grosser sins of uncleanness. Be it the carefully noted that the sins for which public penance was done were three and three only.

Other sins must, therefore, have been forgiven in another way—by private confession. The penitential sins were three. Tertullian (born 160) writes:—

'Behold the idolater, the homicide, and between them the

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<sup>1</sup> 'The Power of the Keys in the Primitive Church,' Father Coupe, S. J., in *American Catholic Quarterly*, October, 1904.



adulterer. All three seated together, through the duty of Penance, grimy in sackcloth and ashes, breathing the same sighs, soliciting by the same prayers the compassion of the faithful, casting themselves in the same fashion on their knees, and invoking the same mother.' <sup>1</sup>

I propose to venture a few notes, by way of criticism, on this passage.

Tertullian, one would have thought, is a most awkward witness to the dual administration of Penance. It is true that his account of the penitential discipline of the West at his time is incomplete, yet his witness is the fullest and the most important given by any very early Christian writer. In two relatively long treatises, the *De Pœnitentia* and the *De Pudicitia* he may almost be said to treat this subject *ex professo*. The first of these works is the more important to us, since he wrote it when he was in communion with the Catholic Church (between 200 and 206); the second is one of his latest, perhaps his very latest work, assigned by scholars to the period between 217 and 222. The *De Pudicitia* is violently Montanist; its statements have to be received cautiously, as those of an apostate, nevertheless it completes in some points the data of the *De Pœnitentia*.

We will set before ourselves the teaching contained in the earlier and orthodox work. The treatise 'On Penance' is in reality an exhortation addressed to catechumens, enforcing on them the necessity of preparing for Baptism by a course of severe mortification. It reads like an ascetical, rather than a dogmatic, treatise. The severe African writer regards the normal Christian life as one of consummate holiness. Baptism, therefore, should be regarded as a complete break from every pagan ideal, and a thorough surrender to the spirit of Christ. The candidate must purge his crimes, both of thought and deed, both of intention and act. He must do penance to prepare himself for the initiation to the new life. Whatever have been the enormities of the catechumen's past, he can be forgiven completely now. No sin is excepted from the divine pardon. God exhorts to penance with threats; and

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<sup>1</sup> *De Pudicitia*, cap. 5.

He would not threaten unless He was willing to pardon. All sins, whether of the flesh or the spirit, whether by overt deed or by evil will committed, can be forgiven by means of penance.

No one should dare to receive the great gift of Baptism until penitential exercises have been duly performed. So much for Baptism and the exercises that precede it; but now he passes on to another matter. As it were with bated breath, he contemplates the terrible possibility of post-baptismal sin. It is true that a Christian may sin, and sin grievously. Saved by divine grace from shipwreck he may again commit himself to the perils of the deep—the devil lies in wait eager to snatch the white garment from the neophyte, the world is ready with its fascination, and if the Christian falls, God, pitying even this excess of wickedness, sin in His own child, has left a means of again entering into grace. '*Clausa licet ignoscentiae janua et intinctionis serâ obstructa aliquid adhuc permisit patere.*' The doors of mercy are half opened once and once only by the God of compassion. One chance, and one only, is given of building up the ruined temple and renewing the consecration of Baptism.

Do you doubt this? [Tertullian asks his readers] If you do, read what the Spirit of God saith to the Churches (Apoc. i.-iii.). The Ephesians to whom St. John wrote, had fallen from fervour and had been led into impurity and idolatry; the Church of Sardis had been found wanting in good works; that of Pergamus had followed perverse doctrine; the Laodicæans had consented to avarice. Yet when God calls on all to repent, threatening them the meanwhile, He undertakes to forgive them: '*Non comminaretur autem non pœnitentisi non ignosceret pœnitenti.*'

Like the good shepherd, the Lord takes home the wandering sheep; like the father of the Prodigal, He welcomes His erring child. Penance, however, is not a private action only; it is fitted to an external rite. This is known by the Greek word '*exomologesis.*' In *exomologesis* we confess our sin to the Lord, not because He is ignorant of it, but because remission is obtained by penance, and penance is generated by the act of confession. *Exomologesis* is a discipline of

abject humiliation ; the sinner is clothed in sackcloth, he chastises his body, he fasts and abstains, he prays and laments with groans before the Lord God ; he prostrates himself before the presbyters and kneels at the feet of God's dear ones, begging of them the good offices of their prayers. Let no false shame keep the lapsed Christian from this discipline. The faithful, before whom he humbles himself, are pitiful ; and besides, is it not better to be ashamed in public than to be condemned in secret ? Penance extinguishes hell's flame in the heart, it brings back health to the soul, it is the means which God has often chosen to lead sinners to forgiveness. Such is the doctrine of Tertullian's eloquent and fervid work ; we will proceed to the conclusions which can be safely gathered from it.

1. The act of exomologesis is placed side by side with Baptism. It is a means, *the* means, of repairing the ruin of a baptized soul that has consented to serious sin. It quenches the flames of hell that sin has lighted. Hence, in the eyes of Tertullian *Penance is like Baptism, a true cause of grace*. It has efficacy to restore the sinner to God's favour. It is not a mere external rite of readmission into the Christian fellowship, as certain modern Protestant scholars have stated. It is more than that, it is a rite by which the Church, the representative of Christ, acting by His power, conveys the forgiveness of post-baptismal sin to the Christian. In other words, it is a sacrament.

2. *It is the only means of escape* which Tertullian offers to the Christian who has grievously sinned. The alternative which he presents to such a one is, either exomologesis or reprobation—'It is better to be pardoned in public than to be condemned in secret.' There is no mention of easier and more lenient methods. Tertullian scarcely dares to contemplate post-baptismal sin. To his mind the baptized man enters into a state of holiness once and for ever. This rigorous moralist regards the severities of penance for one who has fallen from this state as a superlative act of mercy on the part of God.

3. *He does not confine public penance to the expiation of three sins only*, adultery, homicide, and apostacy. In



the *De Pœnitentia*, as we have seen, he extends the power of the Keys to all classes of grave sin—at any rate he makes exception of none. He refers to the Letter to the Seven Churches, and points out the implicit promise of pardon contained in them, not only for such sins as apostacy, but also for sins springing from avarice. These sins were taken by the early Fathers as specimen cases of grave sin, yet there is no proof, at any rate at the period we are considering, that they were the only ones submitted to public penance.

Under this head we will weigh the proof which the writer in the *American Catholic Quarterly* adduces from Tertullian to support his contention that only three classes of sin were subject to public penance. It is to be remarked first, that his quotation, which he gives from Tertullian, is from the later and heretical work, the *De Pudicitia*, whose language with regard to the forgiveness of sin is absolutely different from that which he had used in his Catholic days. When we reflect on the occasion which provoked that bitter tractate, we see at once why he mentions adulterey, homicide, and apostacy in connexion with exomologesis. These three sins bear a strong analogy in the ancient discipline to our own 'reserved cases,' and Tertullian's object in the *De Pudicitia* is the protest against the removal by Pope Callixtus of the reservation of the sins of adultery and fornication.

Pope Callixtus had issued a declaration that he was prepared to absolve such sins in the event of the sinner doing penance. Now Tertullian, following the guidance of his new prophets, regarded the sins of homicide, adultery, and apostacy as absolutely unforgivable. The Church, he now held, had no power over them, and the Pope in thus arrogating to himself this too clement authority, was threatening the purity of the Christian life with disaster. Hence, he upbraids him with leaving the apostate and homicide without reconciliation, and taking the adulterer (whose sin he regards as equally irremissible) into the privileges of Christian membership. It is for this reason that he introduces these three classes of sinners; not as enumerating

the only kinds of sins that are subject to public penance, but as insisting on the impotence of the Church to forgive any of those three kinds of sin.

4. The '*De Pœnitentia*' passes over in silence both the confession of sin and the form of reconciliation. Confession of sin 'to the Lord' he does mention as part of the exomologesis, and some theologians have inclined to the theory that this is his way of referring to the manifestation of sin to God's representative. While there does not seem to be any reason for adopting this interpretation of these actual words, there must surely have been such a manifestation of conscience. Since the rite was a judicial act, and since it would be the Bishop who regulated the duration and nature of the satisfaction, there must have been then as later a manifestation of conscience. Was this public or private? The Canons of Hippolytus, which probably represent the Western discipline of this period, state that the candidate for Baptism made confession to the Bishop,<sup>1</sup> and we know that there are striking affinities between the ritual of Baptism and that of Penance.

The omission of these important elements of the sacrament in the *De Pœnitentia* need not present any difficulty, when we reflect that Tertullian treats of Penance in the aspect of a discipline of mortification; he does not set out to give a complete picture of the sacramental process. He is concerned with contrition and satisfaction, not with confession and absolution. His Montanist work (*De Pudicitia*) is more explicit on the subject of the power of the Keys; seen, it is true, through the distorted medium of his heretical views. In the *De Pudicitia* he concedes to Bishops the right of pardoning the lesser sins (that is faults of less gravity than the three irremissible sins we have mentioned).

Taking the doctrine of the *De Pœnitentia* in its entirety, it is difficult to see how Tertullian leaves room for an administration of penance that is wholly secret. For him,

<sup>1</sup> 'Tunc confiteatur episcopo huic enim soli est impositum opus,' etc. Can. Hipp. 103.

the virtue of penance is externalized as a sacrament in one way only—the way of public penance.

But suppose the case in which a sinner fell again after having performed canonical penance. We can only conclude that Tertullian saw but one way that was left open—that of purging from sin by internal contrition and voluntary mortification. He insists on the view that the Church intervened once and once only in the case of post-baptismal sin. Exomologesis was the last official act of grace that was offered.<sup>1</sup>

From this we judge that the period of Tertullian is marked by an extreme rigour, and that the lenient treatment of sin, such as it now exists in the Church, was unknown at that early period. There is evidence, however, of a more lenient tendency, a leaven of more merciful treatment by the Church. The *Pastor of Hermas* (attributed generally to the middle of the second century) contains passages that can be quoted in proof of this counter-current towards a more merciful administration of the sacrament of remission. There it is maintained that the Church has power to forgive all sin; even the adulterer can be reinstated in grace.<sup>2</sup> The decree of Pope Callixtus, which galled Tertullian so much, and which removed sins of impurity from the list of those which were punished by life-long penance, is another sign of yielding. Eusebius preserves yet another.<sup>3</sup> He quotes a correspondence between Denis of Corinth (circ. 170) and Pinytus, Bishop of the Gnossians, in which the latter reproves the former for asserting that he will receive back kindly such sinners as return penitently from heresy or any other delinquency however grave.

To all appearances, the Church of Rome, while she held in common with the rest of the world a strict attitude towards the sinner, was never led on to the extremities of rigour which prevailed in some of the other Churches. The milder doctrine of the *Pastor of Hermas* appears to have

<sup>1</sup> Even the reconciliation of sinners on their death-bed is passed over by Tertullian.

<sup>2</sup> *Pastor*, Precept iv. Similitudes viii. and ix.

<sup>3</sup> Eusebius H. E., bk. 3.



found favour there, and it was, as we have seen, from Callixtus the Pope that the merciful 'edict' went forth.<sup>1</sup> Callixtus maintained the right of those who held the Keys, to use them liberally or sparingly as occasion demanded. He asserted the *pontificium ligandi atque solvendi*, as a power given over to the discretion of the Bishops of the Church.

This power of discretion was used both before and after his time with very unequal rigour, so that a great diversity of custom evidently prevailed. St. Cyprian, not long after the time we are speaking of, points to a difference of custom in his own province, and makes it a subject of praise that the Bishops who so differed in their treatment of penitents, yet tolerated one another's views.<sup>2</sup> Nor is this at all surprising. The discipline of penance had not reached its final shape—it was *in fieri* and not *in facto esse*. The great moralists and casuists had yet to make their distinctions, the later Fathers and Scholastics had yet to elaborate the theology of the 'power of the Keys.' Besides, in that age of the Church, heroic virtue was in the air; torture, imprisonment and death might at any time become the lot of any Christian.

It is but natural to expect that there should be in such times as those a rigorous discipline calculated to maintain an eminent standard of Christian holiness. In this atmosphere the process of sacramental remission was taking shape; and by degrees it came to be admitted that extreme severity defeated its own ends. It became more and more evident that allowances must be made for Christian virtue which fell short of the heroic standard; hence came the mitigation of the strict penitential system. The use of the primitive form of indulgences hastened on the days of leniency; the failure of Montanism and Novatianism spelt victory for the more indulgent interpretation of the power of absolution, which was left to the Church.

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<sup>1</sup> The words of this, which apply to the subject of Penance, were probably these: 'Ego et mæchiæ et fornicationis delicta pœnitentiâ functis dimitto.'

<sup>2</sup> Epistola, 55. Some of these Bishops before the time of St. Cyprian had the custom of reconciling adulterers, others refused to do so.

To return to the article in the *American Catholic Quarterly*, and to sum up our conclusions. The writer of the article in the American review believes that only three classes of sin were submitted to public penance, that other grave sins were dealt with in a private tribunal, resembling in its general features our own practice of administering the sacrament of Penance. Tertullian, whom he quotes (among others) in favour of this theory, rather lends himself (we think) to another, viz., that there was one form of the administration of the sacrament. This included (1) a manifestation of conscience made to the Bishop; (2) the assignment by the Bishop of a public satisfaction (described as the main feature of the exomologesis); (3) absolution by the Bishop. This solemn act of penance was allowed but once; after that, the Church left the sinner to find favour with God as best he could.

Unless (as seems most probable) she relented when the sinner appealed to her on his death-bed, the Church held out no opportunity of sacramental absolution to anyone who had already performed public penance. The severity of those ages goes far to discount the *a priori* reasoning that the Church *must have* exercised a double administration of the sacrament. We conclude, then, that though the writer of the article in the *American Catholic Quarterly* has the support of many sound theologians for his view, yet if it is to prevail, and compel acceptance in the opposite camp, it must start from premises more generally admissible, and recognize more frankly the many obscurities in which the subject abounds.

W. B. O'Dowd.

## GIOVANNI BATTISTA DE ROSSI; HIS LIFE AND HIS WORK

**H**AD Leo XIII during his eventful reign done nothing but revive the study of scholastic philosophy he would have merited a high place of honour among the many illustrious successors of St. Peter. He wished Catholic students to follow in the footprints of the Angelic Doctor. Not merely to know his teachings, but to do for the present what he did for the past. This Neo-Scholasticism promises to achieve. Religion is not the mistress of Philosophy only; the other sciences are subject to her as well, and are returning to their allegiance one by one. The more perfect they grow, the more evident this becomes. For truth cannot contradict truth, neither can the teachings of true science contradict the teachings of faith.

Among the different sciences, at the present moment, no one is doing more efficient work than Archæology. Whether in bringing to light the primitive conditions of ancient nations in the East, unearthing Jewish ruins and remains, which corroborate so strongly historical facts narrated in Holy Writ, or in clearing away the debris collected in the winding passages of the Catacombs, revealing monuments which prove beyond doubt that the Roman Catholic Church of to-day is one and the same as the infant Church of the Catacombs. The importance of Archæology cannot be too highly estimated, especially the dogmatic importance of Christian archæology. A glance at the truths and dogmas of our holy religion, which can be proved from them, will show this. There we have clear proof of the communion of saints, purgatory, the Blessed Eucharist, and of devotion to the Mother of God, etc. Hence with reason can it be said that the Catholic Church, in order to refute the accusations of innovations brought against her by her adversaries, need only throw open the Catacombs,



and pointing to that venerable Pompeii, yet half buried in its ruins, exclaim without fear of contradiction, 'What I am to-day, I was in the beginning, and will remain the same to the end of time.' Like Christ, her Founder, the Catholic Church is the same yesterday, to-day, and to-morrow.

Christian archæology owes in great part its present position to the labours and genius of the great de Rossi. He found the few archæologists of his day, contenting themselves with copies of inscriptions, taking no care of the originals, never descending into the bowels of the earth. He saw their mistake, avoided it, and his work was crowned with success. The life of this learned Catholic layman must afford interest to all Catholics.

Giovanni Battista de Rossi was born on the 23rd February, 1822, at Rome, in the Piazza della Minerva. He belonged to a well-to-do middle-class family, then so common in Rome, and noted for the care they paid to the education of their children. From the first, the parents of young de Rossi, regarded the training of their son as their most sacred trust. Hence they watched over his infancy and youth with loving care. As was customary with families of their standing, they sent him to the Roman College as soon as he was old enough to go. While a very young boy at school his love for historical studies showed itself. He was especially desirous to know the history of Rome. He used to tell how the recreations taken with his father on feast days, and the walks he took in the Botanic Gardens, near the Coliseum, awoke within him great love for the ancient Roman history he was studying in school; also, when he returned from his daily visit to some of the churches, how he used to read the lives of the saints, always selecting those of the first centuries.

About 1840 the special attraction he felt for archæological studies manifested itself. In that year he began to collect copies of scattered inscriptions. Young as he was, he knew Greek sufficiently well to understand inscriptions in that language. Besides receiving lessons on Greek literature, he also studied Greek epigraphy in the Roman College. About this time and incident worth relating

occurred. One day young de Rossi accompanied his father to the Vatican, who went to transact business in the offices of the Secretary of State. De Rossi, while waiting for him, employed himself transcribing the inscriptions in the Galleria Lapidaria, which joins the Loggie di Raffaello with the Museum and Library, and contains an important collection of inscriptions, both Greek and Latin. The youth, completely absorbed in his work, did not hear the steps of an approaching figure. But, feeling something on his shoulder, raising his eyes he looked around, and beheld a Cardinal behind him, who had several manuscripts under his arm. His Eminence, surprised to see so young a boy engaged at a Greek inscription, asked him what he was doing. On receiving the answer, he inquired if he was able to understand it. To this de Rossi replied that he had already made a collection of several inscriptions, and that he understood the one before him except in one place, where the letters overlapped. The Cardinal looked and saw it did present difficulty, and did not wonder he was unable to understand it. Henceforth, this Cardinal, who was the great Angelo Mai, took particular interest in de Rossi.

Also in 1840 he began to attend lectures in jurisprudence, in the Sapienza. He had no wish to study law, but longed to devote all his time and energy to the study of archæology; however, in obedience to his father, he applied himself to it. His father considered the time spent in archæological pursuits lost. He thought it good for nothing. Consequently he objected to his son's devoting himself to it, calling the special attraction he felt for it a mere dream. Besides, he thought that a youth of good family, in order to ensure his future, should take out degrees in law. De Rossi, who would not disobey his fond parent, yet feeling no love whatever for the study of law, did not know what to do. He consulted a Roman prelate, who persuaded him to follow the paternal advice, giving as a reason for his counsel, that 'at Rome the knowledge of law is the master-key which opens every door,' and he smilingly added, 'here the well-known versicle of the Office should be changed into *Legem cui omnia vivunt, venite adoremus.*'

De Rossi followed his advice, and began to study law under the famous Villani, in the Sapienza. Here he acquired that exact knowledge of the ancient Roman laws which rendered him incalculable assistance in his archæological studies. From time to time he managed to attend the lectures given by the great Nibby on archæology. These increased the love he felt for his favourite study, and strengthened his resolve to devote himself to it as much as he could. He often related he felt that there he had a special mission to fulfil.

Up to his time the study of Christian archæology was sadly neglected. After the works of Bossius, in the seventeenth century, and Aringhi, Boldetti, and Bottari, a change came. The Archæologists, Visconti, Marini, Fea, etc., no longer like Bossius (the Columbus of the Catacombs), descended into the narrow underground galleries and crypts, to examine and study the originals themselves. They confined their attention almost exclusively to copies found in works of others. All this time the venerable sanctuaries of the martyrs were left to the care of ignorant custodians.

Fortunately, during the reign of Pius VII, a general impulse was given to the study of ancient history, which, however, was chiefly confined to the learned. About 1824 some of their number commenced to visit the Catacombs. Their example awakened love for Christian archæology, and led Marchi to study the Catacombs from a different point of view. Marchi was the first to prove the exclusive Christian origin of the Catacombs also. He induced Gregory XVI to institute a special society to look after the Catacombs. To this the Pontiff consented, and placed the learned Jesuit himself at its head.

Meanwhile young de Rossi, in the midst of his legal pursuits, did not forget his favourite subject; to it he devoted all the time he could steal from his other occupations. He longed to visit the Catacombs, to explore their dark windings, and examine their inscriptions, pictures and monuments. At this period, the Romans looked with a suspicious eye on the Catacombs. They considered it



extremely dangerous to go near them, and various rumours were afloat concerning them. Some stated that a whole college of students was lost in them, others said they were a den of robbers. De Rossi's father believed these stories, and thought by means of them to persuade his son to relinquish his foolish idea, but in vain. While obeying his father, in keeping aloof from the Catacombs, he applied himself, more earnestly than before, to the private study of these monuments. At this time, he proposed to collect all the ancient Christian inscriptions of Rome. Marini had conceived this idea, and had already collected two large manuscript volumes. The work, contemplated by de Rossi, was more scientific and learned than that of Marini. For de Rossi's was not to consist of a mere collection of bare inscriptions, but he meant to determine the chronological basis, and illustrate the inscriptions under their several aspects. To carry out his design, he examined the books in which old inscriptions were to be found, and all the original ones he could lay hands on. But his father still forbade him to visit the Catacombs.

Besides the inscriptions preserved in the Catacombs, a great number are to be found in the crypts of the old churches. As might be expected, he never lost an opportunity of visiting them. Some of these churches are opened to the public only once a year, on the feasts of their patrons, others oftener. Of course those used by the faithful are always open. The following incident will show how he occupied himself on such occasions. On the 21st July, 1842, the feast of St. Prassede, he visited her church, to copy the numerous inscriptions found there. Absorbed in his work, he did not notice those near, nor perceive the inquiring glances of a religious who was taking great interest in the studious youth. Hearing someone call him, he looked up, and beheld Padre Marchi, who wanted to know why he copied these inscriptions. His answer so pleased the learned archæologist, that from that moment he interested himself in him, and through his influence the paternal restrictions were removed. Henceforth, he was able to copy his beloved inscriptions from the originals even in the

act of the will. And for that matter all our theologians who have written since the sixteenth century use this very same argument against the so-called faith of the Protestants.

The question naturally arises, if St. Thomas's view of hope be the correct one, to what virtue are we to ascribe the love of concupiscence, the desire for God because He is good to us? Both reason and authority unite in ascribing it to love of self in the laudable sense. 'Hope,' says the angel of the schools, 'presupposes the love of that which we hope to attain, which is the love of concupiscence, by which love he who desires a good loves himself more than anything else.' With him, then, this kind of love is charity towards oneself. It makes us love ourselves for our own sake, and others because of ourselves. Just as by divine charity I love God in myself, by this I love myself in God. The same high authority deals further with this subject when commenting on the Lord's Prayer. He states that we desire God, our last end, by a twofold tendency—the longing for His glory, and the longing to enjoy that glory. The former he calls the love of God in Himself, the latter the love of ourselves in God. Cajetan, when expounding the teaching of his angelic master, says, that in one sense every love is friendship,—towards others, if things are loved for their own sake; towards ourselves, if the things be loved as *our* good. Mazzella calls concupiscence a love of God which does not rest in Him, but wishes good to ourselves from Him. St. Francis de Sales describes it as tending to our own utility, pleasure, or satisfaction, as returning to ourselves. St. Bernard distinguishes charity from inferior love of God, by the fact that the former is an affection for Him, not as good to us, but as good in Himself,—for His own sake, not for ours. Even Suarez explicitly calls concupiscence self-love. And when Bolgeni, towards the close of the eighteenth century, started the theory that concupiscence and charity were identical, Muzzarelli, by quotations from the Fathers and Doctors of the Church, showed beyond the shadow of a doubt that the traditional view identified concupiscence and self-love.

de Rossi was not mad, 'but spoke the words of sober truth,' and Gueranger, in a new edition, describing this scene, paid ample homage to his divining mind.

The same year de Rossi lost his father. By his death, he succeeded to the office of ecclesiastical agent for some important dioceses. This afforded him an opportunity of making the acquaintance of many high personages of the Roman Curia, who secured an audience for him with the Pope, soon after his return from Gaeta. He spoke to the Holy Father of the great importance of the Catacombs, and the utility to be derived from the study of archæology. In 1851 Pius IX instituted a special archæological commission to direct the excavations, and to watch over all the sacred monuments of the Pontifical States. The first labour undertaken by the society was crowned with success. Near the Via Appia they found the crypt of St. Cornelius, and a fragment of an inscription, corresponding to another found a few years earlier.

The attention of de Rossi was by no means confined to the Catacombs of St. Calixtus. He caused excavations to be made near the old Via Ardeatina, where he suspected the crypt of the Flavii, Christians of the first century, lay. There, to the immense joy of the Pope and of the Catholics of Rome, the crypt was discovered. The Pope was so pleased at this happy result, that he went in person to visit the crypt, and congratulated de Rossi on his success. This was his first triumph. Needless to say, de Rossi himself was delighted, and used every means to have the excavations carried on, on a larger scale. He besought the Pope to buy out the land over the Catacombs. The Pontiff had already determined to do so, before he was asked by de Rossi, and after some delay the land was bought.

On the 11th May, 1854, Pius IX again visited the Catacombs. On entering the crypt of the Popes, that venerable sanctuary where the sacred bones of many of his martyred predecessors lay in rest, the Pontiff could not restrain from shedding tears, and he devoutly kissed their sepulchral epigraphs. Some months after the memorable visit of Pius IX to the Catacombs, the sepulchral crypt of Cecilia,



the ancient proprietress of the vineyard, where the Catacombs were excavated, was brought to light, and in 1856 the tomb of (Pope) Eusebius, containing an important historical inscription, was discovered.

At the invitation of the Pontiff, de Rossi undertook the publication of a new *Roma Sotteranea*, a work necessarily involving great labour and research. To acquit himself creditably of his task, he visited the libraries of Italy, France, and Germany, and in each of them consulted everything connected with his work.

During the nineteenth century, the study of the ancient Roman topography, along with the other branches of archæological science, made rapid progress. The works of the famous classic scholars, who spoke in a vague manner about the illustrious monuments of ancient Rome, were succeeded by others describing them with precision and accuracy. The credit of the new direction given to it, is due to the German school; to it also we are obliged for the critical use of many documents, on which the study of the historical reconstruction of the ancient capital of the world is based. In this branch the majestic figure of the great de Rossi shines forth with additional splendour. Although busily occupied with Christian archæology, he found time to leave traces of his genius here also. In his work on ancient epigraphy, he laid the foundation of future researches on ancient topography. Nor did a bare beginning satisfy him. On that foundation he raised a superstructure which can with truth be called *imago antiquae urbis*.

In 1851, the first volume of his Christian Inscriptions saw the light. The second volume, or to speak more accurately, the first part of the second volume, did not appear until 1871. To give anything like an idea of the contents of this colossal work would bring us beyond the scope of our paper. It will suffice to note, it is a classic. An illustrious historian speaking of it, says, it has been written with the depth and patience of a German, with the clearness and vivacity of a Frenchman, and with the judgment and classical latinity of an Italian.

About this time he began to explore the cemetery of

Pretestatus, and in 1863 he discovered a most important monument, a sepulchral gallery, containing primitive crypts and precious specimens of Christian architecture and painting of the time of the first of the Antonines.

As one would naturally expect, de Rossi met with opposition. The jealousy of some of his rivals, fanned to the point of ignition by his many triumphs, blazed forth and thought to frustrate his work, to prevent the publication of his *Roma Sotteranea*, or at least to deprive it of the boast of being an official publication, ordered by the Pope, alleging that it contained conclusions on things laymen were not qualified to judge. His enemies tried various but futile means to attain their end. Finally, the cause of science and justice triumphed. The Pope, Pius IX, who always had a special affection for de Rossi, in 1864 sent for him from his palace at Castel Gandolfo, where he was in villegiatura, and got him to explain the plan of his *Roma Sotteranea* in the presence of his court. His Holiness was amazed at the stupendous work. At the conclusion of his discourse, de Rossi read the Latin dedication he had written ; in it he called the Pope a second Damasus, compared him to the great Pope of the fourth century, who was the first to perpetuate the memory of the martyrs in the Catacombs, and asked permission to put on the front page of his work, 'Published by order of His Holiness.' 'Not only do I permit it,' replied Pius IX, 'but I absolutely wish it ; and if I am your Damasus, you are my Jerome.'

*Roma Sotteranea* was published, and in spite of the efforts of his enemies, was received with universal joy. Such a valuable book, no matter how adverse the circumstances under which it appeared, was bound in the course of time to be a success. But published as it was under the particular patronage of the Pope, its success was secured from the start. It is with regret we refrain from giving an account of its contents, because of the importance of the subjects it treats of, and of the masterly manner in which they are handled ; however, that would make our paper exceed all reasonable bounds.

The political disturbances of 1870 effected a slight change

in the life and occupations of de Rossi, who to the last remained faithful to the Pope. Being a man of moderate views, and a stranger to politics, he was esteemed and honoured by high personages of the new Government; nevertheless he would never consent to receive honours or an official appointment from their hands. He was always a friend to the learned, whatever their political views were, and was on intimate terms with the different ministers of education. He had great influence with the Italian Government, which he used to secure the preservation of the Catacombs, and their continuance in the custody of the Pontifical Commission.

Although he kept aloof from politics, he played an active and useful part in the different ministerial scientific commissions, and laboured assiduously for many years in the Municipal Council of Rome, where he inculcated the importance of safeguarding the national monuments. To him also may be attributed the founding of the Municipal Archæological Commission in 1872. Together with Mommsen and Henzen he collected and published all the pagan inscriptions of Rome.

His heart was centred on Christian archæology and the Catacombs, and desiring his work to be continued after his day, on the 22nd of November, 1870, he conceived the idea of forming a school of young students for this purpose. Hitherto, on that day, a feast used to be celebrated in the Catacombs of St. Calixtus, in honour of St. Cecilia. On account of the recent political events, it could not be celebrated in 1870. It was the first 22nd of November for a number of years, on which he did not give a public lecture on some archæological subject of interest, at those venerable Catacombs. This year he could not because the feast was not held. Hence, accompanied by Marruchi, Armellini and a few other young men, he visited them privately. De Rossi, when he arrived in those venerable sanctuaries discovered by himself, spoke of them with great life and enthusiasm, emphasized their importance, and that of Christian archæology in general. They listened to his discourse with fixed attention, and were so moved by it, that



at its close they gathered around him and besought him to initiate them in the secrets of his studies and researches. The Roman school of Christian Archæology traces back its origin to that memorable day. Henceforth he gave them special lessons, and frequently accompanied them on excursions to the Catacombs. This circle, in the course of time, gave birth to the society for conferences in Christian Archæology. Bruzza, a learned Barnabite, was appointed its first president.

The work of excavating, for some time neglected, was recommenced with renewed vigour, under the patronage of Mgr. F. Merode, who, following the example set by Pius IX, bought a vineyard on the old Via Ardeatina, where the celebrated Basilica of Nereus and Achilleus was discovered. On account of the premature death of this energetic prelate, the work was again suspended for a considerable time. Merode had not long been laid to rest when another protector and admirer of de Rossi's died, this was Pius IX of glorious memory.

Great was the sorrow of de Rossi at the death of his last-mentioned patron, but Leo XIII was not slow to appreciate de Rossi, and the importance of his work, and consequently gave him every facility and assistance. Thus de Rossi was able to continue the excavations according to the programme he had sketched out for himself; and although he failed to carry out his long-cherished idea, to restore all the sanctuaries of the martyrs to science and piety, yet he made very important discoveries. Among others, the basilica where the bones of the saintly Ippolitus were laid to rest, and in the Catacombs of St. Domitilla the burial place of St. Ampliatus, who is believed to have been one of St. Paul's beloved disciples. In 1888 the hypogeum of the Acilii in the Catacombs of St. Priscilla was unearthed. This family was closely connected with the blood-thirsty tyrant, Nero, who showed himself the monster his father predicted. Cn. Domitius Ahenobarbus, after the birth of his son Nero, said to his congratulating friends that the offspring of himself and Agrippina could be nothing short of a monster. His prophecy, alas! was but too true.

Nero, who did not hesitate to plan the death of his own mother, had no scruple in putting to death the representative of the noble family of the Acilii.

In 1882 and 1892 feasts were celebrated in Rome in honour of de Rossi, and monuments were erected, which still bear testimony to the great esteem and affection his fellow-citizens cherished for him. The most exalted and learned in Europe considered it a privilege to be able to join the festivities in some way, in order to show to the public the high appreciation they entertained for de Rossi and his work, which did so much to refute the many calumnies of Protestant writers. He has rendered signal service to the Catholic Church by his numerous writings; this Pius IX seems to have had in mind when he called him his Jerome.

Soon after the celebrations of 1892 his health failed him, and he was stricken with a paralytic seizure, which deprived him of the use of his right hand, 'of that glorious hand which had traced so many immortal pages of the story of the Old World.' Perfectly resigned to God's holy will, he bore his sufferings with Christian fortitude. He felt the loss of his right hand very much, until he learned to write with his left. From this till his death, whatever articles he contributed to the different archæological journals were written with his left hand.

From the autumn of 1893 till his death in 1894, he was in constant pain. His intellect remained unimpaired to the end; but, with great sorrow, he had to relinquish the work he had begun, because of his bodily weakness. His last days, however, were not troubled, like Marini's, with the thought that the materials collected by him would not be utilised according to his wishes. Marini was tormented, not knowing what would become of the fruits of his labours; 'Quæ paravi, cuius erunt?' he eagerly inquired. De Rossi during his life took steps to ensure the continuance of his work after his death. He formed a school which ever since has kept up to the high standard raised by de Rossi. It has rendered untold service both to our holy religion and to the science of archæology. As long as it can number

among its members men of such learning and ability as Marruchi, it is destined to succeed. None of his disciples have shown greater love and affection for the great master, none of them have laboured with greater energy and success, on the lines laid down by de Rossi, than he.

De Rossi repaired to the Papal Villa of Castel Gandolfo to pass the summer of 1894. There in the bosom of his family, having received the last sacraments with great fervour and devotion, he breathed his last, on the 20th September, 1894. His body was interred in the family vault at Rome.

His fellow-citizens gave expression to the feelings of esteem and admiration which they and the whole world entertained for him in the following inscription, which can be seen on the wall of the house he lived in : ‘ In this house lived G. B. de Rossi, universally admired for his exquisite doctrine and vast erudition, and renovator of the science of Christian Archæology.’

EPSILON.



## THE BLESSED THOMAS MORE

THE FIRST LAY AND LAST CATHOLIC LORD CHANCELLOR  
OF ENGLAND

SO comparatively very little is known of the character of Sir Thomas More—the first lay Lord Chancellor of England, and the last Catholic who occupied that high and honourable position, that as the process of his beatification is now proceeding at Rome, a brief account of him may not be uninteresting. Regarded as a man in private life, or as a lawyer and chancellor in the fiercest light of publicity, his was a most remarkable and a striking personality. Cardinal Morton, in whose household young More, as was then the custom, was brought up, and educated, said of him early in his career what became a prophecy absolutely fulfilled in later years: ‘The child here waiting at table, whosoever shall live to see it, will prove a marvellous man.’ Such was the prophecy of the favourite minister of Henry VII—such is the verdict of history.

Thomas was the youngest son of Sir John More—a Justice of the King’s Bench, and, as stated, the earlier years of the boy were spent in the household of Cardinal Morton. After that period of pagehood More went to Canterbury Hall, Oxford, and this was at a time when boys nowadays are sent to public schools. This was a stirring and active time in educational centres—the learning of Greek was revived. Erasmus, Colet, Grocyn, Linacre and Lilly were the great names then identified with the new cult. More was caught in the enthusiasm, and then begun his famous friendship with Erasmus, to whom we are so largely indebted for one of the most graphic accounts of More’s appearance and character. This pen-picture is well worth reproduction so that no apology is required for repeating a few extracts from a letter containing what Erasmus thought and wrote of his young English friend. He says of him, as often he saw and found him when he visited his ‘faire house’ at

Chelsea, 'with gardens running down to silver-streaming Thames'—

He is of middle height [writing to a Dutch correspondent], well shaped, complexion pale, without a touch of colour in it save where the skin flushes ; beard scanty ; eyes grey with dark spots—an eye supposed in England to indicate genius. The expression is pleasant and cordial, easily passing into a smile for he has the quickest sense of the ridiculous of any man I ever met. The right shoulder is rather higher than the left, the result of a trick in walking, not from a physical defect. His health is good, but not robust. His father, though in extreme old age, is vigorous. He is careless of what he eats—I never saw a man more so. His voice is low and unmusical, though he loves music, but it is clear and penetrating. He articulates slowly and distinctly, and never hesitates. He dresses plainly, no silks, or velvets, or gold chains. He has no concern for ceremony, expects none from others, and shows little himself. More loves freedom, and likes to have his time to himself. He is a true friend. When he finds a man to be of the wrong sort he lets him drop, but he enjoys nothing so much as the society of those who suit him, and whose character he approves. Gambling of all kinds, tennis, dice, and such like he detests. His talk is charming, full of fun, but never scurrilous or malicious. He used to act plays when young. Wit delights him though at his own expense. He writes smart epigrams. It was like setting a camel to dance, but he can make fun of anything. He is wise with the wise and jests with fools—with women specially and his wife among them. He is fond of animals of all kinds, and likes to watch their habits. All the birds in Chelsea come to him to be fed. His original wish was to be a priest. He gave it up because he fell in love, and thought a chaste husband better than a profligate clerk. . . . He never made an enemy or became an enemy. His whole house breathes happiness, and no one enters it who is not the better for the visit.

What a wonderfully realistic portrait are those words of the great good man—so simple yet so grand. In the pages of literature one can hardly find a more perfect pen-picture of one great man by another. More married a daughter of a Mr. John Colt through a delicacy of honour almost Quixotic. There were three daughters, and to the second his inclinations turned, but believing the elder might by the preference feel slighted, he married her, and the marriage was a happy one, but she died after giving birth to three daughters, Margaret, Cecilia, and Louisa, and one son. To look after

the motherless children he subsequently married Alice Middleton, a widow, seven years his senior, with no charms of mind, plain, ill-educated, and shrewish, but an active and vigilant housewife. As was said of him, and truly said, plain living and high thinking seemed to be his rule of life. He early practised the austerities of an ascetic. He fasted rigorously and never allowed himself more than four or five hours of sleep, and that on a hard bench with a log for a pillow. Every Friday he scourged himself with a knotted cord, and to the last wore a hair shirt, and on the occasion of the last visit of his devoted daughter Margaret Roper in the Tower, he privately handed her the knotted cord and hair shirt, lest when he was executed they might be found and spoken about. He intended when at Oxford joining the Order of St. Francis, but in deference to his father's wish, he abandoned the idea of a religious life and took to the law, entering as a student New Inn, and later on Lincoln's Inn, where he was successively auditor, pensioner, butler, and reader. His success was rapid at the Bar, and he soon was making £400 a year, equivalent to £5,000 now. When a case was given him he carefully examined into its merits, and if he believed it to be unjust he declined it, assuring his client that for all the wealth of the world he would not espouse a dishonest cause. 'Like Sir Matthew Hale he thought it as great a dishonour as a man was capable of for a little money to say otherwise than he thought.' But that ideal of advocacy does not fit in with modern conceptions, which hold that it is not the business of an advocate to constitute himself a judge.

As a judge, being the first lay Chancellor of England, his conduct of business was characterised by rapidity combined with efficiency. His judgments gave universal satisfaction, and never was a more upright judge on the bench. The claims of relationship had no weight with him, as was evidenced when on one occasion he made a decree against his own son-in-law. Henry VIII had a great regard for him, and respected his inflexible character. It was only when More would not become a pliant tool in his offences against morality and justice that they differed.



Often did the king go down to Chelsea to see and consult with More upon matters of State, and he was always at first guided by his wise advice. But More estimated such favour at its true value, for, replying to Roper, his son-in-law, who congratulated him on such mark of honour, he said that no doubt the king singularly favoured him, but that still if he could win him a castle in France he would not fail to strike off his head. And so in the end it proved to be. When the king pressed him to agree to the divorce of Catherine, More fell on his knees and 'besought the king to forgive him for looking first to God and afterwards to the king, assuring him it was a grief to his heart that he was not able to find any way in which with integrity of conscience he could serve his grace on that account.'

Finding he and the king could not pull together on the downward course Henry had set out upon, in 1532 Sir Thomas More resigned his great position of Chancellor. He refused to acknowledge the king as head of the Church in *terra supremum caput Anglicanae Ecclesiae*, and to renounce obedience to Rome, and he was duly committed to the Tower. In vain a Committee of the Privy Council, and even his own daughter and wife, urged a formal compliance, but More was inflexible and unchangeable, and suffered the extreme penalty for his honour and his honesty. Henry was sore troubled when he heard of his death, and it is said he was playing at cards with Anne Boleyn when the news reached him, and rising in rage from his seat, turning to that unfortunate woman, he thus addressed her: 'Thou art the cause of this man's death.' And so ended the career of the greatest lay Chancellor England ever had.

We have seen what Erasmus, no ordinary man and judge of men, thought of More. But his opinion is the verdict of contemporary and subsequent history on that admirable man. Latimer tells a funny story of a Commission More held in Kent to try and find out the cause of the Goodwin sands and the testimony of a witness that he believed the cause was Tenterden Steeple—a saying which has become historic. And so quaintly telling the tale the old Bishop adds by way of commentary, 'And

even so is the preaching of God's word the cause of rebellion as Tenterden Steeple is the cause that Sandwich Haven is decayed.'

As a writer More's *Utopia* is the best known of his works. It is destined to live as long as English is spoken and written. 'The vision of a perfect State,' is a theme that has engaged many minds in all ages. We find Plato attempting it in his *Republic* and *Atlantis*. St. Augustine in *De Civitate Dei*, Dante in his *De Monarchia*, Bacon in his *New Atlantis*, Campanilla in his *City of the Sun*. None equals More's *Utopia* in seeming sincerity, so that even some persons of his day, more zealous than discerning, actually proposed sending missionaries to convert the Utopians to Christianity. The plan and idea of the work are excellent, and a few extracts may give one a fair notion of its character.

In *Utopia* every man learns a craft, mostly his father's, and the women, too. The magistrates' business is chiefly to see that no one is idle. . . . At the tables in hall young and old are placed alternately, so as to blend the gaiety of youth with the wisdom of age. They have few laws, and such is their constitution that they do not need many. . . . They have no lawyers amongst them, for they consider them as a sort of people whose profession is to darken matters and to wrest the laws, and, therefore, they think that it is much better every man should plead his own cause and trust it to the judges as in other places the client trusts it to a counsellor. By this means they both cut off many delays and find out truth more certainly.

He preaches absolute religious toleration, and needless to say war is condemned. He shows how they care for the sick by hospitals, how they regard hunting—'to see a relye innocente hare murdered of a dogge'—as unworthy of freemen, how they despise gold, how they have everything in common. He shrewdly remarks in a letter 'for it is not possible for all things to be well unless men were good, which I think will not be yet these many years.'

But he also wrote a life of Edward V, which Hallam thought was the finest example of good English, without vulgarisms or pedantry.

Such in brief was the great and good man—Blessed Thomas More—whose canonization will soon be proceeded

with. Amid trying and terrible times, with temptations to go from the straight path, he kept an even course, walked through life as a saint almost with God's law in his heart, and guiding his conduct. He was dragged into position and prominence, says Erasmus, 'for no man ever struggled harder to gain admission there (to court) than More struggled to escape. 'He was always kind, always generous. Some he helped with money, and some with influence ; when he can give nothing he gives advice. He is Patron-General to all poor devils.' This was what Erasmus thought of him, and a finer character we cannot find in history than that of Thomas More, the first lay Lord Chancellor of England, and the greatest and the last Catholic who held, or who by subsequent legislation could legally hold, that exalted position. Although in later years the post was actually filled by a Jew, and may be held by an Atheist, the only religion a member of which may not be Lord Chancellor of England is the one which was professed by the greatest man who ever in that country held the Great Seal—Sir Thomas More.

RICHARD J. KELLY.



## DOCUMENTS

CEREMONIES TO BE OBSERVED AT EXPOSITION AND  
REPOSITION OF BLESSED SACRAMENTDUBIA LITURGICA CIRCA EXPOSITIONEM ET REPOSITIONEM SS.  
SACRAMENTI.

Quum circa reverentias a sacris ministris faciendas in expositione ac repositione SSmi Eucharistiae Sacramenti dissideant probati S. Liturgiae interpretes, hodiernus Rmus. Procurator Generalis Piae Salesianae Societatis sequentia dubia Sacrorum Rituum Congregationi, pro opportuna declaratione, humillime subiecit ; nimirum :

I. Cum flectendum est utrumque genu ad Sacramentum adorandum (puta in accessu ad altare ubi expositum est SS. Sacramentum et in recessu ab eodem), flectioni genuum estne addenda profunda inclinatio totius corporis an solius capitis ?

II. Cum expositor, aperto ostiolo Tabernaculi, genuflectit priusquam SS. Sacramentum extrahat et cum, reposito Sacramento, genuflectit priusquam ostiolum claudat, debentne ceteri qui genuflexi adsunt adorare cum profunda inclinatione corporis, an cum inclinatione solius capitis, an, utpote iam genuflexi, nullam praeterea reverentiam exhibere ?

III. An et quam reverentiam exhibere debeat minister genuflexus antequam surgat aliquid factururus ? Videlicet : (1) Celebrans antequam surgat recitaturus orationem *Deus qui nobis sub Sacramento*, etc. debetne omittere quamlibet reverentiam, an inclinare caput, an corporis inclinatione adorare ? (2) Idem quaeritur de Celebrante ac ministris surrecturis ad imponendum incensum ; (3) De celebrante antequam surgat ad altare ascensurus ut populo benedicat ; (4) De expositore antequam surgat ascensurus ad altare ad deponendum e throno SS. Sacramentum ; (5) De acolytho antequam surgat iturus ad abacum ad velum accipiendum.

IV. Celebrans postquam, Benedictione impertita, ab altari descendit et genua flexit in infimo gradu, debetne omittere quamlibet inclinationem an inclinare caput, an totius corporis inclinatione adorare ?

V. More apud Subalpinos recepto, secundo thus imponitur post cantatam orationem *Deus qui nobis* etc. Iam quaeritur : (1) an mos servari possit ? Et quatenus affirmative, quaeritur :

(2) an sacerdos, cantata oratione, debeat impositionem incensi aliquam praestare reverentiam et qualem ?

VI. Utrum sacerdos qui SS. Sacramentum exposuit et ab altari descendit thus impositurus, debeat ante impositionem adorare uno genu flexo, an utroque, an statim absque genuflexione incensum imponere ut quidam eruunt ex Memoriali Rituum Benedicti XIII, c. II § III, n. 5 ?

VII. Iuxta Caeremoniale Episcoporum dum Celebrans canit orationem *Deus qui nobis* etc. ministri librum sustinent genuflexi : contra Liturgiae expositores eos surgere iubent vel saltem id eis permittunt. Quaeritur qua norma utendum ?

VIII. An Celebranti in impertienda Benedictione cum SS. Sacramento ministrare nequeant, loco diaconi et subdiaconi, duo clerici pluvialibus induti ? An diacono et subdiacono, dalmatica et tunicella indutis, adiungi queant duo vel quatuor clerici induti pluviali ?

Et Sacra Rituum Congregatio ad relationem subscripti Secretarii, exquisito Commissionis Liturgicae suffragio, omnibusque sedulo perpensis, rescribendum censuit :

Ad I. *Inclinatio mediocris, id est capitis, et modica humerorum inclinatio, quae in casu habetur uti profunda.*

Ad II. *Nulla reverentia facienda est.*

Ad III. *Quoad 1<sup>um</sup>. Nullam reverentiam debet facere ; quoad 2<sup>um</sup>. Inclinationem mediocrem faciant ; quoad 3<sup>um</sup>, 4<sup>um</sup>, et 5<sup>um</sup>. Nulla reverentia facienda est ; at si acolythus transeat ante altare, genuflectat in medio.*

Ad IV. *Nulla reverentia facienda est.*

Ad V. *Quoad 1<sup>um</sup>. Negative Quoad 2<sup>um</sup>. Provisum in praecedenti.*

Ad VI. *Ambo genua flectat in infimo gradu, inclinationem mediocrem faciat, assurgat et ponat incensum inthuribulo.*

Ad VII. *Ministri genuflexi maneant, librum sustinendo iuxta Caeremoniale Episcoporum, lib. II. cap. XXXIII, n. 27.*

Ad VIII. *Quoad 1<sup>um</sup>. Affirmative, si Benedictio cum SSmo Sacramento fiat immediate post Vesperas sollemnes, id est si Celebrans cum Pluvialistis non recedat ab altari : dummodo alter sacerdos vel diaconus exponat et reponat SSimum Sacramentum, illudque Celebranti tradat et ab eo recipiat. Quad 2<sup>um</sup>. Negative.*

Atque ita rescripsit. Die 16 Februarii 1906.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secretarius.*

## SOLUTION OF VARIOUS LITURGICAL QUESTIONS

## DUBIA VARIA LITURGICA

Hodiernus Rmus Dnus Episcopus Vilmensis a Sacrorum Rituum Congregatione solutionem sequentium dubiorum humillime petiit; videlicet:

I. Pro dioecesi Vilmensi habetur Decretum, quo permittitur Missa votiva cantata dicta *Rorate* tempore Adventus. Missa ista, quae celebratur cum magna solemnitate magnoque concursu populi, cantatur, vi antiquissimae consuetudinis, cum *Gloria* et *Credo*. Quaeritur, utrum haec consuetudo possit servari, cum in Decreto supradicto nihil de modo cantandi tales Missas dicatur?

II. In eadem dioecesi solent cantari, post Missam solemnem, invocationes *Sanctus Deus*, *Sanctus Fortis*, *Sanctus Immortalis*, etc. coram Sanctissimo Eucaristiae Sacramento exposito in Pixide. Quaeritur utrum expositio haec fieri possit per expositionem Pyxidis in superiori parte Tabernaculi, eo fine ut Pyxis possit a frequenti populo bene videri, an Sanctissimum Sacramentum non possit e Tabernaculo tolli?

III. Quaeritur, utrum pro valida consecratione altaris fixi vel portatilis sufficiat, ut in Sepulchro includantur Reliquiae unius Martyris et Confessorum aut Virginum, vel utrum unius solummodo Martyris; an sit omnino necessarium, ut in Sepulchro deponantur Reliquiae plurimorum Martyrum?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae reque accurate perpensa, rescribendum censuit:

Ad I. *Iuxta Decreta, Missa RORATE cantari potest in casu, cum GLORIA et CREDO solummodo in Novendiali ante festum Nativitatis Domini ratione consuetudinis et concursus populi; in praecedentibus vero diebus Adventus cantari debet sine GLORIA (praeterquam in Sabbatis et infra Octavamfesti B. Mariae Virginis) et sine CREDO.*

Ad II. *Negative ad primam partem; affirmative ad secundam.*

Ad III. *Affirmative ad primam partem quoad utrumque; negative ad secundam.*

Atque ita rescripsit. Die 16 Februarii 1906.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secretarius*.



WORKS PROSCRIBED BY THE SACRED CONGREGATION  
OF THE 'INDEX'

S. CONGREGATIO INDICIS

DECRETUM

FERIA V DIE 6 APRILIS 1905

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Pio Papa X Sanctaeque Sede Apostolica Indici librorum pravae doctrinae eorundemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 5 Aprilis 1906, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera :

PAUL VIOLLET, *L'Infallibilité du Pape et le Syllabus*. Etude historique et théologique. Besançon, Paris, 1904.

L. LABERTHONNIÈRE, *Essais de Philosophie religieuse*. Paris, s. d. *Le Réalisme chrétien et l'Idéalisme grec*. Paris, s. d.

ANTONIO FOGAZZARO, *Il Santo*. Romanzo. Milano. 1905.

NICOLAUS JOZZELLI Decreto S. Congregationis, edito die 12 Decembris 1905, quo liber ab eo conscriptus notatus et in Indicem librorum prohibitorum insertus est, laudabiliter se subiecit.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis. Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae die 5 Aprilis 1906.

ANDREAS Card. STEINHUBER, *Praefectus*.

L. ✠ S.

FR. THOMAS ESSER, *Ord. Praed. a Secretis*.

Die 6 Aprilis 1906, ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

HENRICUS BENAGLIA, *Mag. Curs.*

LETTER OF POPE PIUS X TO THE ARCHBISHOP OF PARIS  
RECOMMENDING THE WORK OF 'CATECHISM'

I.—EPISTOLA PII PP. AD EMUM ARCHIEPISCOPORUM PARISIENSEM  
COMMENDANS 'OPUS A CATECHISMIS.'

DILECTO FILIO NOSTRO FRANCISCO S. R. E. PRESBYTERO CARDINALI  
RICHARD, ARCHIEPISCOPO PARISIENSI.—LVTTETIAM PARISIORVM.

PIVS PP. X.

*Dilecte Fili Noster, Salutem et Apostolicam Benedictionem.*

*Opus a catechismis* sollerti et actiuosa egregiarum feminarum pietate apud vos ante annos octodecim institutum in gratiam puerorum, qui nihil iam de doctrina religionis in scholis publicis audirent, rogasti tu quidem nuper, ut voluntatis Nostrae significatione aliqua ornaremus. Nos vero ea legentes quae perscribenda curasti de ortu, progressionem, fructibus istius operis, magnam scito cepisse animo voluptatem, praesertim quum in hoc etiam facto videremus divinae praesentiam bonitatis, tempestiva suggerentis et consilia et auxilia bonis ad communem salutem. Ac mirum non est, si hanc tam opportunam de regno Christi ac de proximis bene merendi rationem Decessor Noster illustris probavit admodum, et pontificalis indulgentiae muneribus ditavit; quum eadem celeberrimo civitatis iudicio, ut accepimus, in genere operum humanae societati utilium primas tulerit. Hinc dicere vix attinet, eam Nobis, non secus ac Decessori Nostro, caram acceptamque esse: eo magis quod ipsius nunquam fortasse tanta fuit, quanta est hodie non modo opportunitas sed necessitas. Quando enim, ut usuvenire istis dolemus, eripitur aut coangustatur sacro ordini nativum ius docendi publice, omnino res postulat ut sacerdotum ministerio navitas opituletur laicorum quo puerilis saltem aetas fidei morumque principia incorrupta imbibat. Quare pias feminas saluberrimo deditas operi, de quo loquimur, cum pro merito dilaudamus, tum hortamur vehementer, velint nova quotidie alacritate studioque propositum persequi: simul oramus enixe Deum, ut earum fortunet labores, augeat numerum. Auspicem caelestium donorum ac singularis benevolentiae Nostrae testem habent Apostolicam Benedictionem, quam tibi primum, dilecte Fili Noster, atque etiam clero populoque tuo universo peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die viii Decembris MDCCCIII,  
Pontificatus Nostri anno primo.

PIVS PP. X.

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**APOSTOLIC BULL ON MARRIAGES IN GERMANY**

BULLA APOSTOLICA QUA OMNIA MATRIMONIA CATHOLICA, IN GERMANIA, DECRETO 'TAMETSI' SUBIICIUNTUR; EXCIPIUNTUR VERO MATRIMONIA MIXTA ET PROTESTANTIUM

PIUS EPISCOPUS SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM.

Provida sapientique cura quavis aetate Sancta Ecclesia legibus latis ea disposuit quae ad christianorum connubiorum firmitatem et sanctitatem pertinerent. In quibus legibus illa eminentem locum habet, qua Sancta Synodus Tridentina<sup>1</sup> clandestinorum matrimoniorum pestem abolere et ex populo christiano extirpare contendit. Magnam ex hoc Tridentino decreto utilitatem in universam rempublicam christianam promanasse et hodie quoque promanare apud omnes in confesso est. Nihilominus, ut sunt res humanae, contigit alicubi, et praesertim in Imperio Germanico, propter lamentabilem maximamque in religione divisionem et catholicorum cum haereticis permixtionem in dies augescentem, ut cum praedictae legis observantia incommoda etiam quaedam nec levia coniungerentur. Nimirum cum ex voluntate Concilii caput *Tametsi* non antea in singulis paroeciis vim obligandi habere coepit quam in illis rite esset promulgatum, et cum haec ipsa promulgatio an facta sit multis in locis dubitetur, incertum quoque non raro sit an lex Concilii obliget etiam acatholicos uno aliove in loco morantes, maxima inde ac molestissima in plurimis Imperii Germanici locis nata est iuris diversitas et dissimilitudo plurimaeque et spinosae exortae sunt quaestiones quae in iudiciis quidem persaepe perplexitatem, in populo fidei quamdam legis irreverentiam, in acatholicis perpetuas cierent querelas et criminationes. Non omisit quidem Sedes Apostolica pro nonnullis Germaniae dioecesebus opportunas edere dispositiones et declarationes, quae tamen iuris discrepantias minime sustulerunt.

Atque haec moverunt complures Germaniae episcopos ut iterum iterumque Sedem Apostolicam adirent communibus precibus huic rerum conditioni remedium petentes. Quorum preces Decessor Noster f. r. Leo XIII benigne excipiens praecepit ut ceterorum quoque Germaniae Praesulum vota exquirerentur. Quibus acceptis et toto negotio in Suprema Congregatione Sacrae Romanae et Universalis Inquisitionis mature discusso, Nostrum

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<sup>1</sup> Sess. xxiv. cap. i., *De reform. matr.*



esse officium intelleximus praesenti rerum statui efficax et universale levamen afferre. Itaque ex certa scientia et plenitudine Nostrae potestatis, ut consulamus sanctitati firmitatique matrimonii, disciplinae unitati et constantiae, certitudini iuris, faciliori reconciliationi poenitentium, ipsi quoque paci et tranquillitati publicae, declaramus, decernimus ac mandamus :

I. In universo hodierno Imperio Germaniae caput *Tametsi* Concilii Tridentini quamvis in pluribus locis, sive per expressam publicationem, sive per legitimam observantiam, nondum fuerit certo promulgatum et inductum, tamen inde a die festo Paschae (id est a die decima quinta Aprilis) huius anni millesimi nongentesimi sexti, omnes catholicos, etiam hucusque immunes a forma Tridentina servanda ita adstringat ut inter se non aliter quam coram parcho et duobus vel tribus testibus validum matrimonium celebrare possint.

II. Matrimonia mixta quae a catholicis cum haereticis vel schismaticis contrahuntur, graviter sunt manentque prohibita, nisi accedente iusta gravique causa canonica, datis integre, formiter, utrimque legitimis cautionibus, per partem catholicam dispensatio super impedimento mixtae religionis rite fuerit obtenta. Quae quidem matrimonia, dispensatione licet impetrata, omnino in facie Ecclesiae coram parcho ac duobus vel tribus testibus celebranda sunt, adeo ut graviter delinquant qui coram ministro acatholico vel coram solo civili magistratu vel alio quolibet modo clandestino contrahunt. Imo si qui catholici in matrimoniis istis mixtis celebrandis ministri acatholici operam exquirunt vel admittunt, aliud patrant delictum et canonicis censuris subiacent.

Nihilominus matrimonia mixta in quibusvis Imperii Germanici provinciis et locis, etiam in iis quae iuxta Romanarum Congregationum decisiones vi irritanti capitis *Tametsi* certo hucusque subiecta fuerunt, non servata forma Tridentina iam contracta vel (quod Deus avertat) in posterum contrahenda, dummodo nec aliud obstet canonicum impedimentum, nec sententia nullitatis propter impedimentum clandestinitatis ante diem festum Paschae huius anni legitime lata fuerit, et mutuus coniugum consensus usque ad dictam diem perseveraverit, pro validis omnino haberi volumus, idque expresse declaramus, definimus atque decernimus.

III. Ut autem iudicibus ecclesiasticis tuta norma praesto sit, hoc idem iisdemque sub conditionibus et restrictionibus decla-

ramus, statuimus ac decernimus de matrimoniis acatholicorum, sive haereticorum sive schismaticorum, inter se in iisdem regionibus non servata forma Tridentina hucusque contractis vel in posterum contrahendis ; ita ut si alter vel uterque acatholicorum coniugum ad fidem catholicam convertatur, vel in foro ecclesiastico controversia incidat de validitate matrimonii duorum acatholicorum cum quaestione validitatis matrimonii ab aliquo catholico contracti vel contrahendi connexa, eadem matrimonia, ceteris paribus, pro omnino validis pariter habenda sint.

IV. Ut demum Decretum hoc Nostrum ad publicam notitiam perveniat, praecipimus Imperii Germanici Ordinariis ut illud per ephemerides dioecesanarum aliosque opportuniore modos ante diem Paschae anni currentis cum clero populoque fidei communicent.

Datum Romae apud S. Petrum die XVIII Januarii MDCCCXVI, Pontificatus Nostri anno tertio.

PIUS PP. X.

**LETTER OF POPE PIUS X ON THE DUTIES OF SPANISH CATHOLICS AT ELECTIONS <sup>1</sup>**

EPISTOLA AD ARCHIEPISCOPUM VALENTINORUM QUA SUMMUS PONTIFEX OFFICIUM CATHOLICORUM IN HISPANIA CONCURRENDI AD ELECTIONES POLITICAS ET ADMINISTRATIVAS INCULCAT.

VENERABILI FRATRI VICTORIANO EPISCOPO MATRITENSIS, VALENTINORUM ARCHIEPISCOPO PRAECONIZATO MATRITUM.

PIUS PP. X.

*Venerabilis Frater, salutem et apostolicam benedictionem.*

Inter catholicos Hispaniae concertationes quasdam novimus esse ortas quae veteres partium discordias haud parum postremis hisce mensibus acuerunt. Concertationum autem occasio studiose quaesita est ex binis scriptionibus quae in commentario *Razón y Fe* prodierunt de officio catholicorum adeundi comitia ad eligendos qui publicam rem administrent deque ratione in competentium electionibus habenda. Equidem scriptiones hasce cognosci ambas voluimus : nihilque in illis occurrit quod non a plerisque nunc de re morum doctoribus tradatur ; Ecclesia

<sup>1</sup> Causa huius gravissimi documenti eo nititur, quod dissensus orti sint inter catholicos hispanos ob quasdam polemicas habitas inter cl. ephemeridem *Razón y Fe* et quasdam alias hispanicas ephemerides circa officium electiones politicas et administrativas adeundi.

non damnante nec contradicente. Nulla igitur subest ratio cur animi adeo exardescant : quamobrem optamus ac volumus ut orti dissensus diuque nimium nutriti penitus tollantur.

Quod profecto eo vel magis desideramus quod, si alias unquam, nunc certe maxima opus est catholicorum concordia. Meminerint omnes periclitante religione aut republica nemini licere esse otioso. Iam vero qui rem sacram seu civilem evertere nituntur eo maxime spectant, ut si detur, capessant rem publicam legibusque ferendis designentur. Catholicos igitur periculum omni industria cavere oportet : atque ideo, partium studiis depositis, pro incolumitate religionis et patriae operari strenue ; illud praecipue adnitendo, ut tum civitatum, tum regni comitia illi adeant qui attentis electionis uniuscuiusque adiunctis nec non temporum locorumque circumstantiis, prout in memorati commentarii scriptionibus probe consulitur, religionis ac patriae utilitatibus in publica re gerenda prospecturi melius videantur.

Haec te, Venerabilis Frater, haec ceteros Hispaniae Episcopos monere populum atque hortari cupimus, atque eiusmodi inter catholicos concertationes in posterum cohibere prudenter. Auspicem vero divinorum munerum Nostraeque benevolentiae testem apostolicam benedictionem universis amantissime impertimus.

Datum Romae, apud S. Petrum, die XX Februarii, anno MCMVI, Pontificatus Nostri anno tertio.

PIUS PP. X.

#### **APOSTOLIC LETTER ON THE EXAMINATION OF ITALIAN CANDIDATES FOR ORDERS**

LITTERAE APOSTOLICAE QUIBUS SUMMUS PONTIFEX DECERNIT UT IN ITALIA INSULISQUE ADIACENTIBUS QUICUMQUE SIVE DE SAECULARI SIVE DE REGULARI CLERO AD SACROS ORDINE SINT PROMOVENDI NON ANTE PROMOVEANTUR QUAM AB EPISCOPO LOCI DILIGENTI DOCTRINAE EXAMINE PROBATI SINT IDONEI ; SUBLATO QUOCUMQUE CONTRARIO PRIVILEGIO.

PIVS PP. X.

MOTU PROPRIO.

Religiosorum Ordinum familias, utpote quae praeclaro semper et adiumento et ornamento fuerint Ecclesiae, peculiari quadam Nos providentia studioque prosequimur ; in primisque dandam operam arbitramur, ut constanter pergant, pro necessitatibus



temporum, salutare esse ac frugifera. Hanc ob causam, quoniam ipsae, praeterquam sanctarum exercitatione virtutum, etiam doctrinae laude florent necesse est, Nos e re esse haud ita pridem duximus, aliquid in hoc genere statuere. Etenim, novimus quidem Sacram Congregationem, Episcoporum et Regularium negotiis et consultationibus praepositam, auctoritate decessoris Nostri fel. rec. Leonis XIII, die IV Novembris MDCCCXCII, prudentissime praescripsisse, ut 'professitum votorum solemnum, tum votorum simplicium ab Ordinariis locorum ad sacros Ordines non admittantur, nisi, praeter alia a iure statuta, testimoniales litteras exhibeant, quod saltem per annum sacrae theologiae operam dederint, si agatur de subdiaconatu; ad minus per biennium, si de diaconatu; et quoad presbyteratum saltem per triennium, praemisso tamen regulari aliorum studiorum curriculo.' Sed praescriptiones huiusmodi non aliter videbantur suos omnes fructus afferre posse, quam si candidati ad sacros Ordines legitimo experimento probare deberent, se in constitutis doctrinae studiis satis profecisse. Id quod cererique sacrosancta Tridentina Synodus iusserat: nam Sess. XXIII Cap. VII de Reform. haec habet generatim: 'Episcopus ordinandorum omnium mores et doctrinam diligenter investiget et examinet;' nominatim autem de Regularibus eiusd. Sess. Cap. XII: 'Regulares non sine diligenti Episcopi examine ordinantur, privilegiis quibuscumque quoad hoc penitus exclusis.' Opportunum igitur apparebat esse, hanc Tridentini Concilii legem revocari, quae diuturnitate obsolevisset: idque Nos anno superiore praestitimus pro Urbe, quum die XVI mensis Iulii Motu proprio decrevimus, ut quicumque sive de saeculari sive de regulari clero ad sacros Ordines promovendi essent, omnes excepto nemine, doctrinae periculum facerent in Curia Cardinalis Vicarii Nostri.<sup>1</sup>

Nunc vero placet, etiam ex consulto Moderatorum Sacrae Congregationis Episcoporum et Regularium, memoratum Nostrium dectetum per has litteras extendere. Quare Nos, Motu item proprio, volumus ac iubemus, ut in Italia et in insulis Italiae ditioni subiectis, Religiosi omnes, vel ad Instituta votorum simplicium, vel ad votorum solemnum pertinentes, ne ante ad sacros Ordines promoveantur, quam ab Episcopo loci, diligenti doctrinae examine probati sint idonei: sublato, ad hunc tantummodo effectum, quocumque contrario privilegio, etiam specialis-

<sup>1</sup> Cf. *Acta Pontificia*, vol. iii., pag. 127.

sima et individua mentione digno, abrogataque quacumque contraria consuetudine, etiam centenaria et immemoriali, quam in futurum quoque induci prohibemus. Id examen qua ratione instituendum sit, Episcopi definient : hique vero curabunt, quemadmodum Nos eo pro Urbe Motu-proprio constituimus, ut candidati non solum in iis rebus, quae ad Ordinem adeundum pertinent, sed in aliis quoque de theologia dogmatica tractationibus periculum faciant. Contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum die XIX Martii anno millesimo noningentesimo sexto, Pontificatus Nostri tertio.

PIUS PP. X.

**THE POLISH SOCIETY OF 'MYSTIC PRIESTS' CONDEMNED  
AND SUPPRESSED**

LITTERAE ENCYCLICAE SS. D. N. PII PP. X, QUIBUS CONSOCIATIO  
'MARIAVITARUM' SEU SACERDOTUM MYSTICORUM REPROBATUR  
AC SUPPRIMITUR.

VENERABILIBUS FRATRIBUS ARCHIEPISCOPO VARSAVIENSI ATQUE  
EPISCOS PLOCENSI ET LUBLINENSI APUD POLONOS.

PIUS PP. X.

*Venerabiles Fratres, salutem et Apostolicam Benedictionem.*

Tribus circiter abhinc annis huic Apostolicae Sedi rite delatum, est nonnullos dioecesium vestrarum, praesertim e iuniori clero, sacerdotes, consociationem quamdam pseudomonasticam, sub nomine *Mariavitarum* seu *sacerdotum mysticorum* absque ulla legitimorum Praesulum licentia, instituisse, cuius sodales sensim a recta via debitaque Episcopis subiectione 'quos Spiritus Sanctas posuit regere Ecclesiam Dei' deflectere et in suas evanescere cogitationes visi sunt.

Hi enim cuidam mulieri, quam sanctissimam, supernis donis mire cumulata, plura divino lumine edoctam ac novissimis temporibus in perituri mundi salutem divinitus datam dictitabant sese totos tanquam pietatis et conscientiae magistrae committere ab eiusque nutibus pendere haud veriti sunt.

Hinc, de praetenso Dei mandato, creberrima devotionis inter plebem exercitia (ceteroquin, si rite fiant, maxime commendanda) praecipue SSmi Sacramenti adorationem ac frequentissimas Communiones, proprio Marte et indiscriminatim promovere quotquot autem e sacerdotibus aut Praesulibus de eiusdem

feminae sanctitate divinaque electione tantisper dubios existimarent, vel *Mariavitarum*, quam vocant, consociationi minus amicos, eos criminationibus gravissimis impetere non dubitarunt ita ut, metus esset ne fideles haud pauci, misere decepti, a legitimis pastoribus recessuri forent.

Quapropter, de consilio Venerabilium Fratrum Nostrorum S. R. E. Cardinalium Generalium Inquisitorum, decretum de memorata sacerdotum sodalitate omnino supprimenda, ac de communicatione quavis cum surpa dicta muliere penitus abrumpenda, die 4 mensis Sept., an. 1904, prout Vobis notum est, edi mandavimus. At vero memorati sacerdotes, etsi documentum scripto dederint de sua erga Episcoporum auctoritatem subiectione, etsi forte cum eadem muliere necessitudines partim, ut asserunt, abruperint; nihilominus ab incepto molimine haudquaquam destiterunt, nec reprobatae suae consociationi sincero animo renuntiarunt; adeo ut non solum adhortationes et inhibitiones vestras despexerint; non solum, effronti quadam declaratione a pluribus ipsorum subscripta, communionem cum suis Episcopis respuerint; non solum seductam plebem haud uno loco concitarint ut legitimos propellerent pastores; sed etiam perduellium more, Ecclesiam asseruerint a veritate iustitiaque defecisse, ac proinde a Spritu Sancto esse derelictam, sibique solis, sacerdotibus *Mariavitis*, divinitus datum esse populum fidelem veram pietatem edocere.

Nec satis, Paucis abhinc hebdomadibus, in Urbem venerunt duo ex huiusmodi sacerdotibus, alter Romanus Prochniewski, alter Ioannes Kowalski quem Praepositum suum vi cuiusdam delegationis memoratae mulieris, sodales omnes agnoscunt. Hi ambo, supplici libello, de expresse Domini Nostri Iesu Christi mandato, ut aiebant, conscripto, requirebant ut Supremus Ecclesiae Pastor, vel, ipsius nomine, Congregatio S. Officii documentum traderet his verbis expressum: 'Mariam Franciscam (id est praedictam mulierem) factam a Deo sanctissimam, esse matrem misericordiae pro omnibus hominibus a Deo ad salutem vocatis et electis hisce ultimis temporibus mundi; omnibus vero sacerdotibus *Mariavitis* esse a Deo praeceptum cultum SSmi. Sacramenti et Beatissimae Virginis Mariae de Perpetuo Succursu, in toto orbe terrarum, propagare, sine ullis limitationibus neque a iure ecclesiastico, neque a legibus humanis, neque a consuetudinibus, neque a quacumque potestate ecclesiastica vel humana.'

Quibus ex verbis coniiicere voluimus sacerdotes illos, non tam



forte conscia superbia quam inscitia et fallaci rerum specie obcoecatos, sicut falsi illi prophetae de quibus Ezechiel : ' Vident vana et divinant mendacium dicentes : Ait Dominus, cum Dominus non miserit eos ; et perseveraverunt confirmare sermonem. Numquid non visionem cassam vidistis, et divinationem mendacem locuti estis ? Et dicitis : Ait, Dominus ; cum ego non sim locutus.'<sup>1</sup> Hos igitur misericorditer exceptos adhortati sumus ut, posthabitis vanarum revelationum fallaciis, seipsos suaque opera salutifero Praesulum suorum regimini sincere subderent, et Christifideles ad tutam obedientiae ac reverentiae erga pastores suos viam reducere festinarent ; ac denique Sedis Apostolicae aliorumque, ad quos pertinet, vigilantiae curam remitterent eas confirmandi devotionis consuetudines quae, pluribus in paroeciis dioecesium vestrarum, Venerabiles Fratres, vitae christianae plenius fovendae viderentur aptiores, et vicissim eos, si qui forte essent, sacerdotes corrigendi, qui pietatis exercitia et devotionis formas in Ecclesia probatas detrectare vel parvipendere reperti forent. Haud sine animi solatio conspeximus eos, paterna Nostra benignitate commotos, ad pedes procumbere obtestarique firmam voluntatem votis Nostris filiorum devotione obsequendi. Deinde iidem scripto<sup>2</sup> declarationem Nobis porrigendam curarunt, quae spem augebat fore, ut decepti hi filii sincero animo praeteritas ludificationes abiicere ad rectumque tramitem vellent redire.

' Nos semper (en verba) ad voluntatem Dei adimplendam, quae modo per Vicarium Eius tam clare nobis patuit, parati, sincerrime et laetissimo animo revocamus hanc nostram epistolam, quam die 1 Febr. a. c. ad Archiepiscopum Varsavien. dedimus, in et qua declaravimus nos separari ab eo. Insuper sincerrime et cum gaudio maximo profitemur nos semper cum Episcopis nostris, in specie autem cum Episcopo Varsaviensi unitos esse volumus, quoadusque Sanctitas Vestra id nobis iubebit. Praeterea, cum nos nomine omnium Mariavitarum modo agamus, hanc nostram professionem omnimodae obedientiae et subiectionis, nomine omnium non solum Mariavitarum sed universi coetus Adoratorum SSmi Sacramenti, facimus. Specialiter autem facimus hanc professionem nomine Mariavitarum Plocensium qui propter causam eandem, uti Mariavitae Varsavienses, suo Episcopo declarationem porrexerunt se ab eo separari. Ideo omnes sine exceptione ad pedes Sanctitatis

<sup>1</sup> Ezechiel xiii. 6, 7.

<sup>2</sup> Die 20 Febr. an. curr.

Vestrae provoluti, iterum iterumque amorem nostrum et obedientiam erga Sanctam Sedem et specialissimo modo erga Vestram Sanctitatem profitentes, humili lime veniam petimus, si quid a nobis vel propter nos paterno cord Vestro dolorem attulerit. Denique declaramus nos statim omnibus viribus adlaboraturos ut pax populi cum Episcopis quamprimum restituatur. Immo affirmare etiam possumus pacem hanc revera brevi secuturam.'

Quapropter periucundum Nobis erat sperare hosce filios Nostros benigne condonatos, vix in Poloniam reversos, operam daturus, ut ea quae promiserant, re quamprimum praestarent. Atque id circo Vos, Venerabiles Fratres, festine volumus admonitos, ut eosdem eorumque socios, plenam auctoritati vestrae subiectionem profitentes, pari misericordia exciperetis et in pristinam, si facta promissis convenirent, conditionem pro muneribus sacerdotalibus exercendis, ad iuris tramitem, restitueretis.

At spem fefellit eventus ; nuperis enim documentis rescivimus eos mentem suam mendacibus revelationibus rursus aperuisse, et in Poloniam receptos non solum obsequii ac subiectionis testimonium quod polliciti fuerant, nondum Vobis, Venerabiles Fratres, exhibuisse, sed etiam ad socios et plebem quamdam dedisse epistolam, veritati ac genuinae obedientiae minime consentaneam.

Verumtamen inanis est asseveratio fidelitatis erga Christi Vicarium ab iis edita, qui re non desistunt suorum Antistitum auctoritatem infringere. Etenim 'Ex Episcopis constat pars Ecclesiae longe augustissima (prout legitur in epistola diei 17 mensis Decembris 1888 s. m. Leonis XIII Decessoris Nostri ad Turonensem Archiepiscopum) quae nimirum docet ac regit homines iure divino ; ob eamque rem quicumque eis resistat, vel dicto audiens esse pertinaciter recuset, ille ab Ecclesia longius recedit. . . . Contra, inquirere in acta Episcoporum, eaque redarguere, nullo modo attinet ad privatos ; verum ad eos dum taxat attinet, qui sacro in ordine illis potestate antecedunt, praecipue ad Pontificem Maximum, quippe cui Christus non agnos modo sed oves, quotquot ubique sunt, ad pascendum commiserit. Ut summum in gravi aliqua conquerendi materia, concessum est rem totam ad Pontificem Romanum deferre ; id tamen caute moderateque, quemadmodum studium suadet communis boni, non clamitando aut obiurgando, quibus modis dissidia verius offensionesque gignuntur, aut certe augentur.'

Inanis pariter et subdola sacerdotis Joannis Kowalski ad socios erroris adhortatio de pace restituenda, si contra legitimos

pastores blaterationes ac rebellionum fomenta perdurent atque audaces mandatorum episcopalium violationes.

Quamobrem, ne Christifideles ut quotquot ex sic dictis *Mariavitis* sacerdotibus in bona fide perstiterunt, ludificationibus memoratae mulieris ac sacerdotis Joannis Kowalski diutius decipiantur, decretum iterum confirmamus, quo *Mariaviatarum* consociatio, illsgitimo irritoque consilio inita, omnino supprimitur, eamque suppressam reprobataque declaramus, firma manente prohibitione, ne qui e sacerdotibus, eo tantum excepto quem Plocensis Episcopus, pro sua prudentia, confessarium deputaverit, ad mulierem quam diximus, quovis praetextu accedere aut eam excipere audeant.

Vos autem, Venerabiles Fratres, vehementer hortamur, ut sacerdotes errantes, statim ac sincere resipuerint, paterna charitate amplectamini, eosque rite probatos ad munia sacerdotalia, ductu vestro, denuo obeunda vocare non renuatis. Quod si, spretis adhortationibus vestris in sua contumacia perseveraverint—quod Deus avertat—muneris erit Nostri severius in eos animadvertendi. Christi vero fideles, nunc ignoscenda ludificatione deceptos, in rectam reducere viam studeatis; atque in dioecesibus vestris christianae pietatis exercitia, multiplicibus Sedis Apostolicae documentis iamdiu recenterque comprobata, eo alacrius foveatis quo liberius nunc, Deo dante, apud vos ministerium suum sacerdotes exercere fidelesque antiquae pietatis exempla aemulari valent.

Interea, caelestium beneficiorum auspicem, paternaeque Nostrae benevolentiae testem, vobis, Venerabiles Fratres, clero populoque universo, vestrae fidei vigilantiaeque commisso Apostolicam Benedictionem peramanter in Domino impertimur Pontificatus Nostri anno tertio.

Datum Romae apud S. Petrum die v Aprilis MDCCCXVI, Pontificatus Nostri anno tertio.

PIUS PP. X.

**LETTER OF POPE PIUS X TO DR. FRANCK, PRESIDENT OF  
THE CATHOLIC TRUTH SOCIETY OF BAVARIA**

EPISTOLA PII PP. X AD CL. R. FRANCK, PRAESIDEM COETUS SCRIPTIS  
CATHOLICIS PER BAVARIAM EDENDIS.

PIUS PP. X.

*Dilecte fili, salutem et Apostolicam Benedictionem,*

Praestito Nobis a te atque a collegis tuis e spectabili coetu scriptis catholicis per Bavariam edendis, nihil possit esse obsquio



iucundius. Eos enim agnoscimus officia Nobis observantiae deferre, a quibus, sodalitatis vinculo coniunctis, quasi atptissimo augendarum virium praesidio, tam multa exspectamus intuitionem sacrarum Bavariae rationum emolumenta. Quae vobis saluberrimi condendi coetus exstiterint initia, compertum id quidem est; illata scilicet per adversas partes in catholicam professionem arma, ingesta tamen, ut est aetatis ingenio congruum, per eas maxime vias, quae ab omni litterarum genere praesto esse possint. At si decertandum bonis est sive ad custodiendam civitatem Dei sive ad eius amplificandam vim; si, etiam non illud praetereundum dimicantibus bonis est artes artibus esse obiiiciendas easdem, haec omnia fuere potissimum curae vobis, qui studio tuendae religionis acti, praeclarumque secuti exemplum virorum e sacro ordine, in unum generose coivistis, illas allaturi patriae utilitates, unde laetari Nobis libet in praesens. Magnis propterea laudibus, quemadmodum illustria merita postulant, ornamus cetum, teque imprimis industrium fortemque praesidem, eosque una simul omnes, quos scimus adlaborare animose tecum, immemores sui, memores autem Ecclesiae, cuius certe profectus cum civitatis bono coniungitur. Commoda autem et incrementa Sodalitatis quum cordi Nobis sint, illud Bavariae universae commendamus, quod quidem plurimi in re gravissima refert, ut non modo sacrorum administri, verum etiam, praecipueque, *laici* nomen operi alacritatemque dedant. Omnes namque quotquot catholica fide gloriantur, huic oportet fidei sive protegendae sive honorandae dare operam, et quando aptum prae ceteris opportunumque praesidium in sodalitate vestra est, eidem sese sodales addere. Quoniam vero nullum putandum est litterarum scriptorumque genus ab industria coetus alienum, id equidem expedire omnino atque adeo necesse esse existimamus, ut non ad labores solum, sed ad impendia quoque ferenda, quae sane pergrandia esse non ambigimus, singuli gerant paratissimum animum, ea nimirum erecti atque excitati spe, quae per eos suppeditentur id genus subsidia, perinde ac lectissima pietatis opera ad religionem referri, et ad comparandam animorum salutem conducere. Nostram demum ut operi voluntatem testemur, tibi, sodalibus cunctis, atque iis, qui nomine operave coetui favebunt, auspicem coelestium gratiarum Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XXVI Aprilis anno MCMVI, Pontificatus Nostri tertio

## PIUS X AND THE JUBILEE OF THE GERMAN COLLEGE

EPISTOLA SUMMI PONTIFICIS AD RMUM. RECTOREM S. MARIAE DE  
ANIMA IN URBE QUINTO EXEUNTE SAECULO AB INITIIS  
HOSPITII URBANI TEUTONUM

DILECTO FILIO IOSEPHO LOHNINGER PROTONOTARIO APOSTOLICO

PIUS PP. X.

*Dilecte fili, salutem et Apostolicam Benedictionem,*

Exeunte quod propediem fore ex tuis litteris accepimus, quinto saeculo ab initiis urbani Teutonum hospitii, cui praees, recete tu quidem et sacerdotes tui consilium cepistis faustam rei celebrare memoriam, atque in id convocare omnes, quotquot de gente vestra Urbem incolunt aut per eos dies in Urbem advenerint. Nam primum omnium decet vos beneficia commemorare, quae hoc tanto spatio multa et magna Instituto vestro Deus contulit, deque his sollemnes agere divinae bonitati gratias. Tum in conspicuo ponere aequum est, quantopere ad idem Institutum sustinendum provehendum non modo vestratium liberalitas vestrorumque Caesarum cura, sed etiam perpetua Pontificum Romanorum providentia valuerit.

Nominandus in his praesertim Pius IX fel. rec. cuius auctoritate amplificatum congruenter necessitatibus temporum Hospitium, id est, auctum collegio sacerdotum, qui sacris repopirentur doctrinis ac pontificii iuris prudentiam peritiamque perciperent, multo magis, quam antea, opportunum ac salutare esse coepit.

Nos vero, quum aequae, ac Decessores Nostri, erga vos vestraque affecti simus, libenter saecularia haec sollemnia significatione ornamus paternae benevolentiae; Nostrae cuius testem eandemque divinorum munerum auspicem, tibi, dilecte Fili, atque omnibus, qui ex isto hospitio collegioque sunt fueruntve sacerdotes, Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XVIII Aprilis anno MDCCCXVI, Pontificatus Nostri tertio.

PIUS PP. X.

**LETTER OF CARDINAL MERRY DEL VAL TO THE ARCHBISHOP  
OF COLOGNE ON THE VATICAN 'KYRIALE'**

EPISTOLA AD EMUM. CARD. FISHER, QUA VATICANA KYRIALIS  
EDITIO AUTHENTICA ET OMNIBUS ECCLESIIS ADHIBENDA  
DECLARATUR.

*Eme. ac Revme. Domine Mi Obsme,*

Vaticana Kyrialis editio multas, ut Eminentiae Tuae compertum est, disceptationes, apud editores ceteros praesertim, commovit, ita quidem ut primum sit credere minus justas de ejus indole opiniones fuisse diffusas. Hisce ut occurreret, illud Beatissimus Pater jussit me declarare Tibi, Vaticanam editionem Kyrialis non quidem esse emissam ut ad tempus tantummodo inserviret, sed esse vere et proprie authenticam ita ut hic et nunc in usum deveniat apud omnes ecclesias. Hujusmodi autem authenticitatis character, communisque pro praesenti tempore usus nihil obstare dicendi sunt quominus si quando, Sanctae Sedis judicio, mutationes aliquae afferendae esse videantur, eadem induci in laudatum Kyriale, non promixto tamen tempore, possint. Interim Pontifex Summus non dubitat quin recentibus sacrorum concentuum formis Germania omnis obsecundet, eo vel magis quod eadem in natione, id est Argentorati, habita est non multo ante congressio de sacro gregoriano cantu, qua quidem congressione Beatissimus Pater jucunde est affectus.

Dum haec, Suae Sanctitatis mandato, pro Tua atque Archidioecesis notitia Tibi significo, peculiaris erga Te extimationis sensa profiteor, quibus manus Tibi humillime deosculor ac per maneo.

Eminentiae Tuae, humillimus et addictissimus vere fam.

R. Card. MERRY DEL VAL.

Romae, die XXVI Januarii, a. 1906.

*Dno. Cardinali Antonio Fisher, Archiepiscopo Coloniensi.*  
Coloniam Agrippinam.

**LETTER OF THE CARDINAL SECRETARY OF STATE ON  
CERTAIN ABUSES IN BELGIUM**

EPISTOLA EMI SECRETAR STATUS AD EMUM. CARD. GOOSSENS DE  
AUCTORITATE SUPREMA SANCTAE SEDIS ABUSIVE NON INVOCANDA.

*Eminence Révérendissime,*

Il a été porté à la connaissance du Saint-Siège que les deux prêtres belges, Daens et Fonteyne, condamnés justement par leurs évêques pour cause d'insubordination et pour avoir fomenté



la discorde parmi les fidèles, se permettent constamment d'invoquer l'autorité du Souverain Pontife dans leurs discours et dans les journaux qu'ils rédigent, sans avoir obtenu l'autorisation requise, comme si eux et leurs partisans agissaient en conformité des doctrines et des enseignements du Saint-Siège, et comme si les évêques belges, interprétant mal ces doctrines et ces enseignements, avaient réprouvé et continuaient à réprouver à tort leur manière d'agir.

Le Saint Père, ayant eu connaissance de tout cela, a jugé, dans sa grande sagesse et sa prudence, qu'il est opportun de mettre fin à un état de choses qui pourrait nuire gravement aux intérêts de la religion catholique en Belgique. Il est en effet facile de comprendre que si l'on continue à tolérer certains agissements, un certain nombre de catholiques de bonne foi pourraient être induits en erreur, et qu'ainsi, parmi les fidèles, se perpétuerait le germe de la discorde qu'il importe souverainement de faire disparaître.

Le Saint Père veut donc que Votre Eminence sache et fasse savoir en même temps aux évêques et aux catholiques belges qu'il condamne cette façon d'agir des prêtres mentionnés, qui invoquent abusivement l'autorité suprême du Saint-Siège.

Je profite de l'occasion pour vous redire les sentiments de profonde vénération avec lesquels, etc.

Rome, 27 février 1905.

R. Card. MERRY DEL VAL.

**DECREE OF THE SACRED CONGREGATION OF BISHOPS AND  
REGULARS GRANTING POWER TO ESTABLISH A 'THIRD  
ORDER' OF CAPUCHIN FRIAR MINORS**

INDULGETUR MINISTRO GENERALI O. FF. MINORUM CAPUCCINORUM  
FACULTAS AGGREGANDI COMMUNITATE TERTIARIORUM  
REGULARIUM.

*Beatissime Pater,*

Infrascriptus Minister Generalis Ordinis FF. Minorum Capuccinorum, ad osculum S. Pedis prostratus, humiliter exponit, quod ipsi interdum a congregationibus Tertiariorum S. Francisci in communitate viventium et vota simplicia emittentium porriguntur preces eo tendentes ut primo et secundo Ordini ab ipso dependenti aggregentur, et sic vi decreti Apostolici<sup>1</sup> sub die

<sup>1</sup> Cf. *Acta Pontificia*, vol. i., pag. 270.

28 Augusti anni 1903 editi a S. C. Indulgentiis sacrisque Reliquiis praepositae, indulgentiarum et spiritualium gratiarum eiusdem primi et secundi Ordinis, quantum concedere fas est, participes efficiantur. Porro inter has congregationes inveniuntur etiam tales, quae non dicti primi et secundi Ordinis habitum, nec nomen Capuccinorum mutuantur, licet tamen, uti relatum fuit, ad magnam Familiam Franciscanam pertineant. Quapropter idem Minister Generalis, ad obsecundandum piis enunciatarum congregationum votis, ad praecavendas invalidas Tertiiorum regularium aggregationes, et etiam ad sui Ordinis bonum spirituale promovendum, Sanctitati Vestrae humiliter supplicatur pro gratia :

1<sup>o</sup> Ut tam ipse quam sui successores, congregationes Tertiiorum et Tertiariarum Tertii Ordinis S. Francisci regulam a Leone XIII approbatam quoad substantiam profitentium, in communitate viventium et vota simplicia emittentium, sive primi et secundi Ordinis habitum et vota simplicia emittentium, sive primi et secundi Ordinis habitum et nomen mutuentur, sive non, eidem primo et secundo Ordini aggregare possint et valeant.

2<sup>o</sup> Ut earundem congregationum sodales, si id petant, ut quondoque evenit, participes reddere valeant omnium bonorum operum, quae in dicto primo et secundo Ordine a singulis membris peraguntur, utque vicissim primi et secundi Ordinis membra participare possint omnibus bonis operibus quae a sodalibus congregationum ut supra aggregatarum perficiuntur.

Vigore specialium facultatum a SSmo. Domino Nostro concessarum, Sacra Congregatio Emorum. et Rmorum. S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, benigne annuit precibus P. Ministri Generalis pro gratia, dummodo enunciatas Societates sint rite Tertio Ordini Franciscali addictae, nec alterius Familiae Franciscalis seu Fratrum Minorum vel Fratrum Minorum Conventualium directioni subiaceant. Contrariis quibuscumque non obstantius.

D. Card. FERRATA, *Praef.*

L. ✠ S.

PH. GIUSTINI, *Secret.*

## NOTICES OF BOOKS

THE EARLY SCOTTISH CHURCH: ITS DOCTRINE AND DISCIPLINE. By Dom Columba Edmonds, Monk of Fort Augustus. Edinburgh: Sands & Co. 6s. net.

By 'Scottish Church' the author means 'the ancient Catholics of Ireland and Scotland who were in communion, through a common faith, with the rest of Christendom.' His purpose is to show that this Church, more usually called the 'Celtic Church,' 'was both Roman in origin and Roman in its doctrines and essential points of discipline.' This thesis has, of course, been repeatedly established, but as the Bishop of Aberdeen remarks in a short preface which he has contributed to the work, 'prejudices are difficult to overcome,' and the learned monk of Fort Augustus has done a very useful work in once more tearing to shreds the favourite contention of shallow Protestant writers that the old Celtic Church was a national independent Church which might indeed have had an Eastern or any other origin except that which is now practically acknowledged by such a distinguished non-Catholic scholar as Professor Bury. Dom Columba's book is nothing more than a summary of the leading arguments which prove the Roman origin and character of the Celtic Church, and which may be found elaborated in such works as the *Life of St. Patrick* by the Archbishop of Tuam, not to mention others. The work, consisting altogether of some 300 pages, is divided into four parts. Part I., a fourth of the entire book, is a brief theological treatise on the general question of Papal supremacy. I think the author would have done much better had he omitted Part I. altogether, and treated at greater length the important and pertinent subjects dealt with in Parts II., III., and IV.

In Part II., under the heading 'Celtic Christianity,' the early missions from Rome to England, Scotland and Ireland, are discussed. The case for the Roman origin of Celtic Christianity is so strong that any over-zeal in stating it is a mistake. I think, therefore, that while defending his own view about the Lucius-Eleutherius Mission, the author might have mentioned that such an eminent Catholic writer as Duchesne does not see



his way to accept it as authentic history. Part III. deals with 'doctrine and discipline,' while Part IV. discusses the Roman character of the Celtic liturgical and ritual observances. What occurs to me to say about the general character of the book is that the treatment of the subjects dealt with in Parts I., II. and III. is entirely too meagre. It reminds me of a little English history I was obliged to study years ago, which while it touched on almost everything, did not help me to remember anything. Although he has no style, I can read Warren's *Celtic Liturgy* for its wealth of reference and quotation. I can read with less interest, indeed, but still with pleasure, the picturesque historian who weaves the materials collected by scholars into a lucid narrative, but a mere summary of facts with a mixture of apologetics is a *genre* I am not in love with. While saying so much as a personal view, I feel bound to acknowledge the eminently useful character of Dom Columba's book. It is a splendid book for a parochial library, and is well within the intellectual reach of the multitude.

T. P. G.

ST. FRANCIS OF ASSISI, SOCIAL REFORMER. By Leo L' Dubois, S.M. New York, Cincinnati, Chicago : Benziger Brothers. 4s. net.

IF biography is the most charming species of literature, this is one of the most charming of biographies. It brings us back to the ages of faith, when the Church ruled the world, when the spirit of the Crusades filled court and camp, and when northern Europe, strong in the youth of its Christian profession, fought in the cause of religion with all the zeal and fiery spirit of the neophyte. The age, however ideal from many points of view, was not without its abuses; and it is as a reformer of the latter that St. Francis is prominently brought before us in these pages. The general summary of his life and character will not be out of place.

'A strenuous saint, but none the less open to the tenderest human sentiments, a poet, a troubadour, a chevalier in character and aspirations, intensely in love with a poor, abandoned, but chaste maiden, "La Donna Povera" . . . He went to the people, to the poor and the rich, to the layman and the clergy, to the great and the lowly, captivating all, not only by his charming character, but also by his unstudied and unaffected, yet irresistible, eloquence: thus he became the soul of a popular

movement, which spread all over Europe and made itself felt in all parts of the then known world.'

What the picture promises the book reveals : his character and work is treated with the tenderness and sympathy of a genuine admirer ; and the book, taken all in all, is the most readable and attractive of its kind we have seen for a long time. It will be welcomed by all, Catholics and non-Catholics alike, to whom the Saint has endeared himself by his love for everything that leaves on itself the impress of its Maker.

The publishers are Benziger Brothers, and their work leaves nothing to be desired. The book is well-bound, and the print is large and clear.

M. J. O'D.

THEORY AND PRACTICE OF THE CONFESSIONAL. By Dr. Caspar E. Schieler (Mayence Professor). Edited by the Rev. H. J. Heuser, D.D. (Overbrook Professor). Introduction by Most Rev. S. G. Messmer, D.D., D.C.L., Archbishop of Milwaukee. New York, etc. : Benziger Bros. 14s.

WE have nothing but praise and welcome for this very readable and scholarly work. It is hard to know which to admire most—the full and able treatment of the subject in the original, or the clear, idiomatic English of the translation. From cover to cover the book is full of matter equally interesting and instructive to every priest engaged in the practical work of the mission. In most of the text-books on Moral Theology with which we are acquainted, clearness of expression is certainly not the strong point ; in this one, however, it is not too much to say that the student need never read a sentence twice to realize the meaning.

We are glad that at least a beginning has been made in the way of furnishing English-speaking priests and students even in the sphere of Moral Theology. Doubtless there is some danger and inconvenience—as there is in most professional sciences—in publishing, in a form accessible to people generally, rules and regulations intended only for the guidance of the few. But—especially when a certain degree of discrimination is

exercised—the compensating advantages are great. Many a treasure of theological lore is, we fear, left untouched, because unfortunately enshrined in a Latin tome. To priests who have long since left the atmosphere of the theological class-hall, and who must instruct their penitents in the plain, homely vernacular, a text-book in English will appeal with peculiar force. Even in the case of students, a certain amount of energy is, we are persuaded, exercised, consciously, or unconsciously, in the effort at translation, which would be much more profitably employed in aiding the assimilation of the matter itself.

With the opinions defended in the volume we have no intention of dealing. We are concerned with it, for the present, chiefly as a translation. The attempt, in any case, to criticise, in a short note, a work extending to upwards of 700 pages, would be hopeless. Suffice it to say that, though we do not agree with all the opinions expressed, the author gives sound reasons for every position he adopts, and, in many instances, makes suitable allowance for opinions with which he is not himself disposed to sympathise.

We should add, however, that, though most of the matter may, with suitable energy and perseverance, be discovered in corresponding Latin works, there are practical hints and suggestions thrown out in regard to the confessions of priests, converts, persons contracting civil marriage, etc., which will be sought for in vain in our ordinary text-books on the subject. May we hope that some kind friend of clerical students will imitate the good example and give us a corresponding work on Justice? It would spare us many a trouble and heart-ache. Lehmkuhl and Gury do not tell us enough; and English law-books are dull and dreary reading. The volume would be received with the same welcome and appreciation we now heartily extend to the work of Drs. Schieler and Heuser.

The printers have done their part admirably. The paper and binding are good, and the print clear and well-defined.

M. J. O'D



THE PRIEST IN THE PULPIT : A MANUAL OF HOMILETICS AND CATECHETICS. Adapted from the German of Rev. Ignaz Schuech, O.S.B., by Rev. Boniface Luebbermann. New Revised Edition. New York, Cincinnati, Chicago : Benziger Bros. 1905. 6s. net.

As this is merely a new edition of a work that has been long before the public, it is not necessary to speak at length about it. The original work has been received everywhere with the highest praise, and so far as our own opinion goes we consider it easily the best on Pastoral Theology that has come under our notice. With the revival, if we may so call it, that has taken place in the teaching of catechetics, principally owing to the works of Spirago and others, a new edition of this treatise is most opportune. It is, however, only one of three volumes, and several years since a translation of the others was promised, but so far it has not seen the light. Might we ask why is this ? We regret it very much, owing to the high excellence of the volume before us.

P. A. B.

SKETCHES FOR SERMONS ON THE SUNDAYS AND HOLIDAYS OF THE YEAR. By the Rev. R. K. Wakeham, St. Joseph's Seminary, Dunwoodie, N.Y. New York : Joseph F. Wagner. \$1.25.

UNDER the heading given above, we have received for review two very interesting volumes, one chiefly on the Gospels and the other on the Epistles of the Sundays. Father Wakeham tells us in his Preface that his aim is to afford, as far as he is able, some useful aid to his busy brother priests who are engaged in the arduous labours of the daily ministry. That has been the dominant idea throughout, and the writer is to be congratulated on having given us two excellent volumes. He does not put his trust in the persuasive words of human eloquence, nor is there any trace of the platitudinous inanities that are so often found in treatises of this kind, nor any pressing to the front of his own point of view ; on the contrary, the writer tries to keep himself in the background, fully convinced that by judicious selection, arrangement, and suggestion, the Gospels and Epistles will convey their own lesson, Christ, to use the writer's

words, being the principal preacher in the former, and, in the latter, the four Apostles, Peter, Paul, James, and John. It is the work of a thoughtful, priestly priest of much experience, who has before his mind a definite idea of what a sermon should be, and who is anxious to help his fellow priests. He has not given us fully rounded sermons, but, as the title indicates, sketches, not dry, wooden ones, of which the market is too full, but sketches that are highly suggestive. A feature of the volumes is that there is a blank page attached to every sermon plan, whereon the reader can make a note of the ideas that will naturally spring to his mind. One word in conclusion; if a preacher wishes to go in for so-called 'pulpit eloquence'—perhaps better named 'pulpit-eering'—he had better not mind Father Wakeham's books, for he will certainly be disappointed.

P. A. B.

CHRIST: THE PREACHER. Sermons for Every Sunday of the Ecclesiastical Year. By Rev. D. S. Phelan. St. Louis, Mo.: B. Herder, 17 South Broadway. 1905.

THE author of this excellent volume of sermons is, we understand the editor of the *Western Watchman*, a Catholic newspaper which for years has done much good in the middle and western States of America. Father Phelan brings to his work a mind full of knowledge and ripened by experience; a style vigorous and trenchant; an earnestness begotten of a priestly zeal and a well known independence of purpose; and hence, this volume, just as the preceding one, *Gospel Applied to Our Times*, will cause a stir in the field of homiletics. The sermons are striking and original, and, above all, they are stimulating—in fact they are almost a spiritual and intellectual tonic. And who, knowing the flabby output to which we are often treated, will not welcome a volume of this kind? We heartily congratulate the author. We wish, to say, however, to the reader on this side of the Atlantic that his sermons deal largely with the conditions that obtain in America; but, of course, the underlying principles are universal in their application.

P. A. B.

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PASTORAL MEDICINE: A HANDBOOK FOR THE CLERGY.

By Alexander E. Sandford, M.D. New Edition, revised and enlarged. New York: Joseph F. Wagner.

THIS is a new edition of a work that has been long and favourably known to those interested in Pastoral Medicine. It is divided into three sections, the first dealing with Hygiene, the second with Pastoral Medicine, and the third with First Aid to the Injured. There is also added a chapter on the moment of death, by the Rev. Walter M. Drum, S.J., which deals exhaustively with the reply given by the Catholic Medical Society of Barcelona to Father Ferreres, S.J., as to the moment of death. This is, of course, very important to the priest, as the salvation of many souls may depend on it; and to those who may not have read the series of articles in the *American Ecclesiastical Review*, we can safely recommend the book for this chapter alone. Apart from that, the book contains much useful information under the sections already referred to, and on the subject with which it treats, it can be well called a handbook for the clergy, not going deeply or technically into any subject—and so much the better—but conveying clearly and in an interesting way about all that it is well for a priest to know. It is a useful book for a priest's library.

P. A. B.

THE SACRIFICE OF THE MASS. An Explanation of its Doctrines, Rubrics, and Prayers. By M. Gavin, S.J. Fourth Edition. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Bros.; and of all Booksellers. 1906.

THIS book of two hundred and fourteen pages contains seventeen instructions on the Holy Sacrifice, which were given to the Members of the Sodality of the Immaculate Conception in Farm Street, London. We thank the author for giving them to the public, because they are very interesting and instructive, and are well calculated to awaken reverence for the sacrifice of the Mass in the mind of anyone who reads them. We can gather from the words of the preface that the author has set his heart on making the Holy Sacrifice, its nature and origin, its rubrics and ceremonies, better known to Catholics, chiefly to



English Catholics, and we have no doubt that a perusal of his book will contribute much towards that end. The writer shows an acquaintance with the works of many rubricists and liturgists, but he has known how to select, and how to convey his information in an interesting, popular style. The clergy will find it useful, and the laity, for whom it is principally intended, will profit much by studying it. For them, in particular, we warmly commend it to the clergy.

P. A. B.

GUIDE CANONIQUE POUR DES INSTITUTS A VŒUX SIMPLES.

Mgr. Battandier. Paris: Lecoffre, 1905.

In the present issue this well-known work has been almost entirely rewritten. Since its first appearance, we have had the *Conditae a Christo* and the *Normae*, which changed considerably or else made clearer a great number of points in the legislation that regards congregations having simple vows. In this third edition Mgr. Battandier has collected and commented upon the most recent decrees. Owing to his position as Consultor of the Sacred Congregation of Bishops and Regulars, he is enabled to speak with complete knowledge of a very intricate subject. His book is a reliable guide to the relations that exist between these institutes and the Holy See. It begins by explaining how an institute is to be founded, treats afterwards of vows, power of superiors, and the other subjects appertaining to religious life, etc. The author enjoys exceptional opportunities for getting information, and he gives it so clearly and concisely that we can heartily recommend the *Guide Canonique* to our readers.

B. D.

THE NOTRE DAME HYMN TUNE BOOK. Compiled and arranged by Frank N. Birtchnell, Mus. Bac., and Moir Brown. Liverpool: Rockliff Brothers, 1905. 2s. 6d.

It is stated in the preface of this book that 'an attempt has been made in this book to provide a complete set of tunes for the hymns published by the Sisters of Notre Dame. The

traditional tunes have been retained, and many of the hymns have been set for the first time, while those having melodies which were considered to be unsuited to the words have been reset.'

'The traditional tunes,' we suppose, are the horrible things that have been sung during the last twenty or thirty years. On the new tunes the following sentence throws some light: 'The majority of the tunes are harmonized in four parts, and it is hoped that choirs and congregations will cultivate the part-singing of the hymns.' We are afraid that as long as editors look upon a hymn tune as merely the top part of a part-song, we shall never get satisfactory hymn tunes.

As to the words, the editors think it necessary to make a kind of apology. 'But,' they say, 'as every hymn included is used in one parish or another, we have thought it best to publish them all.' We cannot say that the present publication has advanced the problem of English hymn singing very much.

H. B.

We have received from the great publishing firm of Herder & Co., the following works:—

MYSTIC TREASURES OF THE HOLY MASS. By Father Coppens, S.J. 2s.

It contains in a small compass a very complete statement of the Church's doctrine regarding the Adorable Sacrifice. There is also an explanation of ceremonies, etc., which cannot fail to be read with advantage, and the whole book is written in such simple language that a child could understand it.

IN QUEST OF TRUTH. By F. Menchgesang. 3s. 6d.

ROMAN life in the days of Domitian has been chosen as his subject by the author. It was only a semblance, for the gradual decay of the mighty pagan empire had made greater progress than men were aware of. Pagan vices and Christian virtues made a marked contrast between the inhabitants of Rome. Aristius is the representative of one class, and Domitilla, the emperor's favourite niece, is the representative of the other.

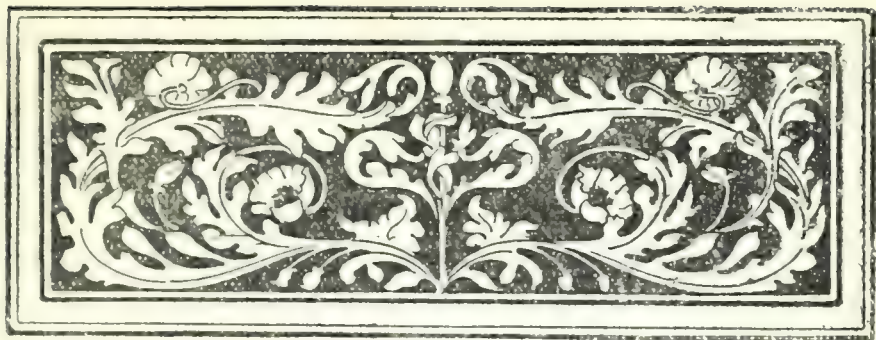
Their respective characteristics are well sketched, so too is life in the senator's home and life in the catacombs.

ATTITUDE OF CATHOLICS TOWARD DARWINISM AND EVOLUTION. By H. Muckermann, S.J. 3s. 6d.

THIS little work will be useful to those who desire to read a short reliable account of Darwinism and of Evolution. Darwinism is an exploded theory, but there still remains as the writer points out a tenable theory of evolution. His remarks on the question of the variability of species deserve careful consideration.

F. J. N.





## AN IRISH FRIAR AND AN IRISH PROTESTANT THEORY

THE publication of the Franciscan manuscripts, preserved at Merchant's Quay, Dublin, has had the unexpected result of bringing to light a letter written to Father Luke Wadding, in which the writer, then guardian of the Dublin Franciscan House, expresses opinions regarding the Marian bishops in Ireland, utterly at variance with the judgment of all Irish Catholic historians. In plain words he says that all the Catholic bishops in Ireland, with one exception, fell away and took the oath of supremacy in Elizabeth's Dublin Parliament. This has been all along the contention of Irish Protestant writers, except that they admit that two of the bishops did not take the oath, and it is painfully startling to find an Irish Franciscan subscribing to the same opinion in 1629. The occasion has been eagerly availed of by Dr. Hemphill,<sup>1</sup> who had already written last year on the alleged conformity of the Catholic bishops, to bring forward the Franciscan as a 'first-class Roman Catholic witness' to the Protestant theory.

The extract from the letter, which is of great length, is as follows<sup>2</sup> :—

1629, November 20, Dublin.—Thomas Strange [Guardian

<sup>1</sup> 'The Irish Reformation in the Reign of Elizabeth,' by Rev. Samuel Hemphill, D.D., *Church of Ireland Gazette*, June 22nd, 1906.

<sup>2</sup> On page 15 of the *Report on Franciscan Manuscripts*, etc. The Report, published at Government expense and sold to the public at One Shilling

of the Order of St. Francis] to Luke Wadding [Guardian of St. Isidore's, Rome]:—

Be it known to your paternity that Father Patrick, Lord Bishop of Waterford, showed me in private an authentic copy of his Bull in which I observed a clause to which I drew his Lordship's attention, and which I refer to your paternity for amendment, if need be: it is that where mention is made of the time during which the said see has been vacant there occur the words *per obitum cujusdam Walshe bonæ memoriæ*, etc. I suppose that neither your paternity nor his Lordship were acquainted with the facts touching this Walshe at the time when the Bull was obtained, and therefore I have determined to apprise your paternity that this Walshe was Patrick Walshe, a Catholic bishop by election and consecration, a man of learning and of great repute throughout the kingdom for his gifts of teaching and preaching, insomuch that in Parliament all the bishops of Ireland spoke *ad nutum ejus*, and stood firm while he stood firm, and when he fell, all fell with him, save only the Bishop of Kildare. Not content with taking the oath of supremacy, he married (they say) and had sons—to wit, Nicholas Walshe, who was pseudo-Bishop of Ossory, and was murdered by a kearn, and Abel Walshe, and the wife of our Magheraghty, Anna Walshe, so that your paternity may see that this clause in the Bull stands in need of correction, for that Walshe died a confirmed heretic.

Dr. Hemphill is jubilant over his discovery, and runs the poor Franciscan for all he is worth, and as we shall presently see, for a great deal more. Every sentence of the letter is taken as Gospel proof, for the Doctor, for once in his life, has a holy friar on his side. The Doctor spares him the trouble of proving anything or producing any documentary evidence; his word alone is sufficient for all purposes and clinches every argument. Therefore, by his letter, the conformity of Dr. Patrick Walshe is 'proved beyond all shadow of doubt.' The letter also proves that he was the father of Nicholas Walshe, 'who was Bishop of Ossory, and a true and devoted Protestant.' It proves, moreover, a most important point, that the Catholic bishop was 'lawfully married.' And as regards the contention

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and Fourpence, forms a large volume of 300 pages. It throws great light on the civil and ecclesiastical history of Ireland during the crucial period preceding the War of the Confederation and on the first years of the War itself.

that all the Catholic bishops who continued in their sees took the Oath of Supremacy, 'that fact is now firmly established' by this letter.

It never seems to have struck Dr. Hemphill that as an historian accustomed to weigh historical evidence, he should have subjected the letter itself, the time and circumstances in which it was written, and the author of it, to a critical examination before showing to the public such unbounded confidence in it. He accuses others of catching at straws for proofs; it is he who, busied for a long time with an impossible theory, has caught like a drowning man at a chance straw floating on the waters. In his indecent haste to utilise the Franciscan as a pillar for the upholding of the rotten and illogical structure of the Irish Protestant Church theory, he reminds us of the low-sectarian audiences who applaud every word that falls from the lips of an apostate priest or monk against the 'doings of the Church of Rome.' First of all, how can he take Father Strange as a 'first-class Roman Catholic witness;' how can he construe his letter as testimony? Is the Franciscan guardian, writing in 1629, in the reign of Charles I, to be regarded as a witness of what took place seventy years before? Are the references to Dr. Patrick Walshe and Elizabeth's Parliament, which together do not make up even a third of a private letter written to a friend and taken up otherwise with matters of the day, to be looked on as important testimony? It is just as absurd to quote the Franciscan as a witness of what took place in the middle of the sixteenth century, as it would be for Dr. Hemphill to pose as a witness, for instance, of the attitude of the Protestant bishops towards the Act of Catholic Emancipation during the passing of that measure through Parliament. When a man writes seventy years after an event, he can gain credence only as an historian, and must produce contemporary evidence, or at least show that his conclusions are the result of independent historical research.

Father Strange's letter does not bear this character. He merely relates to his friend, in the positive manner



common to all men who have not made a special study of history, what he calls facts, most of which go back very far, and for which a man endowed with a critical faculty would have offered some indication of the sources whence he derived them. This was all the more necessary in his case, as a wide chasm separated the new generation of Irish friars, educated on the Continent, from the former generation suppressed all over the English Pale and elsewhere by Henry VIII in 1539 and the following years. These had long since died off, leaving hardly a trace behind them, and the new generation, recruited from the northern and western abbeys and spending the years of their youth abroad, came back to the country new in every sense, and when they gradually invaded the Pale once more, were completely out of touch with the former period, and their traditional knowledge was *nil*. It is true that the Irish Franciscan province produced great historians at this time, in fact we are indebted to them for nearly all the Catholic historical work done in Ireland during that half century; they shine with unrivalled brilliancy. But it should be noted that their work is mainly taken up with early Irish history. As regards the sixteenth century, the *Annals of the Four Masters*, which we may take as their standard work, while profuse enough on events happening among the Irish septs, are brief, unsatisfactory, and uncritical with regard to the Pale and the introduction of Protestantism. This admits of the very easy explanation that the compilers had no access to the State Papers without which no satisfactory work could be done.

Father Strange must have got his 'facts' from Sir James Ware, or Primate Ussher, two of the most eminent historians of the day, or Baron Augier, of Longford, Master of the Rolls, with all of whom, he tells Father Luke Wadding, he was on terms of intimacy. An amateur like him, whose mind was actively taken up with the affairs of his own time, as his fourteen letters in the Report show, and whose interest in historical matters was mainly owing to his desire to be of help to his friend, Father Luke Wadding, which

they also indicate, would be a child in the hands of professed historians and readily adopt their prejudiced views, especially if not in conflict with the Catholic faith, and given with an appearance of sincerity. How much he depended on these men, and what a great regard he had for them, will be seen from the following extracts from his letters. About Baron Augier, of Longford, he writes (p. 5):—

There is a friend of mine here (even a Protestant) who is versed in the study of antiquities and has put into writing every point which for antiquity and singularity might interest this country in regard to the Archbishops of Cashel and Tuam, and the Bishops of Dublin and their suffragans; and being Master of the Rolls here, he can authenticate by the original documents what he tells me by word of mouth. He is a most worthy man, and I hope will die well; he is my intimate friend.

About Primate Ussher, he writes (p. 9):—

My friend has made a collection of ancient records that he got up and down; I mean the original Registers of the church of Armagh, and showed them to me, and he had them fairly bound, divided into six several tomes, some of them bigger than some of your *Annals*, and I can borrow them all of him. Therefore acquaint me with the particulars that you will have drawn out and I will be nothing negligent. I know well that your paternity understands who it is that I call friend in this letter, to wit, the *pseudo-Primate*, who is a great antiquary and desires to help your paternity in your work for Ireland, and is profuse in praise of what your paternity has written at the close of the *Hebraic Concordances* in commendation of the holy tongue.

About Sir James Ware, he writes (p. 42):—

I was in Dublin a fortnight ago and Sir James Ware bade me remember him to your paternity, and will aid me with what he has. He is compiling a *Chronicle of Ireland*, which will not be a large work, and will shed light on what your paternity has in mind. I sent your paternity by way of Louvain *Series Regum Hiberniae a Leodegario ad Conquestum Anglorum usque* compiled for the said Sir James Ware for his *Annals*. Your paternity should write me in English a letter conveying your thanks to him and craving his aid, and promising to acknowledge obligations to him in your preface, which is what he desires, and will delight him greatly and encourage him to

give me whatever he has that is most recondite. The enclosed paper he gave me to send to your paternity, and if it should stand you in stead, send me that wherein it does so in whole or in part, which will serve as a bait to draw from him all that he has ; for he had lief see the veriest trifle that you write. He is a worthy man, and will, I hope, prove altogether good. He can give us more help towards this history than all the kingdom besides.

These extracts clearly point to the sources from which Father Strange got his ' facts,' and show how futile it is for Dr. Hemphill to bring him forward as an independent supporter of Irish Protestant claims ; he depended for his historical facts on his Protestant historian friends. This will impress itself still more forcibly on us as we analyse his statements one by one. Let us take, first of all, his reference to the supposed marriage and children of Dr. Patrick Walshe, Bishop of Waterford from 1551 to 1577. We find that one of the supposed episcopal children was old enough in 1577, to be made Protestant Bishop of Ossory, and as before that he was Chancellor of St. Patrick's, Dublin, where he distinguished himself by introducing Irish type into Ireland, he must have been of such an age, that the supposed marriage must have taken place at a very early date, as far back, in fact, as the reign of Henry VIII, or, at least, of Edward VI. Is it credible that such a public scandal could have left so little trace behind it among the Catholics of Waterford, who are described in the State Papers, at Dr. Walshe's decease, as ' cankered in Popery,' that its subsequent bishop, Dr. Patrick Comerford, and even Father Luke Wadding, the eminent historian, both Waterford men, needed to be informed of it by Father Strange ? Is it credible that Rome also had never been made aware of the fact, though we see from the correspondence which always preceded the appointments of bishops in Ireland, the Holy See received a full account of the state of each diocese, reference being also made to the deceased bishop ? There were other means, too, in Waterford, besides official correspondence, for giving information to the Holy See, for the city is described in 1580 by the Protestant bishop,



Middleton, as 'wholly given over to Rome runners and friars.' Father Strange, we must always bear in mind, gives his evidence solely as hearsay, and his words, 'they say,' placed within brackets in the Spanish in which the original letter was written, to emphasise that it *was* hearsay, apply both to the supposed marriage and the children. If popular rumour and Catholic tradition in Waterford said naught on these points, of what value was the dictum of Sir James Ware or either of the friar's other two historian friends?

The whole description of the bishop shows the loose and inaccurate effort of the earnest but untrained mind to put historical matters into writing that it has picked up from time to time. For instance, he describes him as a 'Catholic bishop by election and consecration.' Yet Patrick Walshe was not canonically elected to the see but was intruded by Edward VI. He was afterwards, however, like Primate Dowdall, rehabilitated by the Holy See, as there was evidently nothing against him but his schismatical intrusion. This again brings us back to the alleged marriage. If he had married and had children, how could he have escaped deposition in Mary's reign?

In 1554, Primate Dowdall and Dr. William Walshe, afterwards Bishop of Meath, received a commission to depose such bishops and priests as had married, and the decree was put into force against Stapley of Meath, Browne of Dublin, Lancaster of Kildare, and Travers of Leighlin, all schismatical intruders. Bale of Ossory and Casey of Limerick, to avoid the same punishment and degradation, fled the country. Is it possible that if Dr. Patrick Walshe were living with a woman in the important Catholic city of Waterford, 'lawfully married,' according to Dr. Hemphill, he could have been overlooked by the commissioners? So we must postpone the marriage till the reign of Elizabeth, in fact, till 1560, for it was not till then that Elizabeth's intentions were really known in Ireland. Let us suppose, then, that Dr. Patrick Walshe, though keeping continent during the reigns of Henry VIII and Edward VI, so far

forgot his sacred character and his ordination vow, as to take unto him a wife in 1559 or 1560. As Nicholas, one of his supposed sons, became Bishop of Ossory in 1577, about seventeen years after the 'lawful marriage,' had been Chancellor of St. Patrick's, Dublin, where during the years he spent there he introduced Irish type and printed the first Irish books in Ireland, and is also known to have received a thorough education in the University of Cambridge, the precocity of this episcopal child was, to say the least, truly remarkable. We are glad to be able here to call Dr. Hemphill's attention to it, as he seems to have entirely overlooked it. Doubtless in his next paper he will be able to draw an instructive lesson from it on the stimulating effect of the Protestant Reformation on the mind of youth.

We come now to the most serious charge in Father Strange's letter, a charge involving the honour of the whole of the Irish Catholic episcopate with one solitary exception. It has been the pet theory of Irish Protestants for many years that all the Marian bishops, with two exceptions, conformed in Elizabeth's Dublin Parliament, and passed on their episcopal orders to their Protestant successors, so that the present Protestant bishops are the lineal successors, as they term it, of the old Irish bishops from the time of St. Patrick, the present Catholic hierarchy being mere outsiders intruded by the Pope. It is by this theory they press their absurd contention of being the National Church of Ireland. Accordingly, if this historical thesis is proved to be unsound, their claims all fall to the ground. To a Catholic, however, the actual transmission of orders from a bishop of the same nation and country to another does not constitute apostolic succession. A Catholic bishop may be consecrated in any country and by a bishop of any nation; if he is legitimately appointed to a see and is in communion with the Pope, that alone is sufficient for apostolic succession. So that the falling away of the whole Irish Catholic episcopate would not present any theological impasse to Father Strange's mind; it was a question to be judged wholly

on historical lines. If the evidence pointed that way, there was no difficulty in admitting it, however derogatory it might be to the honour of the Irish Church.

It is not our intention here to go into the question thoroughly. That the Irish bishops did not conform, with the solitary exception of Archbishop Curwin, an Englishman born and bred, has been proved to the hilt by Dr. Maziere Brady, Cardinal Moran, and Father Nicholas Murphy.<sup>1</sup> It is only within recent years, since the publication of the State Papers, that it has been possible to treat the matter as fully as it deserves; older historians, such as MacGeoghegan and Brennan, having had to pass it over lightly for want of documentary evidence one way or the other.

Now, the only documentary evidence that Protestant writers can bring forward for their side of the question is a Parliamentary list of 1560, containing the names of some Irish bishops, and the names of sees without any bishops' names attached. Though this may have been merely a list of those summoned to Parliament, it is urged by Protestants that it is a list of those who actually sat in it, and as only two of the bishops were deprived shortly after of their sees for refusing the Oath of Supremacy, they infer that all the others took it, and, moreover, conformed to the Protestant religion. This is all pure inference. As to the Parliament itself, nothing whatever is known of its proceedings; all that we know for certain is that it broke up shortly after in confusion and that its Acts, whether really passed or not, were published for the first time about twenty years afterwards as having been passed.

Dr. Hemphill, therefore, in the absence of other evidence, is delighted to be able to bring forward Father Strange as a 'first-class Roman Catholic witness' to the fall of the Catholic bishops, and he concludes, rather prematurely for an historical writer, that 'there can never be any more doubt of the fact that all the bishops, except those of Meath and Kildare, took

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<sup>1</sup> Ossory Archæological Society Publications.



the oath of supremacy in Elizabeth's reign; and if they took the oath it is to be presumed they declared their adhesion to the Reformation.' The Doctor has been leaning too heavily on a broken reed. We have already dismissed Father Strange, both as a witness and an independent historian; it is our painful duty now to go farther still and place him among a very large class of men, intelligent otherwise, who cannot relate historical facts without mixing them up, adding to them and colouring them by their imaginative faculty. Do we not meet with numerous examples of this psychological phenomenon in our daily experience? Do we not come across men who cannot relate facts as they have heard them, but jumble them together in such a way that they assume quite a new character? When brought to task and asked for their authority for this or that statement, they grow confused and are at a loss for an answer. Father Strange says of Baron Augier that 'he can authenticate by original documents whatever he tells me by words of mouth.' Now, what could he or any of his other friends have shown him about the Parliament? Nothing but the Parliamentary list already referred to. If any other documents had been in existence at the time to prove the Protestant theory, they would certainly have been used by Sir James Ware in his history. So his historian friends impressed on his mind that all the bishops, with two exceptions, subscribed to the oath. Let it be noted here, as an example of Father Strange's inaccuracy, how by a slip of memory he relates as one exception what our opponents have always admitted as two. Again, among the bishops who were said to have conformed, he could be told how Dr. Patrick Walshe made himself conspicuous by marrying, and being the father of a son who was afterwards Protestant Bishop of Ossory. Ware makes him the father in his *Bishops of Ireland*. Now, one of the two bishops who is excepted by the Protestants as subscribers to the oath was Dr. William Walshe of Meath, a fearless champion of the Catholic cause, who was thrown into prison for the faith. It was this

Walshe, and not the Dr. Walshe of Waterford, who was the leader of the Irish people in matters of religion, of whom it might truly be said that 'the bishops of Ireland spoke *ad nutum ejus*,' for Loftus, Protestant Archbishop of Dublin, writes of him in 1565 that 'he is one of great credit amongst his countrymen and upon whom (touching causes of religion) they wholly depend.' Ware, too, speaks of him in the same sense in his *Bishops of Ireland*, and is likely enough to have given his historical inquirer some account of him. The testimony, given by Loftus five years after the Dublin Parliament, to the adherence of the Irish people to such a fearless champion of the faith, is a strong proof that the measures touching the Protestant Reformation never passed in that Parliament, which is in direct contradiction to the theory drawn by Protestant writers from the Parliamentary list.

However, in the course of his inquiries, Father Strange evidently got 'mixed' in his facts, as the Americans say, and evolves out of his imagination a picture of Dr. Walshe, the leader of the Catholic cause, holding out for a time and the other bishops standing with him, and Dr. Walshe then giving in and drawing all the other bishops but one in his train. 'In Parliament, all the bishops of Ireland spoke *ad nutum ejus*, and stood firm while he stood firm, and when he fell, all fell with him, save only the Bishop of Kildare.' It need hardly be said that for this rhetorical excrescence, as we may term it, not a shred of historical evidence can be offered in proof, and it is in direct contradiction to facts of history. Can it be that he was confounding the two Walshes, one distinguished by his supposed Protestant episcopal son, and the other by his zealous championship of the Catholic faith? Dr. Hemphill is very easily satisfied with proofs when they fit in with his own theories.

And now, before parting with the Doctor, we beg to draw his attention to two excrescences of his own which tend to disfigure his article. First, why does he immediately conclude that Dr. Patrick Walshe was 'lawfully married' because Father Strange mentions as hearsay

that he was married. We need not try to argue with him on the nature of a solemn ordination vow ; that is beyond his ken. But we will take the matter up from a point of view that he may be able to understand, and we ask, how can a marriage be lawful that is not recognised either by Church or State? To have a son old enough to be Bishop of Ossory in 1577, especially in view of that man's previous career, our bishop should have married in the reign of Henry VIII, when he was a simple priest, at a time too when the marriage of the clergy was not recognized by law. Therefore, we ask, from what authority could he have got his marriage license? This readiness to impute marriage on the slightest pretext to the Catholic clergy is most noticeable among Irish Protestant writers. They labour hard but in vain to evolve a married clergy in their accounts of the early Irish Church. George Stokes, for instance, in his *Norman Church in Ireland* utilises for the same purpose an incident that happened in a century when no one could even dream of such a thing. It appears that on a northern bishop's visitation of a certain priory, a woman was forbidden the house, as she was the cause of suspicion in connection with a certain religious man, an incident which makes George Stokes deplore 'the expulsion of poor Katherine from her home and husband!' Could absurdity be pressed farther than this? We Catholics do not begrudge the Protestant clergy their wives and children. In our eyes they are all ordinary laymen, lawfully married, though bearing various titles of bishop, dean, canon, rector, etc., which we ourselves accord them out of courtesy, though knowing well they are titles without any real meaning. Is it unconscious self-justification or a spirit of petty jealousy that urges them to impugn the spirit of celibacy on every possible occasion? Personally, we are of opinion that it is better for all Protestant clergymen to marry. The marriage state is the best state for them; it is not incompatible with their duties and is most congenial to themselves. Still we must draw the line somewhere, and we confess to a feeling of disgust when we hear and see notices of clergy-



men marrying again and again after God has deprived them of their first helpmates, and of many marrying in advanced years. No justifiable parallel can be drawn by them from the practice of the Eastern Church. It is true that in the East married men are ordained priests, but if the wife dies after ordination they cannot take another. As to the bishops they are never married men. To Catholics it does not matter a straw what Protestant bishops do in this matter, if they keep within the limits of decency, for in our eyes they are all common laymen. But to sincere Anglicans, who believe in their orders and Apostolic succession, it must be a hideous and revolting sight to behold an old widowed bishop of their Church, after fifty years of the ministry, leading a young and blushing bride to the altar, some instances of which have occurred quite recently in our own country. After reading St. Paul on the subject of marriage and virginity, it is hard to find any justification for marriage under such circumstances, even for a layman ; how much less for those who pose as ministers of the Word and rulers of the Church of God.

The second excrescence is the Doctor's cheap sneer at papal infallibility. Speaking of the Pope's ignorance of the 'fact' that Dr. Patrick Walshe 'died a confirmed heretic,' a conclusion drawn by Father Strange from his own imaginative premises, he says that 'a great many things happened here that he knew nothing about, in spite of his infallibility.' Is it necessary to inform a man of Dr. Hemphill's culture and wide reading that papal infallibility does not mean papal omniscience? If not, why does he fling out such clap-trap phrases? The readers of the *Church of Ireland Gazette* are surely not of such a low order of intelligence as to relish cheap and dishonest sneers at the Pope?

Excrescences of this kind may be looked for in most Protestant writers, as the results of early training cannot be smothered by the learning, refinement and culture of later life. Hatred of voluntary virginity, because something unattainable by any Protestant Church, and hatred of the Pope, the centre of Christendom and the pivot of

true religion under Christ, is a trait they have in common with all the modern infidels. Protestantism, and especially the phases of it we see in Ireland, is not a religion of love, and the bitter hostility to the Catholic Church and its ministers, imbibed in childhood, will break out afterwards on unexpected occasions.

There is a growing tendency among Irish Protestant controversialists to narrow controversy on the continuity question to a purely historical basis. Dr. Hemphill's first articles have found imitators in Canon Courtenay Moore and Rev. Mr. Leslie, the former in trying to prove the continuity according to Protestant ideas of the four archiepiscopal sees, and the latter in his endeavour to foist the Reformation on the priests of Louth. Without entering the arena with these two champions, we will call attention to the complete absence of theology from their writings. Canon Moore is unconsciously erastian out and out; the same spirit, if not expressed so directly, is clearly traceable in Mr. Leslie. Both are so busied with minute historical data as apparently to forget or undervalue great theological principles without the guidance of which the historical data are valueless. Apostolic succession does not mean everything; it can co-exist for a time at least with schism or heresy. Nor does apostolic succession rest entirely on the transmission of orders from one bishop to another. Bishops can be cut off from the Church for heresy and other crimes. It argues a low state of theological study among the Irish Protestant clergy when their professed exponents show so little regard for it. No wonder they still hug the delusion that the 'Church of Ireland,' as they dare to call their sect, is the National Church of the country, derived by a perfect succession of bishops from the ancient Church founded by St. Patrick, and holding the same doctrines that he taught the Irish people.

AMBROSE COLEMAN, O.P.

## PRIMARY EDUCATION IN IRELAND

WE are all agreed that our primary education is at present at a very low ebb. We also know that its present deplorable condition is largely due to the action in recent years of the Resident Commissioner and the nominated Board who are associated with him. And I believe that there is a similar unanimity of opinion among us that a thorough change in the personnel of the present Board is absolutely necessary in the interests of the education of our rising generation. But when we come to consider what shape this change, so absolutely necessary, should take, we are accustomed to hear a variety of suggestions and opinions expressed, which seem, occasionally to be of a rather contradictory character.

Now, in this paper, I am not going to formulate any scheme, nor lay before the readers of the I. E. RECORD any proposals in detail which might tend to bring us into an agreement on this latter point. I intend to deal briefly with the principles only, upon which schemes of primary education have been built and developed.

It is hardly necessary for me, I dare say, to remark that, until comparatively recent times, primary education all over Europe was of a voluntary character. Schools were established and were conducted altogether by religious bodies belonging to the various creeds. They had no recognized claim for State aid, and the bodies who controlled them, made it a fundamental condition of the education imparted by them, that, in them, a definite dogmatic religious teaching should be given to the pupils. But owing to causes which it is unnecessary to dwell upon, various States, as we know, decided, from time to time, to depart from the old order, and undertook themselves the entire charge of the education of their communities. They provided the money necessary for the work, and consequently



they laid down in law, the kind of education which they desired to see imparted.

Now, the principles on which they built their schemes are practically only two. One of those principles has been adopted by the United States of America. It has been at work there for a considerable time, and the condition of things which it has produced form a very instructive object lesson as to the value of the principle it adopted. The United States began by rejecting altogether the old idea on which the voluntary system had been working, and decided that definite dogmatic teaching of every kind should be excluded from their new system. They did not, at first, as they believed, reject all religious teaching. Bible teaching was a part of the school programme, and the inculcation of temperance and other qualities which go to form a good civic character were given a prominent place in the curriculum. However, Bible reading by degrees has practically disappeared from the American schools whilst the inculcation of temperance and the other qualities still occupy their prominent position, though not taught with any religious sanction. So that to-day, religion has no place in the American school, and has been relegated to the home and the Church. Now, how has the principle adopted by the United States worked?

They are, as regards the use of intoxicating drink, on the whole, a temperate race. Their intelligence, their desire to 'get on,' their success from a commercial and industrial point of view, are conspicuous. But with all that, the education imparted has had one other effect which is causing every thoughtful American citizen the utmost disquiet and uneasiness. We cannot speak on the subject to any educated, thoughtful American, we cannot take up any pronouncement, or book written on the subject, by those whose authority to speak on the matter cannot be gainsaid, without learning that the old ideal, happy Christian home is fast disappearing among them, that attendance at Church is ceasing to be regarded as a duty, and that morality is being undermined. Dr. Shadwell, in his recent able and interesting

work on *Industrial Efficiency*, summarising the utterances on this matter of Americans, whose claim to speak with knowledge and judgment on the question must be acknowledged by all, says : ' It is not mere opinion on their part, they point to results, to the corruption of public life, the growth of lawlessness, violence, and juvenile crime, the increasing prevalence of divorce, the taste for foolish, false, and degrading literature, for immoral and unwholesome amusements, to the want of reverence and the failure of the Churches.'<sup>1</sup>

The results which have followed the adoption by the United States of the principle of excluding from their school system, the old ideal of definite, dogmatic religious teaching, are of a character which, from a civic point of view, ought to make those in power pause before they commend it to their community for adoption. When a generation or two have been educated under such a system, I need not say how difficult it is to effect a change, however desirable or necessary it may have become.

Now, the other principle has been adopted by another great nation, Germany, where the new system has been working for even a longer period than that of the United States.

When the German States assumed the function of educating their people they refrained from discarding the old principle on which the voluntary system rested. They combined the old with the new demand for methods more suited to the requirements of modern life. Believing that morality, conduct, and the civic virtues which they presuppose, are practically, as regards the great body of the people, inseparable from religion, they made religion the basis of their system, and believing that religion, if it is to attain its object, must be dogmatic, they provided for a definite dogmatic teaching of it. The German system is, therefore, denominational. The Catholics have their own schools. The other denominations have theirs. Where a community happens to be a mixed one, and the number is

<sup>1</sup> *Industrial Efficiency*. By Arthur Shadwell, M.A., M.D. Vol. ii., p. 392.

too small for a separate school, then a mixed one is formed, but careful and adequate provision is made for the dogmatic religious teaching of the minority by members of their own creed. And where such a school requires the services of two teachers, care is taken to provide that one of the teachers shall be, if possible, of the religion of the minority. The qualities which go to make the good citizen, and to form character and conduct, are inculcated not alone on civic motives but also on those of religion. And I may, perhaps, add, in view of some recent shallow utterances of some of our would-be educators, that the idea of a mixed boys and girls school gets no countenance in Germany.

Now, has the principle adopted by Germany worked? Need I allude to its great commercial and industrial position, to the high place it occupies in every department of human knowledge? Is it not known to everyone? And is it not universally attributed to its system of education? Here again, I shall quote Dr. Shadwell on the subject <sup>1</sup> :—

The retention of systematic religious teaching has a far-reaching influence on the national life, which is plainly visible in many directions, and not the least in the industrial sphere. To it may be traced the sense of duty and responsibility, the respect for law, the steady effort, the self-restraint, the maintenance of a higher ideal than the materialism of social democracy which have been noted in previous chapters. And to these may be added the striking absence of corruption in public life which is the indispensable condition for the healthy exercise of those municipal functions that are carried on upon so large a scale in German towns for the benefit of the community.

Now, either one or other of those two principles underlie all legislation on Primary Education when the State provides the money for it and assumes the control of it. And although much additional evidence of a similar character as to their working could be adduced, I will now pass to the consideration of our own case. The English Government will not allow us to manage our own local business, though all the money in the business is our own, but they profess

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<sup>1</sup> *Industrial Efficiency*, Vol. ii., p. 396.



that they will legislate for us, in accordance with Irish ideas. Now unanimity of opinion on any public question affecting the entire community is rarely found in any country. But on this matter of Primary Education I think I may safely say that there exists a solid, practical unanimity among the various sections of Irish life as to which of the two principles, we have been considering, must be adopted in formulating any scheme of Primary Education in Ireland. We want no experimentalising attempt to set up a *via media* between those two principles. We believe that in the formation of character and conduct no moral code, resting on purely human motives, however noble, can supersede in effectiveness, among people generally, the Ten Commandments, coming as they do, with the sanction of that Being who is the great Creator of us all. Hence we want that religion should be the basis of our system, and since there cannot exist any religion without dogma, be the same more or less, we want definite, dogmatic teaching of religion in our schools, given by those of the different creeds who believe in the religion which they teach. We, Irish Catholics, in this matter of Primary Education, or, in fact, in any other matter, seek for no privilege for ourselves, which we are not thoroughly willing to concede to those who may happen to profess a different creed. But—and herein lies the difficulty and herein will be found the root of the discontent and consequent disloyalty which has prevailed in Ireland—we want to establish, so far as this is possible, equal opportunities for every class and creed : equal opportunities, so far as it can be done, for the poor and their children, as well as for those who may happen to enjoy a larger share of this world's wealth.

Now, the Government know full well that the present condition of things, which places our Primary Education under the control of a Board, nominated by the Lord Lieutenant of the day—need I mention the names of those at present on it?—is not satisfactory ; and hopes have been held out to us that this most grave injustice is to be removed. Notwithstanding, then, what

I hope I may, in those days, term the archaic character of the difficulty to which I have alluded, since we in Ireland are practically unanimous as to the principle which must be adopted in Ireland, those in power, unless they are about to allow us to settle the matter ourselves, ought find no great difficulty in formulating a scheme which will meet with general approval. So far as our own action is concerned we ought, in my opinion, eschew, for the present, the consideration of details which are easily capable of a satisfactory settlement hereafter, once the principle of the scheme is clearly and frankly adopted. But we ought vigilantly and resolutely to insist that in any scheme presented to us, whether it be by the Government, or by any Board entrusted with its power, we must have a clear recognition and adoption of this principle for which we Irish Catholics have made such sacrifices in the past.

We ought to set our faces against accepting any excuse or apology for a denial to us of this right, should such be offered, for if this be conceded to us—whatever an odd shallow pseudo-Educationist among us may say—there can be little doubt that we shall be able to build upon it, as has been done elsewhere, a system of Primary Education which will effectively contribute to the material and intellectual progress of our country, and which will prove an important factor in the promotion of peace and contentment in Ireland.

DENIS J. O'RIORDAN.

## THE 'SANTA CASA' OF LORETTO

THAT, sooner or later, the legend of the translation by angels' hands of the Holy House of Loretto, should have to be historically investigated, must have been obvious to anyone who has followed the development of ecclesiastical studies; that the work should be done by so prominent a scholar as Canon Chevalier, implies a two-fold guarantee: even before opening the stout volume before him the reader knows that a very delicate matter will be treated in a reverential spirit, and that the author of the *Répertoire* of the historical sources of the Middle Ages commands practically the whole of the enormous literature on the subject-matter, so that his conclusions will not easily become liable to be qualified by documents or treatises overlooked by the author, but accessible to the critic. We here have before us a work as complete as human industry can make it, and, having carefully read it from beginning to end, we can only say that its conclusions appear to us final, and that he would be a bold man who, without new and first-class evidence, undertook to gainsay the Canon.

The subject is delicate in the extreme. For the last four centuries countless pilgrims have gone to Loretto, have found there help and consolation, have experienced cures frequently, indeed, in a miraculous manner. The Church has inserted the Translation of the Holy House in the *Martyrology* (1669-1670); a feast *pro aliquibus locis*, with a short historical lesson, was approved of by the Sacred Congregation of Rites (1699). Baronius, without the slightest hesitation, but also without any investigation, accepted the legend (1588); Benedict XIV explicitly admitted it. Under these circumstances the faithful are

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<sup>1</sup> *Notre Dame de Lorette. Etude historique de l'Authenticité de la Santa Casa.* By Canon Ulysse Chevalier. Paris: Picard et Fils, 1906. Large 8vo, pp. 520. 11th volume of Chevalier's *Bibliothèque Liturgique*.



certainly justified in holding firmly to a pious belief. But—and here comes a large *but*—a pious belief is not an article of Faith, the Church does in no way make it obligatory, we may reject it with just as much piety. This is precisely the distinction between a dogma and a pious belief, that while in the former case there is no room for the private judgment of the faithful, in the latter case the critic himself is the judge as to what he will accept or reject. Benedict XIV himself has laid down the canon, that the historical lessons of the Breviary have no other authority than have the sources whence they are taken, which canon has been repeatedly confirmed by the Sacred Congregation of Rites. While, therefore, some, perhaps the majority, will be guided in their judgment by the authorities named above, it is open to others to submit the evidence to further investigations, and to reject the legend should the evidence fail.

It is here that the delicacy of the task makes itself felt, but it is here also that Canon Chevalier's work will do immense good. He has given us a purely objective treatise setting forth the whole of the evidence concerning the Holy House at Nazareth and at Loretto. The conclusion forces itself upon the reader though it is hardly formulated by the author. But the work is not meant for everybody. It is for the learned and for them alone, as the Censor, the Master of the Apostolic Palace, rightly points out. In his opinion it will do no harm either to religion or to devotion towards our Blessed Lady, yet for the time being it must remain within the interior circle of scholars. It would have been an immense advantage if certain similar investigations had remained within the same narrow limits. Those who possess no scientific training can only dabble with science, and will do no good either to themselves or others. Canon Chevalier as, indeed, every conscientious priest, is careful to avoid the *scandalum parvulorum*. On the other hand, he as well as every serious student, has both the right and the duty to bring the whole range of science to bear upon his subject. We are now in possession of an amount of material wholly undreamt of in former times, and we are,

therefore, able to apply the most rigorous criticism to questions which formerly largely depended upon the *ipse dixit* of certain real or pretended authorities. Many persons, even among the clergy, seem to consider it almost a crime to apply the ordinary canons of criticism to sacred subjects, and appear inclined to treat us little better than heretics for doing so. They seem to forget that Truth will pass unscathed through the crucible of the most searching criticism, but that a legend declared to be too frail to stand criticism is rendered by this very fact strangely suspect.

When the convulsions caused by the Reformation began to subside, the Church undertook a most wholesome work in reviewing the legends that had been accumulating during centuries, and in discarding a great number of them. The work, however, was never quite completed, and during the last three centuries new legends have sprung up. Some people believe that everything that was allowed to pass at the end of the sixteenth century has thereby received the formal approbation of the Church. Nothing could be farther from the truth. Anyone with a slight knowledge of, say, the modern investigations concerning the *Liber pontificalis*, or the *Martyrology*, must know that ere long a number of legends will have to go, and many names of saints will have to disappear. In these matters the Church moves very slowly, but she fully approves of the preliminary inquiries made by students.

There are some unsettled and angry minds [said Leo XIII] who ever press the Sacred Congregations to decide questions that are still doubtful. I am against them and restrain them, for the learned must not be hampered in their investigations. Give them time to discuss matters, even to err. Religious truth will in the end be the gainer. The Church will always come soon enough to show the right way.

The miracle of Loretto belongs eminently to the category of subjects to be investigated by the historian. Some authors indeed have said that the miraculous cures that take place at Loretto are sufficient proof for the reality of the

transplantation of the Holy House, but that is an *a priori* argument. An event of that importance, alleged to have taken place during a very active period from a literary point of view, should be proved as stringently as any battle of the same period. Canon Chevalier has undertaken to bring the proof—or otherwise. In the first part of his work he prints all the passages relating to Nazareth. Until the end of the fifteenth century not less than eighty witnesses have left their impressions of Nazareth. For three hundred years after the life of our Lord, the town was exclusively in the hands of the Jews, and it is more than doubtful whether any local tradition could have survived that period. Even after Constantine there appears no trace of a Christian sanctuary until the end of the sixth century. It is certainly quite untrue that St. Helena built a church there. The fact is, she has been credited with the construction of some five hundred churches in the Holy Land, whereas we only know of two, or perhaps three, she really built, but Nazareth is not among them.

At the time of the Crusades there were two sanctuaries at Nazareth, one of which became the cathedral of the newly erected See. In 1263 they were destroyed by the Saracens, but by 1280 they were so far repaired that Burchard was able to say Mass in what was supposed to be the House of Our Lady. Ricoldo di Monte Croce visited the place in 1294—three years after the supposed flight of the Holy House, the very same year in which it is reported to have settled at its final resting place after much wandering. Ricoldo, I say, visited the place in 1294, and found it exactly as Burchard had described it. Likewise all the subsequent travellers, over thirty in number, visit and describe the place without evincing the faintest idea that the House is not there at all, but at Loretto. The first pilgrim who alludes to the miracle is the Franciscan, Suriano, who lived in the Holy Land from 1480-1484; 1493-1495; 1512-1515. But in mentioning the miracle he enters a protest: ‘Some have falsely asserted that this House is at Loretto.’ Likewise Messire Greffin Arfagart (1533) still protests against the alleged miracle. But on the whole most pilgrims of



the sixteenth and the following centuries accept the miracle without hesitation.

Turning to the West, we find the chapel of Our Lady at Loretto mentioned in documents as early as 1097, and again in 1193, 1250, and later. In 1313, it was damaged by the Ghibellins, whereupon the Pope granted it certain indulgences. At this occasion we hear for the first time of a statue of Our Lady venerated by the faithful. Not one of the numberless documents and chroniclers of the thirteenth or fourteenth centuries breathes a word of the translation; not one of the pilgrims has left an account of such an astounding fact. The chapel was a small parish church, it had a sacred statue, indulgences might be gained there, that is all. It now became a place of pilgrimage, with ever increasing renown, but still until the last quarter of the fifteenth century there is no mention of the translation. However, in February, 1470, we hear for the first time that the statue (not the 'House') has been placed there miraculously. No details are given. A few years later the legend in its present form appears for the first time, but yet without some details such as the various dates of successive translations. As late as 1507, Julius II is so little aware of the 'facts' that, in a Bull of that date, he actually believes the grotto of Bethlehem to have been the object of the angelic translation. From the sixteenth century onwards, the legend remained practically undisputed to such an extent that no serious investigation was ever attempted, either by the ecclesiastical authorities or by private persons. It is important to point out this fact, for many writers have affirmed that the matter was most carefully examined in Rome, whereas there is not a scrap of evidence that such a thing ever was done. There is no older authority for the legend than the bare assertion of Tolomei Teramano (1472), and especially a monk of Vallombrosa, Jerome de Raggiolo (1478). Until the former date no mention was ever made of the miracle, but from that year onwards the news spread like wildfire.

Just as in the first part dealing with Nazareth, in the second part Canon Chevalier leaves the word almost

exclusively to the witnesses, so that the reader has before him the entire evidence with now and then a few pages of 'summing up.' In investigating other miraculous accounts the student often assists at a gradual growth of a legend, but here the case is different, there is no trace of a legend until it suddenly bursts upon us full blown and ready made.

We must not altogether pass in silence the fact that the legend of Loretto has been strengthened in the course of time by a certain number of manifest forgeries. Formerly the Middle Ages were held responsible for nearly all the forged documents in our archives, but modern research rather goes to prove that the most serious frauds only date back to the seventeenth century, the period of singular narrowness of mind and petty rivalries. Many of the forged documents concerning Loretto date from that period.

In conclusion we must point out that the more astounding a fact is, especially a miracle, the more evidence we require for it. In the case of the Saints the Sacred Congregation applies the strictest tests and rejects pitilessly anything that cannot be scientifically proved. Was not Rome unreasonably slow in recognizing Lourdes? Unfortunately, there was as yet no Sacred Congregation in 1472, or we should never have found the legend of Loretto so much as mentioned in the Breviary.

Canon Chevalier wisely abstains from any attempt at explaining the origin of the legend. At this distance no certainty could be arrived at, and mere guesses have no place in a learned work. He wonders how his book will be received. Many, no doubt, will resent its appearance, but for others it will prove a real boon, namely, for those who like a serious matter to be thoroughly and worthily investigated.

B. ZIMMERMAN.

## CHURCH AND STATE IN FRANCE

THE eyes of the whole Christian world are now turned towards France and every move in the great struggle between Church and State which has at last come to a head in that country is watched with the deepest interest and anxiety. Pope Pius X, who is assuredly a man of peace, if there is one anywhere, has taken a definite stand. He has spoken in terms that leave no room for doubt or ambiguity. The 'associations' to which the Separation Law would entrust the organization of public worship are rejected and the Pope sees no possibility of establishing, under the present circumstances, other associations which would be at the same time legal and canonical. He advises the Bishops, clergy, and Catholics of France to put their trust in Providence and the justice of their cause and to face the future with courage: but the associations provided for in the Separation Law are out of the question. The Pope could not sanction them, anxious, though he feels, to avert trouble and hardships to the Church of France.

What are the associations rejected by the Pope? The Separation Law decrees that Catholics may form associations on the lines of the Common Law, as amended by the government of Waldeck Rousseau, for the purpose of carrying on public worship throughout the cities, municipalities, and communes of France. The people who enter this association must be regularly registered, and undertake the obligations imposed by the statutes and rules of the association. The following is the full text of the law, in as far as it regards the associations:—

### TITRE IV.

#### DES ASSOCIATIONS POUR L'EXERCICE DES CULTES.

Art. 18.—Les associations formées pour subvenir aux frais, à l'entretien et à l'exercice public d'un culte devront être con-



stituées conformément aux articles 5 et suivants du titre premier de la loi du 1<sup>er</sup> juillet 1901.<sup>1</sup> Elles seront, en outre, soumises aux prescriptions de la présente loi.

Art. 19.—Ces associations devront avoir exclusivement pour objet l'exercice d'un culte et être composées au moins :

Dans les communes de moins de 1,000 habitants, de sept personnes ;

Dans les communes de 1,000 à 20,000 habitants, de quinze personnes ;

Dans les communes dont le nombre des habitants est supérieur à 20,000, de vingt-cinq personnes majeures, domiciliées ou résidant dans la circonscription religieuse.

Chacun de leurs membres pourra s'en retirer en tout temps, après paiement des cotisations échues et de celles de l'année courante, nonobstant toute clause contraire.

Nonobstant toute clause contraire des statuts, les actes de gestion financière et d'administration légale des biens accomplis par les directeurs ou administrateurs seront, chaque année au moins, présentés au contrôle de l'assemblée générale des membres de l'association et soumis à son approbation.

Les associations pourront recevoir, en outre des cotisations

<sup>1</sup> *Loi du 1<sup>er</sup> juillet, 1901.*—Art. 5. Toute association qui voudra obtenir la capacité juridique prévue par l'article 6 devra être rendue publique par les soins de ses fondateurs.

La déclaration préalable en sera faite à la préfecture du département ou à la sous-préfecture de l'arrondissement où l'association aura son siège social. Elle fera connaître le titre et l'objet de l'association, le siège de ses établissements et les noms, professions et domiciles de ceux qui, à un titre quelconque, sont chargés de son administration ou de sa direction. Il en sera donné récépissé.

Deux exemplaires des statuts seront joints à la déclaration.

Les associations sont tenues de faire connaître, dans les trois mois tous les changements survenus dans leur administration ou direction, ainsi que toutes les modifications apportées à leurs statuts.

Ces modifications et changements ne sont opposables aux tiers qu'à partir du jour où ils auront été déclarés.

Les modifications et changements seront, en outre, consignés sur un registre spécial qui devra être présenté aux autorités administratives ou judiciaires chaque fois qu'elles en feront la demande.

Art. 6.—Toute association régulièrement déclarée peut, sans aucune autorisation spéciale, ester en justice, acquérir à titre onéreux posséder et administrer, en dehors des subventions de l'Etat, des départements et des communes :

1°. Les cotisations de ses membres ou les sommes au moyen desquelles ces cotisations ont été rédimées, ces sommes ne pouvant être supérieures à cinq cents francs (500 fr.) ;

2°. Le local destiné à l'administration de l'association et à la réunion de ses membres ;

3°. Les immeubles strictement nécessaires à l'accomplissement du but qu'elle se propose.

Art. 7.—En cas de nullité prévue par l'article 3, la dissolution de

prévues par l'article 6 de la loi du 1<sup>er</sup> juillet, 1901,<sup>1</sup> le produit des quêtes et collectes pour les frais du culte, percevoir des rétributions : pour les cérémonies et services religieux même par fondation ; pour la location des bancs et sièges ; pour la fourniture des objets destinés au service des funérailles dans les édifices religieux et à la décoration de ces édifices.

Elles pourront verser, sans donner lieu à perception de droits, le surplus de leurs recettes à d'autres associations constituées pour le même objet.

Elles ne pourront, sous quelque forme que ce soit, recevoir des subventions de l'Etat, des départements ou des communes. Ne sont pas considérées comme subventions les sommes allouées pour réparations aux monuments classés.

Art. 20.—Ces associations peuvent, dans les formes déterminées par l'article 7 du décret du 16 août 1901,<sup>2</sup> constituer des unions ayant une administration ou une direction centrale ; ces unions seront réglées par l'article 18 et par les cinq derniers paragraphes de l'article 19 de la présente loi.

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l'association sera prononcée par le tribunal civil, soit à la requête de tout intéressé, soit à la diligence du ministère public.

En cas d'infraction aux dispositions de l'article 5, la dissolution pourra être prononcée à la requête de tout intéressé ou du ministère public.

Art. 8.—Seront punis d'une amende de seize à deux cents francs (16 à 200 fr.) et, en cas de récidive, d'une amende double, ceux qui auront contrevenu aux dispositions de l'article 5.

Seront punis d'une amende de seize à cinq mille francs (16 à 5,000 fr.) et d'un emprisonnement de six jours à un an, les fondateurs, directeurs ou administrateurs de l'association qui se serait maintenue ou reconstituée illégalement après le jugement de dissolution.

Seront punies de la même peine toutes les personnes qui auront favorisé la réunion des membres de l'association dissoute, en consentant l'usage d'un local dont elles disposent.

Art. 9.—En cas de dissolution volontaire, statutaire ou prononcée par justice, les biens de l'association seront dévolus conformément aux statuts, ou, à défaut de disposition statutaire, suivant les règles déterminées en assemblée générale.

<sup>1</sup> *Loi du 1<sup>er</sup> juillet, 1901.*—Art. 6.—Toute association régulièrement déclarée peut, sans aucune autorisation spéciale, ester en justice, acquérir à titre onéreux, posséder et administrer, en dehors des subventions de l'Etat, des départements et des communes :

1°. Les cotisations de ses membres ou les sommes au moyen desquelles ces cotisations ont été rédimées, ces sommes ne pouvant être supérieures à cinq cents francs (500 fr.) ;

2°. Le local destiné à l'administration de l'association et à la réunion de ses membres ;

3°. Les immeubles strictement nécessaires à l'accomplissement du but qu'elle se propose.

<sup>2</sup> *Décret du 16 août, 1901.*—Art. 7.—Les unions d'associations ayant une administration ou une direction centrale sont soumises aux dispositions qui précèdent. Elles déclarent, en outre, le titre, l'objet et le siège des associations qui les composent. Elles font connaître dans les trois mois les nouvelles associations adhérentes.

Art. 21.—Les associations et les unions tiennent un état de leurs recettes et de leurs dépenses ; elles dressent chaque année le compte financier de l'année écoulée et l'état inventorié de leurs biens meubles et immeubles.

Le contrôle financier est exercé sur les associations et sur les unions par l'Administration de l'enregistrement et par l'Inspection générale des finances.

Art. 22.—Les associations et unions peuvent employer leurs ressources disponibles à la constitution d'un fonds de réserve suffisant pour assurer les frais et l'entretien du culte et ne pouvant en aucun cas recevoir une autre destination ; le montant de cette réserve ne pourra jamais dépasser une somme égale, pour les unions et associations ayant plus de cinq mille francs (5,000 fr.) de revenu, à trois fois et, pour les autres associations, à six fois la moyenne annuelle des sommes, dépensées par chacune d'elles pour les frais du culte pendant les cinq derniers exercices.

Indépendamment de cette réserve, qui devra être placée en valeurs nominatives, elles pourront constituer une réserve spéciale dont les fonds devront être déposés, en argent ou en titres nominatifs, à la Caisse des dépôts et consignations pour être exclusivement affectés, y compris les intérêts, à l'achat, à la construction, à la décoration ou à la réparation d'immeubles ou meubles destinés aux besoins de l'association ou de l'union.

Art. 23.—Seront punis d'une amende de seize francs (16 fr.) à deux cents francs (200 fr.) et, en cas de récidive, d'une amende double, les directeurs ou administrateurs d'une association ou d'une union qui auront contrevenu aux articles, 18, 19, 20, 21, et 22.

Les tribunaux pourront, dans le cas d'infraction au paragraphe premier de l'article 22, condamner l'association ou l'union à verser l'excédent constaté aux établissements communaux d'assistance ou de bienfaisance.

Ils pourront, en outre, dans tous les cas prévus au paragraphe premier du présent article, prononcer la dissolution de l'association ou de l'union.

Art. 24.—Les édifices affectés à l'exercice du culte appartenant à l'Etat, aux départements ou aux communes, continueront à être exemptés de l'impôt foncier et de l'impôt des portes et fenêtres.

Les édifices servant au logement des ministres des cultes, les séminaires, les facultés de théologie protestante qui appartiennent à l'Etat, aux départements ou aux communes, les biens qui sont la propriété des associations et unions, sont soumis aux mêmes impôts que ceux des particuliers.

Les associations et unions ne sont en aucun cas assujetties à la taxe d'abonnement ni à celle imposée aux cercles par l'article 33 de la loi du 8 août 1890, pas plus qu'à l'impôt de



4 o/o sur le revenu établi par les lois du 28 décembre, 1880, et du 29 décembre, 1884.

It will be seen that there is nothing whatever in the constitution of these associations to guarantee the authority of the Bishops or the clergy. And in case of any dispute between different sections of the association as to questions either of doctrine, practice, or administration there is no appeal to the bishop or the Holy See, but to the *Conseil d'Etat*, a legal court appointed by an atheistical and anti-Catholic government. The provisions of the law relating to the churches, presbyteries, seminaries, etc., are as follows :—

## TITRE II.

### ATTRIBUTION DES BIENS.—PENSIONS.

Art. 3.—Les établissements dont la suppression est ordonnée par l'article 2 continueront provisoirement de fonctionner, conformément aux dispositions qui les régissent actuellement, jusqu'à l'attribution de leurs biens aux associations prévues par le titre IV et au plus tard jusqu'à l'expiration du délai ci-après.

Dès la promulgation de la présente loi, il sera procédé par les agents de l'Administration des domaines à l'inventaire descriptif et estimatif :

1. Des biens mobiliers et immobiliers desdits établissements ;
2. Des biens de l'Etat, des départements et des communes dont les mêmes établissements ont la jouissance.

Ce double inventaire sera dressé contradictoirement avec les représentants légaux des établissements ecclésiastiques ou eux dûment appelés par une notification faite en la forme administrative.

Les agents chargés de l'inventaire auront le droit de se faire communiquer tous titres et documents utiles à leurs opérations.

Art. 4.—Dans le délai d'un an à partir de la promulgation de la présente loi, les biens mobiliers et immobiliers des menses, fabriques, conseils presbytéraux, consistoires et autres établissements publics du culte seront, avec toutes les charges et obligations qui les grèvent et avec leur affectation spéciale, transférés par les représentants légaux de ces établissements aux associations qui, en se conformant aux règles d'organisation générale du culte dont elles se proposent d'assurer l'exercice, se seront légalement formées, suivant les prescriptions de l'article 19, pour l'exercice de ce culte dans les anciennes circonscriptions desdits établissements.

Art. 5.—Ceux des biens désignés à l'article précédent qui proviennent de l'Etat et qui ne sont pas grevés d'une fondation pieuse créée postérieurement à la loi du 18 germinal an X feront retour à l'Etat.

Les attributions des biens ne pourront être faites par les établissements ecclésiastiques qu'un mois après la promulgation du règlement d'administration publique prévu à l'article 43. Faute de quoi la nullité pourra en être demandée devant le tribunal civil par toute partie intéressée ou par le ministère public.

En cas d'aliénation par l'association cultuelle de valeurs mobilières ou d'immeubles faisant partie du patrimoine de l'établissement public dissous, le montant du produit de la vente devra être employé en titres de rente nominatifs ou dans les conditions prévues au paragraphe 2 de l'article 22.

L'acquéreur des biens aliénés sera personnellement responsable de la régularité de cet emploi.

Les biens revendiqués par l'Etat, les départements ou les communes ne pourront être aliénés, transformés ni modifiés jusqu'à ce qu'il ait été statué sur la revendication par les tribunaux compétents.

Art. 6.—Les associations attributaires des biens des établissements ecclésiastiques supprimés seront tenues des dettes de ces établissements ainsi que de leurs emprunts, sous réserve des dispositions du troisième paragraphe du présent article ; tant qu'elles ne seront pas libérées de ce passif, elles auront droit à la jouissance des biens productifs de revenus qui doivent faire retour à l'Etat en vertu de l'article 5.

Le revenu global desdits biens reste affecté au paiement du reliquat des dettes régulières et légales de l'établissement public supprimé, lorsqu'il ne se sera formé aucune association cultuelle apte à recueillir le patrimoine de cet établissement.

Les annuités des emprunts contractés pour dépenses relatives aux édifices religieux seront supportées par les associations en proportion du temps pendant lequel elles auront l'usage de ces édifices par application des dispositions du titre III.

Dans le cas où l'Etat, les départements ou les communes rentreront en possession de ceux des édifices dont ils sont propriétaires, ils seront responsables des dettes régulièrement contractées et afférentes auxdits édifices.

Art. 7.—Les biens mobiliers ou immobiliers grevés d'une affectation charitable ou de toute autre affectation étrangère à l'exercice du culte seront attribués, par les représentants légaux des établissements ecclésiastiques, aux services ou établissements publics ou d'utilité publique, dont la destination est conforme à celle desdits biens. Cette attribution devra être approuvée par le Préfet du département où siège l'établissement ecclésiastique. En cas de non-approbation, il sera statué par décret en Conseil d'Etat.

Toute action en reprise ou en revendication devra être exercée dans un délai de six mois à partir du jour où l'arrêté préfectoral ou le décret approuvant l'attribution aura été inséré au *Journal officiel*. L'action ne pourra être intentée qu'en raison de donations ou de legs et seulement par les auteurs et leurs héritiers en ligne directe.

Art. 8.—Faute par un établissement ecclésiastique d'avoir, dans le délai fixé par l'article 4, procédé aux attributions ci-dessus prescrites, il y sera pourvu par décret.

A l'expiration dudit délai, les biens à attribuer seront, jusqu'à leur attribution, placés sous séquestre.

Dans le cas où les biens attribués en vertu de l'article 4 et du paragraphe 1<sup>er</sup> du présent article seront, soit dès l'origine, soit dans la suite, réclamés par plusieurs associations formées pour l'exercice du même culte, l'attribution qui en aura été faite par les représentants de l'établissement ou par décret pourra être contestée devant le Conseil d'Etat statuant au contentieux, lequel prononcera en tenant compte de toutes les circonstances de fait.

La demande sera introduite devant le Conseil d'Etat, dans le délai d'un an à partir de la date du décret ou à partir de la notification, à l'autorité préfectorale, par les représentants légaux des établissements publics du culte, de l'attribution effectuée par eux. Cette notification devra être faite dans le délai d'un mois.

L'attribution pourra être ultérieurement contestée en cas de scission dans l'association nantie, de création d'association nouvelle par suite d'une modification dans le territoire de la circonscription ecclésiastique et dans le cas où l'association attributaire n'est plus en mesure de remplir son objet.

Art 9.—A défaut de toute association pour recueillir les biens d'un établissement public du culte, ces biens seront attribués par décret aux établissements communaux d'assistance ou de bienfaisance situés dans les limites territoriales de la circonscription ecclésiastique intéressée.

En cas de dissolution d'une association, les biens qui lui auront été dévolus en exécution des articles 4 et 8 seront attribués par décret rendu en Conseil d'Etat, soit à des associations analogues dans la même circonscription ou, à leur défaut, dans les circonscriptions les plus voisines, soit aux établissements visés au paragraphe premier du présent article.

Toute action en reprise ou en revendication devra être exercée dans un délai de six mois à partir du jour où le décret aura été inséré au *Journal officiel*. L'action ne pourra être intentée qu'en raison de donations ou de legs et seulement par les auteurs et leurs héritiers en ligne directe.

Art. 10.—Les attributions prévues par les articles précédents ne donnent lieu à aucune perception au profit du Trésor.



Art. II.—Les ministres des cultes qui, lors de la promulgation de la présente loi, seront âgés de plus de soixante ans révolus et qui auront, pendant trente ans au moins, rempli des fonctions ecclésiastiques rémunérées par l'Etat, recevront une pension annuelle et viagère égale aux trois quarts de leur traitement.

Ceux qui seront âgés de plus de quarante-cinq ans et qui auront, pendant vingt ans au moins, rempli des fonctions ecclésiastiques rémunérées par l'Etat, recevront une pension annuelle et viagère égale à la moitié de leur traitement.

Les pensions allouées par les deux paragraphes précédents ne pourront pas dépasser quinze cents francs.

En cas de décès des titulaires, ces pensions seront réversibles, jusqu'à concurrence de la moitié de leur montant, au profit de la veuve et des orphelins mineurs laissés par le défunt et, jusqu'à concurrence du quart, au profit de la veuve sans enfants mineurs. A la majorité des orphelins, leur pension s'éteindra de plein droit.

Les ministres des cultes actuellement salariés par l'Etat, qui ne seront pas dans les conditions ci-dessus, recevront, pendant quatre ans à partir de la suppression du budget des cultes, une allocation égale à la totalité de leur traitement pour la première année, aux deux tiers pour la deuxième, à la moitié pour la troisième, au tiers pour la quatrième.

Toutefois, dans les communes de moins de 1,000 habitants et pour les ministres des cultes qui continueront à y remplir leurs fonctions, la durée de chacune des quatre périodes ci-dessus indiquées sera doublée.

Les départements et les communes pourront, sous les mêmes conditions que l'Etat, accorder aux ministres des cultes actuellement salariés par eux des pensions ou des allocations établies sur la même base et pour une égale durée.

Réserve est faite des droits acquis en matière de pensions par application de la législation antérieure, ainsi que des secours accordés, soit aux anciens ministres des différents cultes, soit à leur famille.

Les pensions prévues aux deux premiers paragraphes du présent article ne pourront se cumuler avec toute autre pension ou tout autre traitement alloué, à titre quelconque par, l'Etat, les départements ou les communes.

La loi du 27 juin 1885, relative au personnel des Facultés de théologie catholique supprimées, est applicable aux professeurs, chargés de cours, maîtres de conférences et étudiants des Facultés de théologie protestante.

Les pensions et allocations prévues ci-dessus seront incessibles et insaisissables dans les mêmes conditions que les pensions civiles. Elles cesseront de plein droit en cas de condamnation à une peine afflictive ou infamante ou en cas de condamnation

pour l'un des délits prévus aux articles 34 et 35 de la présente loi.

Le droit à l'obtention ou à la jouissance d'une pension ou allocation sera suspendu par les circonstances qui font perdre la qualité de Français, durant la privation de cette qualité.

Les demandes de pension devront être, sous peine de forclusion, formées dans le délai d'un an après la promulgation de la présente loi.

### TITRE III.

#### DES EDIFICES DES CULTES.

Art. 12.—Les édifices qui ont été mis à la disposition de la nation et qui, en vertu de la loi du 18 germinal an X, servent à l'exercice public des cultes ou au logement de leurs ministres (cathédrales, églises, chapelles, temples, synagogues, archevêchés, évêchés, presbytères, séminaires), ainsi que leurs dépendances immobilières et les objets mobiliers qui les garnissaient au moment où lesdits édifices ont été remis aux cultes, sont et demeurent propriétés de l'Etat, des départements et des communes.

Pour ces édifices, comme pour ceux postérieurs à la loi du 18 germinal an X, dont l'Etat, les départements et les communes seraient propriétaires, y compris les Facultés de théologie protestante, il sera procédé conformément aux dispositions des articles suivants.

Art. 13.—Les édifices servant à l'exercice public du culte, ainsi que les objets mobiliers les garnissant, seront laissés gratuitement à la disposition des établissements publics du culte, puis des associations appelées à les remplacer auxquelles les biens de ces établissements auront été attribués par application des dispositions du titre II.

La cessation de cette jouissance, et, s'il y a lieu, son transfert seront prononcés par décret, sauf recours au Conseil d'Etat statuant au contentieux :

1. Si l'association bénéficiaire est dissoute ;
2. Si, en dehors des cas de force majeure, le culte cesse d'être célébré pendant plus de six mois consécutifs ;
3. Si la conservation de l'édifice ou celle des objets mobiliers classés en vertu de la loi de 1887, et de l'article 16 de la présente loi est compromise par insuffisance d'entretien, et après mise en demeure dûment notifiée du Conseil municipal ou, à son défaut, du préfet ;
4. Si l'association cesse de remplir son objet ou si les édifices sont détournés de leur destination ;
5. Si elle ne satisfait pas soit aux obligations de l'article 6 ou du dernier paragraphe du présent article, soit aux prescriptions relatives aux monuments historiques.

La désaffectation de ces immeubles pourra, dans les cas ci-dessus prévus, être prononcée par décret rendu en Conseil d'Etat. En dehors de ces cas, elle ne pourra l'être que par une loi.

Les immeubles autrefois affectés aux cultes et dans lesquels les cérémonies du culte n'auront pas été célébrées pendant le délai d'un an antérieurement à la présente loi, ainsi que ceux qui ne seront pas réclamés par une association cultuelle dans le délai de deux ans après sa promulgation, pourront être désaffectés par décret.

Il en est de même pour les édifices dont la désaffectation aura été demandée antérieurement au 1<sup>er</sup> juin 1905.

Les établissements publics de culte, puis les associations bénéficiaires seront tenus des réparations de toute nature, ainsi que des frais d'assurance et autres charges afférentes aux édifices et aux meubles les garnissant.

Art. 14.—Les archevêchés, évêchés, les presbytères et leurs dépendances, les grands séminaires et facultés de théologie protestante seront laissés gratuitement à la disposition des établissements publics du culte, puis des associations prévues à l'article 13, savoir : les archevêchés et les évêchés pendant une période de deux années ; les presbytère dans les communes où résidera le ministre du culte, les grands séminaires et facultés de théologie protestante pendant cinq années à partir de la promulgation de la présente loi.

Les établissements et associations sont soumis, en ce qui concerne ces édifices, aux obligations prévues par le dernier paragraphe de l'article 13. Toutefois ils ne seront pas tenus des grosses réparations.

La cessation de la jouissance des établissements et associations sera prononcée dans les conditions et suivant les formes déterminées par l'article 13. Les dispositions des paragraphes 3 et 5 du même article sont applicables aux édifices visés par le paragraphe premier du présent article.

La distraction des parties superflues des presbytères laissés à la disposition des associations cultuelles pourra, pendant le délai prévu au paragraphe 1<sup>er</sup>, être prononcée pour un service public par décret rendu en Conseil d'Etat.

A l'expiration des délais de jouissance gratuite, la libre disposition des édifices sera rendue à l'Etat, aux départements ou aux communes.

Les indemnités de logement incombant actuellement aux communes, à défaut de presbytère, par application de l'article 136 de la loi du 5 avril 1884, resteront à leur charge pendant le délai de cinq ans. Elles cesseront de plein droit en cas de dissolution de l'association.



The crux of the whole difficulty is to be found in article 8 of clause II. :—

Dans le cas où les biens attribués en vertu de l'article 4 et du paragraphe 1<sup>er</sup> du présent article seront, soit dès l'origine, soit dans la suite, réclamés par plusieurs associations formées pour l'exercice du même culte, l'attribution qui en aura été faite par les représentants de l'établissement ou par décret pourra être contestée devant le Conseil d'Etat statuant au contentieux, lequel prononcera en tenant compte de toutes les circonstances de fait.

In case, then, there were in a parish two rival associations, each claiming the church and the other property of the association, it is the Council of State that would decide between them. As far as the text of the law is concerned the Bishop or the Holy See would have no authority in such matters. Some, indeed, contend that the Council of State would be bound by law to take the Bishop's view of the case into consideration, and to give it effect. But the law does not say so. It simply says in article 4 of the same clause that the association must conform to the rules of the general organisation of the Church. 'En se conformant aux règles d'organisation générale du culte dont elles se proposent d'assurer l'exercice.' So that it may be left to a tribunal of practical atheists to decide what are the rules of the general organization of the Catholic Church.

When the Bill was going through Parliament plenty of verbal promises were made that the approval of the Bishop would invariably be required by the Council of State ; but good care was taken not to embody these promises in the law. The text was left intentionally vague. The commentators have already set to work on it, and various interpretations are given according to the politics and point of view of the commentator. Here is what a prominent lawyer says, in one of the recent commentaries :—

L'agrément donné par l'évêque ou par Rome à un prêtre chargé d'assurer le service du culte et présenté par une association cultuelle ne liera pas le Conseil d'Etat qui restera maître de donner l'investiture légale à telle autre association dont le

candidat n'aura pas bénéficié des faveurs de l'évêque, mais, par contre, le Conseil d'Etat devra s'incliner devant une décision de l'autorité ecclésiastique reprouvant un candidat. En d'autres termes il résulte des articles 4 et 8 combinés que l'évêque s'il n'a pas un droit de présentation, a tout au moins, un droit de veto.<sup>1</sup>

Thus in case of the death of a Parish Priest, the association of laymen in the parish would have the right of nomination. They could give a 'call,' like the Presbyterians; and if the Bishop were allowed to interfere at all, he would have at the very outside the right of *veto*.

Is it any wonder that Pope Pius X should declare this provision as opposed to the very constitution of the Church?

The law was forced on the Church in the rudest and most insulting fashion. It was framed under the ægis of M. Combes, a stupid and brutal fanatic. It would be rather too absurd to think that a man of the *calibre* of M. Combes could do what the great revolution failed to do, and what Napoleon could not accomplish. The Protestant newspaper, *Le Temps*, and the Protestant leaders, de Pressensé, Buisson, Sabatier, are shedding crocodile tears over the situation, lamenting the irreconcilable spirit of the Church, and endeavouring in their underhand, hypocritical fashion, to do all the harm to Catholicism that they can accomplish. They would like things to go quietly for the present in order that gradually and whenever a favourable occasion offered they might foment schism and revolt. They are, of course, in high favour in England, and are quoted by leading English newspapers as if they represented public opinion in France. We shall see. For the first time in half a century the issues are now clear, and Catholics the world over have confidence in the ability, the courage and the power of endurance of their brethren in France.

J. F. HOGAN, D.D.

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<sup>1</sup> *La Séparation des Eglises et de l'Etat*, par J. Gautier, Docteur en Droit. Sous Bibliothécaire à la Faculté de Droit de Paris.

## HYMNI HORARUM

### A NEW TRANSLATION

#### AD PRIMAM

THE star of day has risen now :  
To God as suppliants let us bow,  
That in the doings of this day  
All that might harm be kept away.

May God our tongue restrain and curb,  
Lest horrid sounds of strife disturb ;  
And may He soothe and screen our eyes,  
Lest earth's poor vanities surprise.

May the heart's inmost depths be pure,  
And may we be from sloth secure.  
May pride of flesh be worn, subdued,  
By frugal use of drink and food.

That so, when day has taken flight  
And order has led back the night,  
We, pure through abstinence, may sing  
Glory unto our heavenly King.

Glory to God the Father be !  
Glory, coequal Son, to Thee !  
And to the Holy Ghost be praise  
On earth, in heaven, through endless days.

#### AD TERTIAM

Now, Holy Spirit, Who art one  
With God the Father, God the Son,  
Deign quickly here to come and rest,  
Poured out in graces o'er my breast.

May mouth and tongue, mind, senses, strength,  
Sound forth confession true at length ;  
And may love's flame mount high and higher,  
Till all around shall catch its fire.



Father of mercy, be it done !  
Thou too, coequal only Son !  
Who with the Holy Ghost dost reign  
In glory that shall never wane.

## AD SEXTAM.

O mighty Ruler, God of truth divine !  
Who dost the world's vicissitudes sustain,  
Makest the morn with splendour new to shine  
And biddest noon flash out its fires again.

Extinguish all the baneful flames of strife,  
Subdue the noxious heat's too fiery glow,  
Bestow upon the body healthful life,  
Upon the heart true peace, O Lord, bestow.

Father most merciful, oh ! hear our cry.  
Hear us, coequal sole-begotten Son !  
Who with the Holy Ghost dost reign on high  
While all the everlasting ages run.

## AD NONAM

O God, of all things binding force,  
Thyself unchanged for aye,  
Distinguishing time's silent course  
By each successive day.

Light in the evening grant us, Lord !  
That nought may life destroy ;  
But may a holy death's reward  
Lead on to endless joy.

Grant, Father, O most merciful !  
Grant, sole coequal Son !  
Who with the Holy Ghost dost rule  
While countless ages run.

MATTHEW RUSSELL, S.J.

## PRIMARY EDUCATION GRANTS: SHOULD IRELAND'S GRANT BE INCREASED?

IN view of the late Chief Secretary for Ireland's dictum 'that no more money could be economically spent on Primary Education in Ireland' it may to some seem impertinent to talk of increasing the present grant. But on the other hand, there is a large body who are of opinion that the extempore utterances of a Minister anxious to ward the shafts of a troublesome Opposition cannot be imbibed implicitly. What method of reasoning Mr. Wyndham employed which enabled him to reach the extraordinary conclusion expressed above, it is not our intention to discover, but probably it was that known to logicians as *suppressio veri*. Even he himself must have seen its falsity, as he afterwards expressed himself to the effect that it would require £175,000 or £200,000 to put the education in Irish Primary Schools on a proper basis. Now, we do not stop to inquire at present if you can have a satisfactory educational edifice by building on an unsatisfactory foundation, as Mr. Wyndham alleged the basis of our primary school system to be. The main intention of this paper is not to show how the money should be applied, but to inquire if we are justly entitled to the increase in the School Grant which would be necessary for the purpose of properly financing Irish Primary Education.

To effect our purpose it will be necessary to inquire into the methods which have been employed of allocating the School Grant among the three countries of the United Kingdom, and to see if Ireland has been fairly treated according to the principles of distribution.

The first in priority, as well as in importance, is that known as the Goschen method of distribution of equivalent grants for educational purposes. When school fees were abolished in England the Government came to the decision to give the people of England, out of the Imperial

Exchequer, an annual grant of ten shillings per pupil in average attendance, and Mr. Goschen, then Chancellor of the Exchequer, proposed his mode of allocating the School Grant in these words :—

I propose to give to each country a share in proportion to the general contributions of that country to the Exchequer. On this principle England will be entitled to 80 per cent., Scotland to 11 per cent., and Ireland to 9 per cent. This division is, if anything, a little too favourable to Ireland, as its contributions are in reality only 8·7 per cent., but I have felt obliged to give the benefit of the doubt to the poorer country.<sup>1</sup>

In 1891, Parliament sanctioned the Goschen method of distribution, that is, the division of the School Grant among England, Scotland, and Ireland, in the proportion of 80, 11, and 9, respectively. From this procedure it was understood that Ireland's share of the School Grant should permanently bear a fixed ratio to the amount paid to England. England was to get a capitation payment of ten shillings on the average attendance, and Ireland was to get nine-eightieths of the amount voted for England.

Accepting, then, this principle of distribution, it will be interesting to ascertain how far the English Treasury has adhered to the arrangements submitted to, and sanctioned by Parliament. In doing so, it is important to remember that it was the Imperial Parliament sanctioned the amount of School Grant payable to Ireland to be nine-eightieths of that payable to England. Have the arrangements sanctioned by Parliament been adhered to? Has Ireland been voted as School Grant nine-eightieths of the amount voted for England? In a word, has faith been kept with Ireland in regard to the amount paid this country as School Grant?

We have conclusive proof that from the beginning the English Treasury did not observe the compact adopted by Parliament for the distribution of this Grant. 'My Lords' of the Treasury, whether by accident or design, provided for Ireland *less* than the amount to which she was entitled. During the years 1892-6 the arrears of School

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<sup>1</sup> *Hansard*, vol. 324, cols. 301-2.



Grant which were due to Ireland amounted to £95,434. After a protracted struggle for their recovery, in which His Grace the Archbishop of Dublin took an honourable part, by directing attention to the matter in a brilliant series of letters to the Dublin Press, the arrears were paid in 1900.<sup>1</sup> The Treasury thus admitted that the School Grant for Ireland should increase with the increase in the English Grant, and that the former should bear to the latter the constant ratio of 9 to 80.

But you will say, perhaps, that 'My Lords' of the Treasury, having had their errors pointed out to them, have since kept to the correct calculation of nine-eightieths of the English Grant when allotting Ireland's portion. If that may be your opinion let the following table supply the answer :—

Financial Year.			Amount of English Grant.	Amount Payable to Ireland on the Proportionate Principle.	Amount provided in the Estimates.	Amount unprovided.
1896-7	Original Estimate		£ 2,241,000	£ 252,112	£ 255,000	—
1897-8	do. do.		2,285,000	257,062	255,000	2,062
1898-9	do. do.		2,303,000	259,087	255,000	4,087
1899-0	do. do.		2,332,000	262,350	250,000	12,350
1900-1	do. do.		2,374,565	267,138	250,000	17 138
1901-2	do. do.		2,391,588	269,053	250,000	19,053
1902-3	do. do.		2,430,321	273,111	240,000	33,411
1903-4	do. do.		2,561,001	288,224	240,000	48,224
1904-5	do. do.		2,645,284	297,501	240,000	57,594
1905-6	do. do.		2,702,500	304,031	235,000	69,031

Though the above table does not contain the 'Supplemental Estimates' nor the items of 'Further Expenditure' (if there were any), to which we have not access at present, it shows at a glance that Ireland, owing to the non-observance of the legal mode of distribution of the School Grant—the Goschen principle—has been annually defrauded of a very considerable amount of the sum to which she is legally entitled. It was stipulated that the Irish School Grant should increase as the grant for England increased and that

<sup>1</sup> *Sixty-seventh Report of Commissioners of National Education*, p. 52.

it should bear to the English Grant the ratio of 9 to 80. But is this the case? By referring to the table you will see that the English Grant is yearly increasing while the Irish Grant is actually diminishing. In 1896-7 the School Grant for England was £2,241,000, and the corresponding grant provided for Ireland was £255,000. Since that year the Grant for England has increased by £461,500, while the Irish Grant, instead of increasing, has actually diminished by no less than £20,000. Now, we trust we have demonstrated pretty clearly to impartial readers that according to the sanctioned Parliamentary principle of distribution of School Grants, Ireland has all the time been playing a losing game, and the amount of her losses is no small one.

If the money column headed 'Amount unprovided' in the table given above be added, we get the sum of £262,950, which has been withheld from this country owing to the non-adherence of the Treasury to the legal mode of allocation of the School Grant ordered by Parliament. And on the other hand it is generally admitted by educationists in this country that Irish Primary Education has been all these years starving for lack of funds. Therefore, the question of the arrears of Grant now due is one that imperatively demands the attention of the Press, the Irish Members of Parliament, and all those who have regard for the educational progress of the people of Ireland. So much for the Goschen principle, which, unfortunately for this country, has been set aside. With the other two methods which hold the field for precedence we now propose to deal.

From 1892 to 1896, the attendance at English schools very largely increased, and the Treasury officials, ever on the alert to grasp an opportunity to economise in certain fields of Irish expenditure, found it to their advantage to substitute the method of payment of the School Grant according to the average attendance for the Goschen method as fixed by Parliament. With a diminishing population and a consequent diminution in the average attendance of pupils at our schools it is obviously unfair to Ireland to have her School Grant calculated on this basis. Mr. Goschen refused

to distribute the Grant on this basis for the reason that such a proposal was 'at variance with the fundamental principle of his scheme ;' and Mr. Balfour declared that if any such principle were adopted they ' might give too little to one country and too much to another.' On the 11th June, 1891, a Scotch M.P. asked if the Government were prepared ' to concede the right of the people of Scotland and Ireland to a similar Grant (as in England) of ten shillings per child in average attendance ;' and Mr. Goschen's reply to this interrogator was as follows :—

My Budget Estimate was prepared upon the basis that the Education Grant would be distributed in the proportion of 80 per cent. to England, 11 per cent. to Scotland, and 9 per cent. to Ireland. The honourable member's suggestion is that the grant should be distributed in proportion to the number of children . . . in average attendance. In view of the very different educational circumstances of the three parts of the United Kingdom, complications would undoubtedly ensue if the method of distribution suggested by the honourable member were adopted instead of distribution upon the same principle as the Probate Grant.<sup>1</sup>

When the attendance at Irish schools was such that a capitation grant of ten shillings per unit of average attendance would have been more advantageous to Ireland the predominant partner refused to allocate the School Grant on this basis. But when the attendance in England had increased, and the attendance in Ireland had fallen to such an extent that our share on the capitation basis would be less than under the Goschen arrangement, then the capitation mode of payment was illegally adopted. The fundamental principle of Mr. Goschen's scheme was departed from ; the fear that one country might get too little and another too much vanished the moment a capitation payment of ten shillings per pupil in average attendance gave less to Ireland than nine-eightieths of the English Grant.

The substitution of the capitation basis of payment of the School Grant for the proportionate principle was made by the Treasury without Parliamentary sanction, and does

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<sup>1</sup> *Hansard*, Vol. 354, col. 155.



not seem to have met with opposition from the Irish M.P.'s. Nevertheless, the arrangement is, as the Bishop of Kildare has described it, 'most unfair to Ireland.' Let us show its advantage to the Treasury. In 1897 the average attendance at Irish National Schools was 521,141,<sup>1</sup> and when a capitation payment of ten shillings per pupil would have given Ireland £260,570 as her share of the School Grant, the Goschen principle of payment was professedly adhered to. In accordance with that principle we were entitled to £257,062 (independently of any sums which should accrue under the Supplemental Estimates), while the amount actually provided for us in the Estimates, as shown in the above table, was only £255,000. Had Ireland, then, asked for payment on the capitation basis she would have been informed that such a mode of payment was fundamentally opposed to the principle of Mr. Goschen's mode of distributing the School Grant. In the words of the late Prime Minister, Mr. Balfour, she would be told that were such a mode of distribution adopted some of the constituents of the United Kingdom would receive too little while others would receive too much, and consequently the School Grant had to be allocated upon the 'only other principle at once clear, intelligent, and equitable'<sup>2</sup>—that is, the Goschen principle. Thus we have shown that even Treasury officials themselves were, at one time, opposed to the capitation basis of payment of the School Grant, as being unfair to some of the countries contributing to the Imperial Exchequer, and undoubtedly it is inequitable to Ireland. To our contention, that Ireland's share of the School Grant should not be calculated on the basis of average attendance, the present-day Treasury apologists reply that it is our own fault if we fail to secure increased grants. 'Why not,' they say, 'take sufficient interest in the education of your children to ensure their regular attendance at school?' There is some truth in the argument advanced by 'My Lords' of the Treasury. The attendance of pupils at the

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<sup>1</sup> *Seventieth Report of Commissioners of National Education*, p. 22.

<sup>2</sup> *Sixty-second Report of Commissioners of National Education*, p. 29.

Irish schools could and should be largely increased by enforcing the Compulsory Attendance Act. But is it really just to lay the entire blame for the present low average attendance on the shoulders of the Irish people? 'The evil that men do lives after them,' and though the days when—

Still crouching 'neath the sheltering hedge or stretched on  
mountain fern,

The teacher and his pupils met feloniously to learn

are, happily, gone, yet we are experiencing their evil effects to-day. Penal legislation and industrial restraint having depopulated our country, and banished the love of learning from the hearts of many of our people, our responsible legislators charge us as being accountable for the evil effects of their own misdeeds. What arrant hypocrisy!

The third and most recently introduced mode of allocating Grants from the Imperial funds is in the proportion of the respective populations of the three countries. For the purpose of carrying out the provisions of the English Education Act of 1902, there was voted for England an additional grant of £1,400,000, and Ireland's equivalent of that sum, calculated on the Goschen principle, would be £145,000, but Mr. Wyndham expressed the opinion that a calculation on that basis would give less than Ireland was entitled to, and he contended that the basis of population was the only just mode of distribution. So, on the basis of population our share amounted to £185,000. Were we paid that sum for educational purposes? Let us see. The Chancellor of the Exchequer declared that though an Equivalent Grant was due to Ireland for this large sum given for educational purposes in England, yet this Grant was not to be allocated for educational purposes in Ireland. It was set apart as the nucleus of a development fund, to which savings from other sources were to be attached. This large sum of money, admittedly due to Irish Primary Education, was sequestered by Mr. Wyndham from its legitimate purpose, and used for the extension of railways, the building of harbours, the equip-

ment and efficiency of dredgers, for everything, in fact, except for the education of the masses, though its equivalents in England and Scotland had been devoted for the latter purpose. It is true we got for primary education out of such a large amount a sum of £24,000—insignificant though it be, it was reluctantly given by the late Government. The sum devoted to education in England, for which this sum, £185,000, is supposed, on the basis of population, to be the equivalent, has been increased by over £1,000,000 since 1902. Ireland's share still remains at £185,000. No addition has been made to it from any source whatever, though it was promised the cost of the Irish Judiciary would be cut down, that the enormous sums spent on the Royal Irish Constabulary would be kept within normal limits, and the development fund was to be enriched from every conceivable source. The Irish M.P.'s were induced to give their sanction to a Bill proposing that the money be called a development fund, to prevent unexpended balances being returned to the Treasury.

The sequel to this clever device—for such it was—has been stated. The Treasury forthwith commenced to relieve itself of numerous ordinary forms of expenditure to the detriment of the Development Fund. Practically every purpose for which the Development Fund is now utilized should be served by the Treasury. Now, this is manifestly a grievous injustice to primary education in Ireland—this misapplication of the Equivalent Grant—and should be remedied forthwith by the present Government, who propose to govern Ireland according to Irish ideas. The vast majority of the local bodies in this country, county and district councillors, the Catholic Hierarchy, the school managers and teachers, demanded that this local fund should be devoted to primary education. And we trust that our present sympathetic and distinguished Chief Secretary will prevail upon 'My Lords' to respect the wishes of the people, as expressed through their representatives, and right the wrong that has been done to National Education here by the misappropriation of the badly needed funds required for its efficient working. The unexpended



balance of this fund for the past few years amounted to £120,928, and to this was added £185,000, the amount granted for the past year, making a total of £305,928. And how much of this sum was proposed to be spent directly on National Schools for the past year? Just £41,495, or less than a seventh of the whole grant! There was no less than £92,177 carried forward to this year's account, and this notwithstanding the fact that Irish National Schools are—many of them—unsanitary, badly equipped, ill-ventilated, overcrowded, badly heated in winter, and that the teachers are—many of them—not in receipt of a sufficient salary to maintain themselves respectably, with the result that increasing numbers are crossing the channel where their services are better appreciated and paid for accordingly, while many have left the profession in despair and followed other callings, their education having being provided at the nation's expense. We may well ask how long is this to continue?

The following table shows the amount of Educational Grant voted per unit of the population in the three countries for 1905-6 :—

COUNTRY.	Amount voted for Education 1905-6.	Population in 1901.	Amount voted per head, 1905-6.
	£	£	Pence
England .. ..	13,105,475	32,526,075	96
Scotland .. ..	1,822,695	4,472,000	98
Ireland .. ..	1,400,777	4,456,546	75·4

The figures in the foregoing table demonstrate that in regard to grants for education England gets 96 pence per head of the population, Scotland, still more fortunate, gets 98 pence; while Ireland, the poorest of the 'sisters,' gets but 75·4 pence. If Ireland were not always treated as the Cinderella of the 'sisters' she should have obtained almost as large a share of the grant as Scotland, but Scotland

got £421,918 (in the year we are considering) more than this country received the same year.

Now, there is no valid reason advanced for the great disparity between the education grants voted for Scotland and Ireland, respectively. The population of Scotland in 1901, was only 15,454 greater than that of Ireland, and for this small difference in population we find a difference of over £420,000 in the Education Estimates of the two countries. We contend that so long as Ireland forms a part of the Empire, so long the people of this country are entitled to the same amount for education as is expended on the same number of people in any other part of the Empire. From the above table it is seen that during the past financial year, England got for education the sum of £13,105,475, and under the Goschen arrangement Ireland should get the nine-eighthieth of this amount, or £1,474,366. She got instead £1,400,777. On the basis of population, which Mr. Wyndham contended is the proper mode of distribution, Ireland's grant should be £1,783,297. Thus it will be seen that no matter which mode of distribution we adopt *Ireland is getting less than the amount to which she is entitled*, and if we turn to the Education Estimates for the present year, 1906-7, we find that Ireland is still more unjustly treated, as her grant is increased by only £1,502, while the English estimate is increased by £490,224, and the Scotch by £154,838. After a perusal of the foregoing facts your unbiassed readers will undoubtedly answer, *in the affirmative*, the question asked at the beginning of this article.

The Report of the Commissioners of National Education for 1904, contains the following :—

It seems to us to be involved in the Legislative Union and to be a necessary consequence of the identity of taxation in Great Britain and Ireland that the Irish child should enjoy equal advantages, so far as education is concerned, with children in English and Scotch schools. Whether these advantages should be secured by grants from the rates or from the Exchequer is a secondary question with which not we, but the Government, are concerned. It is our duty to lay before the Government and the Lords Com-

missioners of His Majesty's Treasury the immediate requirements of the system of National Education, which requirements must be satisfied if the existing educational inequality between Great Britain and Ireland is even in a small measure to be redressed.

Here a body of gentlemen, loyal to the core, feel compelled, in the discharge of their responsibilities as administrators of the system of education, to enter their protest against the inequality of treatment meted out to this country in the matter of funds for educational purposes. The grievance is, therefore, not an imaginary one, and cannot be set down as a further instance of 'the wild hysterics of the Celt.' The Commissioners also state that the Government should apply the remedy, which must be found either in increased Imperial grants or in local taxation.

But if—and we have shown it to be the case—the Treasury is not dealing fairly with Ireland in the matter of adequate grants for education, this question of local taxation should not arise. What! propose an additional tax on this unfortunate country which was acknowledged by a Royal Commission, consisting of a majority of able British financiers, to be over-taxed to the tune of two and three-quarter millions of pounds sterling per annum! The proposal is preposterous. And what guarantee should we have, were the tax levied, that it would be expended on Irish Primary Education? Rather would there not be reason to fear that the Empire-builders would take another notion of conquering 'fresh fields and pastures new'? And, then, we should find ourselves involved in the consequent expenditure, which would have to be met by contributions from every conceivable source. Ireland has had to bear part of the expenditure of millions which had, it seems, to be squandered that the Rand might have its compounds from the blending of the blood of Boer and Briton. And history often repeats itself. Let us have our legitimate share of the School Grant, and there will be no necessity for additional taxation.

Is there any prospect of our demands in this respect



being conceded? Said the present Prime Minister, in Liverpool, some short time ago: 'I do not grudge money spent upon useful purposes which redound to the advantage of the people and which are really productive. I do not object to money spent on Education.' If this means that the expenditure will be characterised by just distribution among the three countries, that the Irish 'poor man's child' will be afforded equal facilities of advancement to those enjoyed by the 'happy English child,' it will have the approbation of every Irishman of whatever politics or creed who has the slightest regard for the educational interests of the nation. So that a Minister who is really anxious to restore to this country the equivalents of the grants voted for education in England may safely rely on the support of Irish politicians of every shade, irrespective of how their views conflict on other questions. Our eminent Chief Secretary, the Right Hon. James Bryce, M.P., D.C.L., etc., has given expression to some thoughts on the state of Irish Primary Education, and admits that more funds are needed. 'Irish education,' he says, 'is a century behind, and everything that is spent in developing the national talent will be of the greatest possible benefit to the country.' Like the Premier, he is of opinion that money spent on education would be 'really productive.' And again:— 'As to the question of how reforms are to be effected. In the first place we want more money, and all I can do is to plead for a liberal treatment of Irish education, because without more money very much cannot be done.' So far Mr. Bryce has done very little to remedy this grievance, but he has shown no lack of sympathy which we trust he will soon translate into tangible proofs of his sincerity. Sympathy goes but a short way in redressing wrongs; hard cash in this case would go much further.

The latest striking ministerial pronouncement on this subject emanated from no other than Mr. Asquith, Chancellor of the Exchequer:—

I offer [said he] this assurance to gentlemen from Ireland, so far as my legal powers allow *I will see that in educational matters particularly, in which Ireland has a real grievance,* Irish funds are

not unduly encroached upon, and that the Imperial Exchequer will contribute all it can possibly be expected to do in justice for the special interests of Ireland.

In view of these sympathetic utterances we might well ask in the words of a present-day poet :—

Is this, O Lord, Thy promised dawn,  
These signals on our sky,  
Or but a corpse-lit meteor shown  
To lure us with a lie ?

Seorán na Ceapbáin.

## THE PSYCHOLOGY OF SOME OCCULT PHENOMENA

**I**T has been well and truly remarked by an eminent authority that the quality most essential for all scientific investigation is perfect honesty of mind and judgment, and in the light of this remark it may seem strange that in regard to the science of the occult, many of the traditional errors and fallacies which have so long prevailed should still co-exist with the march of scientific discovery. But when we reflect how difficult it is to disburden the mind of many preconceived fallacies in regard to modern mysticism which have been handed down to us from past generations, and which are still readily accepted by the popular mind, and when we consider, too, how elusive and capricious seem to be the natural laws which investigators claim govern occult phenomena hitherto termed spiritualistic, it will not strike us as strange, that many of the errors which our ancestors accepted as incontrovertible facts should still remain with us. In fact the attitude of the popular mind in regard to the phenomena of the occult would seem to have undergone very little change during the last hundred years, and we are now no nearer to attaining the certainty of scientific progress in these matters than we were at the beginning of the last century. To quote from J. S. Mill's *Elements of Logic* :—

In the departments of enquiry relative to the more complex phenomena of nature, and especially those of which the subject is man, whether as a moral, an intellectual, a social or even a physical being, the diversity of opinions still prevalent among instructed persons, and the equal confidence with which those of the most contrary modes of thinking cling to their respective tenets, are proof not only that the right modes of philosophising are not yet generally adopted on these subjects, but that wrong ones are.



Now, whilst we think the attitude of the popular mind still remains pretty much the same as regards the many forms of spiritualistic belief prevalent amongst our forefathers, at the same time there is the tendency, among a certain class, to treat all such forms of belief as folk-lore and fairy tales, unbecoming the spirit of this enlightened age of scientific advancement; but in view of the many long-continued and carefully conducted investigations in the domain of modern mysticism, and in the light of the remarkable evidence of many disinterested and impartial witnesses, men of conspicuous ability, and of high social and literary standing, it is evident that contemptuous rejection on the one hand, and unmitigated credulity on the other, are equally to be avoided. The scientific mind, it is true, cannot yield blindly to the mere authority of a name, it calls for facts which will bear the investigation of searching criticism based upon experimental evidence; which will stand any scrutiny, any severity of test, which science may suggest or demand. It demands that trickery and deception be not palmed off on the public under the guise of scientific discovery, but in the present incomplete state of scientific inquiry in regard to the phenomena of the occult, we can only suggest a probable hypothesis which can afford an adequate and rationalistic interpretation of most of the phenomena termed spiritualistic with which we are acquainted.

It may be well to point out that in this paper the terms *spiritualism*, *medium*, etc., are employed not in the popularly accepted signification, as implying a belief that disembodied spirits can communicate with us through the medium of certain persons supposed to be susceptible to such influence, but for want of a more appropriate term, as expressing that particular class of phenomena which are commonly supposed to be due to such preternatural influence.

The point of inquiry, then, is how far modern spiritualism is reducible to scientific laws, whether the phenomena are purely spiritualistic and beyond nature, or whether they are to be accepted partly as a science, and partly as

due to the intervention of preternatural agencies. If we are led to conclude that these supposed spiritualistic manifestations are governed by definite laws, it follows from the immutability of nature's laws, that the same causes acting in like circumstances should produce the same effects. There can be no caprice as to their manifestations. If, on the other hand, we are to suppose them due to spiritualistic intervention, we should hardly expect to find from beings supposed to possess a plenitude of knowledge and wealth of intellect, such vulgar errors of judgment and fact, such meanness of intelligence, as have frequently been manifested in their communications.

Of the two hypotheses, therefore, that which seems to involve the least incongruity is the first, viz., that, generally, the occult phenomena termed spritualistic are amenable to fixed and definite natural laws, that, therefore, the causes acting in similar circumstances produce the same results, that if such results are not invariably obtained, it is due to the fact that our knowledge of these laws or forces being yet in an incomplete and embryonic stage what may seem to us to be similar circumstances with the same causes acting, are not so in reality, and that if sometimes caprice is exhibited in regard to their manifestations, it is because the precise conditions under which the phenomena at one time are produced, are at other times really absent. It is on this account chiefly that table-turning, spirit-rapping, apparitions, and other alleged spiritualistic revelations still hold a position undemonstrative to science and unsatisfactory to evidence.

We are all familiar with the accounts of spiritualistic séances; the occurrences are related with a regard to accuracy and detail which can leave no reasonable doubt as to their objective reality, and this being supported by the testimony of men of recognized ability and of unimpeachable intergity, puts the matter beyond that stage wherein doubt can reasonably be entertained. The facts, then, cannot be called in question, but as to the means by which these effects are brought about, we are now in

this age of scientific enlightenment no nearer any satisfactory explanation, than we were when these remarkable phenomena first began to call for detailed and systematic investigation. Committees without number, composed of men of the highest social and literary standing, have been formed for the purpose of making a systematic enquiry into the causes by which these alleged spiritualistic phenomena are produced, but beyond recording an indefinite number of marvellous occurrences, based, it would seem, on evidence of the strongest kind, no definite results have been transmitted to the future keeping of history.

The scientific world is sceptical and scornful, because it is here brought face to face with phenomena which no recognized laws of physical science can satisfactorily explain, and short of doubting the veracity and integrity of the witnesses, the only possible solution they are prepared to accept is, that taking into consideration the limits and fallacies of our senses, that continuous and accurate observation which is necessary to detect trickery and sleight of hand is beyond the powers of our ordinary faculties, and this, they say, taken in connection with the fact that almost invariably these occurrences take place in circumstances (partial darkness, etc.) which favour the perpetration of fraud and render its detection extremely difficult if not impossible, goes far to show that no phenomena of the kind have yet been witnessed, which fraud as the all-sufficient cause cannot satisfactorily explain; and not without a fair show of reason do they adhere to their opinions, for not infrequently fraudulent exposures of a most humiliating kind have been witnessed, and even amongst the most noted professional mediums of modern times, not a few have been from time to time detected in the commission of fraud, and in very many instances when additional precautions were taken to ensure the honesty and genuineness of the occurrences, and to make fraud impossible, the phenomena either ceased entirely or occurred only while the precautions were temporarily relaxed. Hence, probably, as affording them more intellectual satisfaction than any



other, the hypothesis of fraud is the only one they are at present prepared to accept :—

The spiritualist [remarks Sir William Crookes] tells of flowers with the dew fresh on them, of fruit and living objects being carried through closed windows and even solid brick walls.

The scientific investigator naturally asks that an additional weight (if it be only the thousandth part of a grain) be deposited on one pan of his balance when the case is locked, and the chemist asks that the thousandth part of a grain of arsenic be carried through the sides of a glass tube in which pure water is hermetically sealed.

Crookes' opinion, as a man of science, must always command the highest respect, but in view of the enormous mass of evidence which the Society for Physical Research has accumulated within recent years, it can hardly, I think, be conceded that the hypothesis of fraud covers all recorded cases of spiritualistic phenomena. Even amongst those many eminent psychologists of strongly materialistic views, who have distrusted mediumistic intervention in any shape, and who have approached the investigation of these remarkable phenomena with strongly preconceived notions of a fraudulent interpretation, not a few have been forced to the conclusion that many of the phenomena observed by them put such a hypothesis entirely out of the question, and even in regard to the performance of one of the most celebrated mediums of modern times, Daniel Dunglas Home, Crookes himself was forced to admit that 'certain of Home's phenomena fall quite outside the category of marvels producible by sleight of hand or specially prepared apparatus.' Professor Barrett, who formed one of the Committee of Inquiry into the phenomena of Home, expressed his firm conviction that Home's phenomena cannot possibly be explained on the hypothesis of fraud, and in regard to other similar occurrences which he himself observed, he remarks, 'certain unexplicable phenomena, which came under my repeated observation in broad daylight, could not be satisfactorily explained either on the ground of

fraud, or hallucination.' Let it be remarked, too, that Home himself was always eager in soliciting scientific inquiry into the remarkable occurrences of which he was the medium, and on all occasions gave every possible facility for detailed and systematic investigation. On the testimony, therefore, of reliable and trustworthy investigators, and on the evidence of witnesses whose veracity cannot be questioned, we are compelled to admit that many instances of occult manifestations have been witnessed which do not admit of any fraudulent interpretation, and, being forced to this conclusion, we are forced to admit the physical reality of all similar occurrences, at least until the hypothesis of fraud has been firmly established.

The hypothesis of deception and hallucination being therefore eliminated, two possible theories yet remain to be considered (*a*) spiritualistic intervention, and (*b*) that of a new, but hitherto undiscovered physical force. That there are certain extraordinary phenomena termed spiritualistic, which do not fall within the category of any hitherto defined law of natural science, is a fact which cannot reasonably be called in question, but because these marvels are undemonstrable with that degree of accuracy and certainty which marks the investigations of scientific inquiry, it by no means follows, therefore, that they are not governed by natural laws. Until comparatively recent times, light rays which were neither reflected nor refracted, were entirely unknown to science, but the discovery of the X-rays disclosed the remarkable fact that certain rays are governed by neither of these laws. Why it is we do not know, we are only assured of the fact? Wireless telegraphy, too, is a discovery which the wildest dreams of the earlier scientists never contemplated as being within the category of those things amenable to natural laws; whilst the investigation of the properties which its discoverers claim for radium, tends to completely upset the premature conclusions of some modern scientists that 'the limits of physical law are already well known and defined.' So in regard to the extraordinary phenomena assumed to be

spiritualistic. Many of them fall quite outside any hitherto recognized laws of physical science, yet it is quite within the bounds of possibility that these remarkable occurrences may yet turn out to be phenomena having laws of their own, constituting a hitherto undiscovered or rather unexplored field of science. In a former article we had occasion to refer to Reichenbach's theory of odic forces. Baron Reichenbach, the original propounder of this theory of a new and extraneous force, professed to have discovered in this new force an adequate and satisfactory explanation of many of the phenomena termed spiritualistic. As the result of many varied and carefully conducted experiments with different subjects, he discovered, in numerous cases, evidences of attraction and repulsion between certain of the more sensitive subjects and an ordinary horse-shoe magnet. Many of them testified to the appearance of a luminous flame emanating from the poles of the magnet. And not only that, but from any object with which the magnet had come in contact. As the result of further careful investigation, the Baron was led to infer the presence of this wonderful agency in other things than magnets, and, as the result of further experiments, he discovered that the human body itself was a source of this newly-discovered faculty. When the Society for Psychical Research was first established, in 1882, one of the fields of its investigations was to be 'a critical revision of Reichenbach's researches with certain organizations called sensitive, and an inquiry whether such organizations possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs,' and as a result of this revision 'the flamelike emanations, from crystals, the poles of a magnet, newly-made graves, etc., were confirmed in the report of the Society's proceedings. It is true only four of those experimented upon professed to observe these remarkable phenomena, but in circumstances of this kind it is evident that the rarity of the occurrences affords the very strongest proof of their genuineness and authenticity, as we know in the domain of mysticism comparatively few possess the



faculty of perception necessary to observe the manifestations of the occult.

Now, as to the practical application of Reichenbach's occult physical force, to the elusive phenomena alleged to be spiritual. Pursuing his investigations, the Baron was satisfied that this new force originated from chemical action, wherever such action was to be found, and for many of the occurrences termed preternatural (table-turning, spirit rapping, churchyard apparitions, etc.), Reichenbach professed to find a rational and satisfactory interpretation. 'The material nature of this force,' the author remarks, 'is to me, as yet, as completely occult and hidden as it is enigmatic, as much so as that of light, electricity, and of other dynamics,' but whilst it differed from these essentially it was supposed to possess many of their properties, and to be universally diffused, and associated with every known substance. The subjects with which Reichenbach experimented, having been induced by him to take a series of moonlight excursions through churchyards and cemeteries, recognized as emanating from certain graves, particularly newly-made graves, a flickering and magnetic light similar to that which was observed to be emitted from the poles of the magnets, the cause of which the Baron was led to conclude was due to the chemical action of decomposition of the bodies, and, hence, taking into consideration the hallucinatory temperaments of percipients of such phenomena, and making due allowance for the little embellishments which such tales receive from their repeated narration, as well as from the preconceived notions of the percipient as to how a phantom should act in such cases, Reichenbach advanced this as a plausible and satisfactory explanation of the traditional churchyard ghost. Modern mystics who adhere tenaciously to Reichenbach's principles profess to find in this force many properties common to magnetism and electricity, and amongst the more important phenomena which characterize its development are the reciprocal attraction and repulsion of bodies through which this force is sufficiently diffused, such attraction and repulsion being

manifested more particularly in the presence of individuals of that particular temperament which lends itself to the development and retention of such force.

Now, the London Dialectical Society, the first Committee of whose proceedings we have any definite records, having been formed for the purpose of inquiry into the alleged spiritualistic phenomena of movement of objects without physical contact, table-turning, spirit rapping, and all analogous manifestations, as the result of long-continued investigation, established conclusively—

1st. That under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient to set in motion heavy substances without the employment of any muscular force, without contact or material connection of any kind between such substances and the body of any person present.

2nd. That this force can cause sounds to proceed, distinctly audible to all present, from solid substances, not in contact with, nor having any visible or material connection with the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched.

I shall give one instance of such manifestations as being typical of a class. It is taken from Sergeant Cox's work, *What am I?*—

On Tuesday, 2nd June, 1873, a personal friend (Mr. Stainton Moses) came to my residence in Russell Square, to dress for a dinner party to which we were invited. He had previously exhibited considerable power as a psychic. Having half an hour to spare, we went into the dining-room. It was just six o'clock, and of course broad daylight. I was opening letters, he was reading the *Times*. My dining-table is of mahogany, very heavy, old fashioned, six feet wide, nine feet long. It stands on a Turkey carpet, which much increases the difficulty of moving it. A subsequent trial showed that the united efforts of two strong men standing were required to move it one inch. There was no cloth upon it and the light fell full under it. No person was in the room but my friend and myself. Suddenly as we were sitting thus, frequent and loud rapping came upon the table. My friend was then sitting holding the newspaper with both hands, one arm resting on the table, the other on the back of a chair, and turned sideways from the table so that his legs and feet were not under the table but at the side of it. Presently the solid table quivered as with an ague

fit. Then it swayed to and fro so violently as almost to dislocate the big pillar-like legs, of which there are eight. Then it moved forward about three inches. I looked under it to be sure it was not touched, but still it moved and still the blows were loud upon it.

This is but an instance of hundreds of similar cases recorded in the report of the proceedings of the Society for Psychical Research. Granting then the existence of some such force, many occult phenomena would fall within the category of physical and scientific laws, and hence a simple and satisfactory theory which affords an adequate explanation of the proverbial rapping and rumbling sounds peculiar to haunted houses, or other places occupied by individuals whose organism have this remarkable quality developed to that degree of strength and intensity necessary to produce such extraordinary manifestations; and not only in the human organism would some such force seem to diffuse itself, but may also become developed in inorganic substances. Different bodies may develop forces of opposite polarity, and where such bodies happen to be within each other's magnetic field there results the phenomenon of repulsion and attraction by which are produced the movements of objects from place to place without contact, table-rapping, and other unaccountable and enigmatic phenomena alleged to be spiritualistic.

As to how far the operations of this force are directed by the will, and characterized by intelligence, the most careful investigations reveal nothing very definite, but it would seem that when located in the nerve-centres communicating directly with the brain, the operations of this power are generally within the control of the mental faculties, otherwise the characteristics of an intelligent agent are generally absent.

A variation of this odylic force is the telepathic faculty, by which mind can directly communicate with mind, although separated by long distances. The nature of this subconscious faculty and the circumstances which attend its operation and development have been already dealt with in an earlier number.<sup>1</sup> As we have there endeavoured

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<sup>1</sup> See I. E. RECORD, June.



to show, this faculty is not only independent of our ordinary senses, but would seem to require for a perfect discharge of its functions, that the operations of our other faculties should be temporarily suspended. Hence its work is frequently carried on during sleep, hypnotic trances, and similar circumstances of mental abstraction. We have numerous instances, carefully investigated by the Society for Psychical Research, and supported by unquestionable evidence, where two sympathetic temperaments setting themselves to communicate with each other in this remarkable manner, over considerable distances, have recorded the same ideas, and reproduced each other's thoughts in a singularly striking manner, and with a degree of accuracy which should preclude all possibility of mere coincidence. And this theory, too, it would seem affords a rationalistic interpretation of nearly all recorded cases of ghost stories and so-called spiritualistic apparitions (abstracting for the moment from Reichenbach's own theory of churchyard ghosts mentioned above). The Society for Psychical Research, in the report of its proceedings, has put on record many authentic cases of such manifestations, all of which seem possible of explanation on this hypothesis of systematic interchange of thought between individual minds. Sometimes the apparitions are the result of experimental thought-transference, but generally they are produced quite spontaneously, and altogether independently of the will either of the agent or of the percipient; sometimes the instances are recorded of the apparition appearing before the death of the person represented, sometimes afterwards, but before the death is known to the percipient; in whatever circumstances they are produced, the evidence in the cases recorded points very strongly to the conclusion that such apparitions may be due to telepathic intercommunication between minds which are reciprocally sympathetic.

By earnest concentration of thought, such as usually occurs to those attending on the last moments of a dying friend, the vivid and realistic nature of the thought consciously or unconsciously transmitted, causes the

phantasm to be produced before the visual organs of the recipient by which he seems to see the image of his deceased or dying relative, as represented in the phantasy of those present at his dying bed-side. In other words, like the transmitter and receiver of a wireless message, the minds must be mutually sympathetic, and as more frequently this necessary reciprocal condition of temperament will be found to exist between relatives or friends (it being again supposed that it is this supersensuous telepathic faculty, which causes us to be attached to some persons and repelled by others, even at first sight), the belief that generally prevails of apparitions being visible only to one percipient is easily accounted for. 'Just as a note of the violin will cause the thin glass to vibrate and "sing," so will a strong thought tend to awaken similar vibrations in minds attuned to receive it,' and hence it is that certain definite information, generally regarding death or serious illness, is conveyed to percipients by voice or dream or visible phantasm long before the information has reached them through the ordinary channels of communication. In all ages and amongst all peoples the belief in the appearances of ghosts, death-wraiths, apparitions, etc., has been tenaciously clung to. Nor has such belief been confined alone to the uneducated or superstitious. No doubt the number of instances where such apparitions recorded are purely subjective is very considerable, but the Paris International Congress of Experimental Psychology, under the direction of Professor Henry Sidgwick, which undertook the investigation of this matter in the interest of truth and science, having proposed the question, 'Have you ever when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice, which impression, so far as you could discover, was not due to any external physical cause?' received answers from 17,000 persons, of which 2,272 were in the affirmative, and the accuracy of the reports being subject to the strictest investigations of the Society, their authenticity was almost in every case corroborated by evidence of the highest kind.

In regard to the spiritualistic hypothesis, that manifestations and disturbance such as we have here contemplated, are generally due to preternatural agency, or activity of the spirits of deceased persons, a word will suffice. Viewing the hypothesis from a common-sense standpoint, abstracting from any traditional or preconceived notions we may have entertained, *a priori* we should not expect such familiarity of intercourse, such vulgar methods of communication as are generally manifested in spiritualistic séances, and *a posteriori* in view of the very complete and effective nature of the investigations carried out by the Society for Psychical Research, the amount of evidence collaborated in its favour would not be sufficient to justify a belief in such a primitive hypothesis. Are we, then, unhesitatingly to reject all belief in the intervention of preternatural agents and disembodied spirits? Assuredly not. No one doubts, for example, as to the nature of the agencies by which that holy man the Curé of Ars was being everlastingly tormented, or by which fanciful and suggestive pictures were presented to the vision of St. Antony, but, at the same time, the analogy is hardly complete in regard to similar or even more marvellous phenomena conducted by the professional medium, nor could we be justified in laying down that such phenomena in other circumstances are not controlled by certain undiscovered laws of physical science. To conclude, therefore, we assert the existence and operation of a hitherto unknown force, that knowing the forces of Nature to be still imperfectly explored, and in view of recent scientific researches by which many marvellous secrets have been wrested from Nature's keeping, we are to look on all authenticated cases of occult manifestation, whether physical, mental or psychical, as being explicable and demonstrable in this hypothesis, that in certain isolated cases, phenomena of a similar kind may be brought about through the instrumentality of preternatural agents, but that such preternatural activity can generally be diagnosed either from the circumstances of the persons, or the nature of the phenomena manifested.

P. SHERIDAN.



## GLIMPSSES OF THE PENAL TIMES (1697-1725)

AT the close of the seventeenth century Protestants in Ireland were confident that the Catholic religion would before long disappear from the country. Their words and their deeds show that they imagined the object of their heart's desire to be almost within their grasp. Only one effort more seemed to be necessary in order to extirpate Popery. The little that Cromwell had left for others to do had been all but accomplished by William III at the Battle of the Boyne. Armed resistance on the part of the quondam followers of James II was no longer to be apprehended, so there was nothing to prevent the Orange party from dealing the final blow.

A decisive measure was therefore taken to get rid at once and for ever of the more obnoxious members of the Catholic clergy; and though the others should be suffered to remain, it was resolved that they were not to have any successors. The measure just alluded to was the 'Act of Banishment.' We quote part of it.

## THE NINTH YEAR OF WILLIAM III. 1697.

## CHAPTER I. (IRELAND).

AN Act for banishing all Papists exercising any ecclesiastical jurisdiction, and all regulars of the Popish clergy out of this kingdom.

Whereas it is notoriously known that the late rebellions in this kingdom have been contrived, promoted, and carried on by Popish archbishops, &c., &c.

His Majesty is graciously pleased that it be enacted, and be it enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons in Parliament assembled, and by authority of the same, that all Popish archbishops, bishops, vicars-general, deans, Jesuits, monks, friars, and all other regular Popish clergy, and all Papists exercising any ecclesiastical jurisdiction shall depart out of this kingdom before the first day of May, which shall be in the year of our Lord One Thousand Six Hundred and Ninety-Eight; and if any of the said ecclesiastical persons

shall be at any time after the first day of May within the kingdom, they, and every one of them, shall suffer imprisonment and remain in prison without bail or mainprize till he or they shall be transported beyond seas, out of his Majesty's dominions, wherever his Majesty, his heirs or successors, or the chief governor or governors of this kingdom for the time being shall think fit ; and if any person so transported shall return into this kingdom, they, and every one of them, shall be guilty of high treason ; and every person so offending shall for his offence be adjudged a traitor, and shall suffer loss and forfeit as in the case of high treason.

Of course those in power would have denied that they were actuated by bigotry and religious intolerance, and they would have asserted that their own course of action was perfectly just and lawful. In fact William III did so in a letter to his Austrian ally the Emperor Leopold I. And almost a century afterwards, when rancour had somewhat decreased and calm judgment was beginning to assert its claims, an intelligent Protestant, Henry Flood, during the debate on the Catholic Question in the House of Commons, 1782, said, ' the laws which followed on the revolution of 1688 were not laws of persecution, but of political necessity.' Flood was a high-minded man, and spoke in good faith, but he made a great mistake. Grattan took the correct view of the matter. In his speech of May 30th, 1815, Sir H. Parnell said of Henry Grattan, that he was the man ' to whom was due all the merit of having virtually carried this great question ; and to whom every Catholic would always look up as to his great deliverer from the most persecuting system that ever disgraced a Government or aggrieved a people.'<sup>1</sup>

By the defeat of James II the Catholics had been reduced to such an extremity, that apart from their peaceable dispositions, from them the Government of that day had not the slightest reason to apprehend disturbance. Its fear was a feigned one, a mere pretext for satisfying its hatred of the ancient faith.

At the time it was known to the Government that there were 833 secular and 389 regular priests in Ireland, as

<sup>1</sup> See Amherst's *History of Catholic Emancipation*, Vol. ii., p. 213.

appears in a list compiled from returns sent up from various military districts. It is given by Father Coleman, O.P. in his article, 'The General Exile of 1698.'<sup>1</sup> A footnote on same page states that according to Dr. Renehan there were 892 secular and 495 regular priests then in the country. Father Coleman rightly considers that the military returns were incomplete. As regards the regulars, this can be shown by the fact that according to an official document 424 were banished. It is found in the twenty-second volume of the Philosophical Transactions.

An account of the Romish clergy, according to a return made in 1698, communicated by Captain South.

Cavan, Regulars, Seculars.

Shipt for foreign parts, by Act of Parliament, the number of Regulars following, their passage and provisions being paid<sup>2</sup> for by the Government, viz. :—

From Dublin	153
Galway	170
Cork	75
Wexford	26
	<hr/>
	424

If Dr. Renehan's total be correct, as may well be assumed, the work of transporting regulars was well executed, for out of the 495 only 71 succeeded in escaping detection. It would, however, appear that the civil authorities were soon informed that all had not gone, for the Act of Banishment was followed by three Proclamations in rapid succession, viz., 1697-8, 3 January (Lords Justices), *i.e.*, (the Marquis of Winchester, and the Earl of Galway : they were sworn in in May 31, 1697, and remained in office till May 18, 1699) 'For banishing the Popish Clergy.' 1697-8, 5 February (Lords Justices) 'Against the Popish Clergy.' 1698, 7 June (Lords Justices) 'Against the Popish Clergy.'

<sup>1</sup> I. E. RECORD, January, 1899, p. 20.

<sup>2</sup> As an example of how this was done, we quote the following entry : 'Paid to Martin Tucker, Esq., to be by him paid over to Warham Temmett, Esq., for so much he disbursed for Provisions, etc., furnished for the transporting of two Regular Friars, as by Warrant dated the 10th of July, 1700, with acquittance appears £4 16s. 6d. (Vice-Treasurer's Ledger, 1700, p. 81. Record Office, Dublin.)



(N.B.—The originals may still be seen in the Record Office, Dublin.<sup>1</sup>) As these were insufficient to rid Protestants of the presence of the troublesome priests, another was issued. It is reproduced here almost in full.

A PROCLAMATION BY THE LORDS JUSTICES AND COUNCIL.  
BERKELY, GALLWAY.

Whereas several Popish Archbishops, &c., &c.

And that from time to time since the making the said laws, the chief Governors and Council of the Kingdom have taken all imaginable care to have the said two several acts of Parliament put into due execution, on the due and strict observation whereof the peace and security of this Kingdom do in a great measure depend.

Notwithstanding which we have received certain information, that some Popish Arch-Bishops, Bishops, Vicars-General, Deans, Jesuits, Monks, Fryers, and other Regulars of the Popish clergy, and other Papists exercising Ecclesiastical Jurisdiction, and who were in this Kingdom at the making of the said Act, were entertained, concealed, and harboured by several of His Majesty's subjects in this Kingdom, and remained in this Kingdom after the time limited by the said Act for their transportation, and some of them who were so transported beyond the seas out of His Majesty's Dominions have since their transportation returned again into this Kingdom, and other Popish Arch-Bishops, Bishops, Vicars-General, Deans, Jesuits, Monks, Fryers, and other Regulars of the Popish clergy, and others exercising ecclesiastical jurisdiction, have lately come into this Kingdom, and daily come over in great numbers, which can be with no other purpose than to withdraw His Majesty's good subjects from their due allegiance and obedience, and to stir up and move sedition and rebellion in this Kingdom, and disquiet the minds of His Majesty's loyal subjects here.

We, therefore, the Lords Justices and Council having taken the premises into our consideration, for the more effectual and better execution of the said two several recited Acts of Parliament, have thought fit, and accordingly we do think fit by this

<sup>1</sup> From the Earl of Crawford's *Handlist of Proclamations* it appears that the first of such edicts was that issued by Queen Elizabeth, January 1, 1580-1, 'for ejecting Jesuits.' This was followed by five similar Proclamations in the reign of James I. and by five more in the reign of Charles II. After the period of which we are treating, other decrees of banishment were made. The last ones apparently are those of October 8th, 1716 (Lords Justices), 'For banishing the Popish Clergy' (reign of George I), and of February 28, 1743-4 (Lord Lieutenant, the Duke of Devonshire), 'Commanding all Justices of the Peace strictly to put into execution the laws against Popish Archbishops, Bishops,' etc.

our Proclamation, strictly to charge all Mayors, Sheriffs, &c., &c., to make strict and diligent enquiry after all such person and persons as they shall find to have offended against the said recited Statutes, or either of them. And we do hereby publish and declare that all and every such person and persons who shall remain or stay in this Kingdom, or return or come into this Kingdom, or that shall conceal or harbour such person or persons, &c., shall be proceeded against with the utmost rigour the said several Acts direct and appoint.

And for the better encouragement of all and every such person who shall discover, &c., &c., We, the Lords Justices and Council do hereby publish, declare, and promise, that if any person and persons shall discover such Popish Archbishop, Bishop, Vicar-General, Dean, Jesuit, Monk, Fryer, or other regular Popish clergy exercising ecclesiastical jurisdiction, so remaining in this Kingdom, or coming and returning into this Kingdom contrary to the tenor of the said Acts, or either of them, so that such person or persons be apprehended and convicted for such offence, the person or persons so discovering the same, shall for such discovery have and receive as a reward, the several sums of money following, viz., for every such Titular Popish Archbishop or Bishop, the sum of fifty pounds; for every such pretended Vicar-General, or Popish Dean, or other regular Popish clergy exercising ecclesiastical jurisdiction, twenty pounds; for every such Jesuit, Fryer, or Monk, ten pounds.

Given at the Council Chamber, in Dublin, the 13th day of September, 1699.

The Act of Banishment is the one referred to in the first place; it and an 'Act to prevent the return of subjects of this Kingdom who have gone into the Dominions of the French King in Europe,' are those referred to in the second place. This Proclamation proved as ineffectual to deter ecclesiastics either from remaining in Ireland or from returning to Ireland as any other of the numerous Proclamations of the same tenor issued before or after 1699. All honour to the men who despised them. Some Bishops and proscribed priests did remain in the country, and others who had been forcibly exiled for a time returned. They did so at the risk of their lives, and if they were not destined to martyrdom *in reality*, they were martyrs *in spirit*. If it be true in Ireland that '*sanguis martyrum est semen Catholicorum*,' it is equally true that the faith was kept

alive by those 'quibus dignus non erat mundus : in solitudinibus errantes, in montibus, et speluncis, et in cavernis terrae.' It seems almost incredible that any of them escaped, for at this time, as will be seen from documents to be given in the sequel, the 'Priest-catchers' were on the alert and scoured the country from one end to the other. Yet by the special providence of God, the Blessed Virgin, and St. Patrick, those devoted Bishops and priests were shielded and protected. To the zealous labours of both these classes the preservation of the faith in Ireland is in a great measure due. They assisted their ecclesiastical subjects or equals, the parochial clergy, not indeed condemned to wholesale banishment in 1698, but mentally reserved for gradual extinction in 1704 by means of the deep-laid scheme entitled, 'An Act for Registering the Popish Clergy.'

During the course of a search for documents bearing on the history of those Irish Martyrs whose cause is now being introduced, some documents referring to 'confessors' of the faith were accidentally brought to light. It has been thought that they will be interesting to the readers of the I. E. RECORD. Most of these papers were found in the Record Office, Dublin. They form part of various collections ; some are Proclamations, others Indictments, others Returns, others Petitions to Lord Lieutenants. They throw considerable light on the history of the period.

For instance, the Proclamation presently to be quoted shows in the clearest manner the devotion of the people of Clonfert to their Bishop. They rescued him at great risk to themselves. One reliable statement about a fact of this kind is worth more than many indefinite and unfounded assertions about things in general.

The Bishop of Clonfert, Maurice Donnellan, to whom allusion has just been made, was a distinguished ecclesiastic. From the Consistorial Records (in the Vatican Archives) the following particulars are taken.

In the University of Alcala where he had studied, he received the degree of D.D. After his return to Ireland he taught Philosophy and Theology for years in his native



diocese of Clonfert. He was chosen its Vicar Capitular on the death, in 1687, of Bishop Keogh, whose V.G. he had been. James II nominated him, and on September 19th, 1695, he was preconized. At the time of his appointment Maurice Donnellan was over sixty years of age. Such was the venerable prelate to whom may be given the first place among these Confessors of the Faith. For the knowledge of an interesting episode in his career we are indebted to the first part of the following Proclamation :—

1703, April 30. Council Chamber, Dublin.

Mount-Alexander, Thomas Earle [Lords Justices]

Whereas [Maurice] Donelan, a titular Popish Bishop, styling or calling himself Bishop of Clonfert, was on the 20th day of March last, with great force and violence, and against the known laws of this kingdom, rescued and taken out of the custody of William Elliot, Neale Montgomery, Edward Jones, and William Fredericks, &c., in her Majesty's highway in the county of Galway, by a great multitude of persons, near three hundred in number, some whereof were mounted on good horses, and well armed, and others on foot (the said titular Popish Bishop being before that time apprehended, and then in custody, as aforesaid, by force and virtue of a warrant from one of her Majesty's Justices of the Peace for the said county) to the great terror of her Majesty's good subjects and endangering the peace of this kingdom.

Fifty pounds are then offered for the apprehension of the said Maurice Donelan to all persons, 'over and above all sums they are or shall be entitled to by virtue of any former law or proclamation.' We may, however, say that no paper has been found in the Record Office which would show that the Bishop fell again into the hands of his persecutors. The Proclamation then proceeds to give us some account of another confessor of the faith :—

And whereas we have received further information that Morrogh, a titular Popish Vicar-General, who was (pursuant to the laws in force in this kingdom) put on shipboard in the harbour of Cork, in order to be transported, and being so on board, both made his escape and is now harboured and concealed by evil disposed persons, and acts as Vicar General since making such escape, to the contempt of her Majesty's authority, we have thought fit to declare that whoever shall discover the said Morrogh, so he may be apprehended, shall receive the sum of

twenty pounds for so doing, which said sum shall be paid by the Clerke of the Council or his deputy, upon his or their producing a certificate under the hand of the judge or judges of Assize before whom the said Popish Vicar-General shall be tried and convicted, and that all persons who shall any way harbour or conceal him, shall be proceeded against with the utmost severity of the law.

William Kildare, C.S.  
Abercorn.  
Charles Fielding.  
Richard Pyne.

Robert Doyne.  
W. Robinson.  
Charles Deering.

This Vicar-General of Cork, the Very Rev. Peter Morrogh, who, however, was arrested afterwards, appears to have been a very troublesome priest. His name occurs in several papers. Before quoting them, it is well to explain that though some of them contain the names of other ecclesiastics, they cannot be given here at present *in extenso*. The following document, however, which is of an earlier date than the Proclamation, refers to him only :—

A presentment of the Grand Jury at an Assizes held for the City & County of Corke, this 27 July, 1702, which we humbly desire the present Lords Justices of Assize may lay before their Excellencies the Lord Justices.

We also find that Peter Morrogh, Titular Vicar General of the diocese of Cork, who was tried and convict at the Assizes held in the City of Corke, the 26 of March, 1702, & is now in the County Goale, hath oftentimes since his conviction exercised his Function by marrying of several Protestant young couples to their great prejudice and to the discomfort and dissatisfaction of their parents, & doth publicly declare that he will continue so to do, to all that will apply to him.

Robert Rogers.

John Terry.  
Augustus Carre, jun.  
John Bastone.  
John Willis.  
Thomas Auston.  
Thos. Berry.  
Allen Andrewes.

James French.  
P. Renen.  
Wm. Roberts.  
War. St. Leger.  
John Champion.  
Witt : Spread.  
John Kift.  
Thos. Tinckers.  
Hugh Mitchell.

[Press mark. Presentments No. 70.]

Father Morrogh did not, however, enjoy very long the liberty he had won by his courageous escape. Another

official document preserved in the Record Office (Warrant Book 1703), which was written about fourteen months afterwards, shows that he had been recaptured. There is not space here for a long explanation of what is meant by a Concordatum Warrant, so suffice it to say that it is an order for payment on the Treasury issued by the Lord Lieutenant and the Privy Council. The extant ones mostly refer to rewards given for the arrest of priests, rapparees, tories, etc. Our one runs as follows:—

BY THE LORD LIEUTENANT AND COUNCIL.

ORMOND.

We think fit and do so conclude, condescend, and agree by these our Letters of Concordatum to grant that Joseph Francklyn shall have and receive the sum of twenty one pounds six shillings for apprehending Peter Murrogh, a Titular Popish Vicar Generall. These are, therefore, to will and require you out of such Her Majesty's treasure as now remains under your charge or shall next come to your hands to pay the said Joseph Francklyn or his assigns, the said sume of twenty one pounds six shillings, and for your so doing, these our Letters of Concordatum together with his Acquittance or the Acquittance of his Assigns, shall be as well unto you as to the Comptrollers of your accounts, and all other persons concerned therein a sufficient Warrant, and discharge in that behalf.

Given at the Council Chamber in Dublin, the 9th day of September, 1703.

Richard Cox.

Edw. Down and Connor.

Rt. Pyne.

Robt. Doyne.

Will. Dublin.

Chas. Fielding.

Abercorne.

Richd. Meath

Will. Kildare.

St. George Clogher.

At the time the Irish Parliament considered it necessary to stimulate the zeal of the Judges and the Grand Juries against the oppressed ecclesiastics. It was notorious that numbers of them had either never left the country or had come back without waiting to ask permission. It was also known that some of those arrested had not been transported. Hence the Judges were required to furnish returns of all those tried before them, and to state the nature of the sentence. It is well that such returns have been preserved, for they show the working of



one of the Penal Laws, and that one not the least. The first of these returns (that of the Chief Baron) mentions only Father Peter Murrough. The relevant passages have been extracted from Judge Upton's and the Lord Chief Justice's Returns. Before we give them, however, it may be interesting to many readers to quote the official report of the proceedings in Parliament, in compliance with which the Grand Juries and the Judges subsequently sent in their several reports.

Mr. Molesworth, according to Order, reported from the Committee of the whole House appointed to take into consideration the state of the nation, that they were come to several resolutions in the matter to them referred, which he delivered in at the table, and are as follows:

Resolved. That the House be moved, that all Sheriffs of counties, Clerks of the Crown and Peace, and Gaolers, do give an account to this House what Popish Archbishops, Vicars-General, Deans, Jesuits, Monks, Fryars, and other Regular Popish clergy, and Papists exercising any ecclesiastical jurisdiction convict, are or have been in their several custodies, together with the reasons why such of them as remain in their custody have not been transported; as also what Popish Regulars and Dignitaries convict have been transported according to the Statute, and when and what Regulars or Dignitaries not convict do remain in their custody: to which resolution the Question being put, the House did agree, and ordered the same accordingly.

Mr. Molesworth reported a further resolution of the said Committee, which is as followeth:

Resolved. That the House be moved. That the Judges do give an account to this House, what Regulars and Persons of the Popish religion, exercising ecclesiastical jurisdiction, have at any time been brought before them, together with the proceedings thereupon. To which resolution the Question being put, the House did agree, and ordered the same accordingly.

Mr. Molesworth reported a further resolution of the same Committee, which is as followeth:

Resolved. That the House be moved. That the Judges give an account what Applications have been made to them by Grand Juries or otherwise, relating to Popish Regulars, and others exercising ecclesiastical jurisdiction, together with their proceedings thereupon. To which Resolution, the Question being put, the House did agree, and ordered the same accordingly.<sup>1</sup>

The Returns, so far as Father Peter Murrough is con-

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<sup>1</sup> *Journals of the House of Commons (Ireland)*, Vol. i., p. 327.

cerned, do not give further information. But even though they do not increase our knowledge, it seems better to quote them in these pages where they will be preserved. Some have conjectured that this Father Peter Murrough, V.G., was identical with Father John O'Murrough, O.P., who was also imprisoned in Cork at the same time and in virtue of the same Penal Law.<sup>1</sup> This surmise seems to be incorrect. Though at the time a Dominican might be V.G. of Cork, as was Father Richard O'Brien, O.P., fifty years later, and though only one Father Morrogh is mentioned in the Returns as being in Cork prison, nevertheless, Father Peter Murrough and Father John Murrough appear to be distinct individuals. The Dominican was unable to leave Ireland in 1698, owing to gout, the Vicar-General effected his escape from a ship in Cork harbour; the Vicar-General was on bail in 1703, the Dominican had died by 1702.

#### RETURNS.

The following is the Chief Baron's :—

[*Press mark, No. 78.*]

In obedience to the order of the honourable House of Commons made the fifth day of October, 1703, I have examined the Assizes Bookes of the severall circuites I have gone since the makeing of the statute in this kingdom against Papists exercising ecclesiastical jurisdiction and regulers of the Popish clergy & doe find

That at the Assizes held in the county of Corke the 13th day of August in the 13th year of His late Majesty Peter Morrogh accused as a Popish Vicar General was bound by recognizance to appeare at the said Assizes, but did not, and *Exactus non* was entered thereupon which was all the proceedings against any of them.

Nor doe I find or remember that any regular or persons of the Popish Religion exercising ecclesiastical jurisdiction hath at any time bin brought before me, nor hath ther bin any applications made to me at any the said Assizes by the Grand Juries or otherwise relating to the said Regulers or others exercising ecclesiastical jurisdiction other than aforesaid. All which I humbly certify to this honourable House this 22nd day of October, 1703.

N. DONNELLAN.

(*Endorsed*). Mr. Barron Donnellan's return concerning

<sup>1</sup> *Hibernia Dominica*, p. 584.

Roman Catholic Regulars. Delivered into this office by Mr. Garstin, 27th Oct., 1703.

The next mention we find of him is this :—

[*Press mark, No. 77.*]

(*Endorsed*). Mr. Justice Upton's Returns concerning Priests, delivered into the Office by Mr. Justice Upton, 26<sup>o</sup> Oct., 1703.

Com. Civit Corke	}	At the Assizes held for the County of the
Book of Assizes		Citty of Corke, Thursday, the 15th day of
No. 5		July last past in the book of assizes, for the

county of the said city is entered Peter Murrough, committed by the Maior of Corke for making his escape out of a ship wherein he was to have been transported to Portugal, being pretended Popish Vicar General of Corke, in the margin of which book I find him entered for transportation.

The last mention in the Returns is this :—

[*Press mark, No. 80.*]

(*Endorsed*). The Lord Chief Justice Pyne's certificate about the Popish regulars. Delivered by himself, 25<sup>o</sup> Oct., 1703.

That att the Assizes held the 13th day of August, in the thirteenth year of his late Majestie in the county of the Citty of Corke, Peter Morrough accused as a Popish Viccar Generall, was bound by recognizance to appeare but did not, and *Exact. non* was entered on the Bayle.

In the presentment of the Cork Grand Jury, of which the part referring to Father Murrough has been transcribed above, mention is made also of the imprisonment at the time of 'Doctor John Slyne, Titular Bishop of Corke.' He was one of the greatest Irish prelates at the beginning of the eighteenth century. A D.D. of the Sorbonne, he had been for twelve years Professor of Moral Theology in the Propaganda. Dr. Sleyne, as he spells his name, was consecrated (in St. Isidore's, the church of the Irish Franciscans, Rome), on April 13th, 1693, being then about seventy years of age. James II had nominated him to the united dioceses of Cork and Cloyne.<sup>1</sup> He evidently made no delay before entering on his arduous mission, for in 1695 he ordained some priests, including a Father James Dwyer, in Cork.<sup>2</sup> In 1698 because he did not obey the Act of Banishment,

<sup>1</sup> See Brady's *Episcopal Succession*, Vol. ii., p. 93.

<sup>2</sup> See Lists of Registered Popish Priests.



Dr. Sleyne was arrested and imprisoned. His life in Cork Gaol was a hard one. Great vigilance was exercised, for he was no doubt regarded as a valuable prisoner. In the Archives of Propaganda there is a copy of a letter which he addressed from prison to the Sacred Congregation praying for some relief.<sup>1</sup> 'Monsignor Sleyne . . . hora Vescovo di Cork espone alle EE. VV. trovarsi gia da due anni in prigione per la santa fede in quel Regno privo d'ogni umano sussidio, onde supplica l'EE, VV. della loro benigna protezione. Resp. Dentur ex pecuniis collectis pro una vice 300.' There is in the Vatican Archives also a letter which refers to his incarceration. It was written by the Primate (Dominic Maguire, O.P.) to the agent in Rome of the Irish Bishops, Giuseppe della Nativita (Poerio) O.D.C.<sup>2</sup> The Primate requests him to apply for extraordinary faculties to grant matrimonial dispensations for the Irish Bishops, and says: 'L'ultime di tal tenore procurate, furono per il Signor Dr. Slein, hoggi Vescovo di Cork, ivi attualmente in priggione e custodito con gran stretteza.' He was still in prison on October 27th, 1702, as we see from his memorial written on that day to Count Wratislaw, the Austrian ambassador in London. The letter, which is now preserved in the Record Office, Dublin, has been published by Cardinal Moran in an article, 'The Condition of Catholics one hundred years ago.'<sup>3</sup> A summary of nine documents referring to the Bishop will be found in the same article. All these are now in the Dublin Record Office. One of them runs thus:

DUBLIN CASTLE,

8th August, 1702.

SIR,

The Lords Justices have directed me to send you the enclosed Warrant for the transportation to Portugal of the Titular

<sup>1</sup> *Atti. Irlanda*, fol. 205, Die 19 Julii, 1700.

<sup>2</sup> Father Joseph Power, O.D.C., of Loughrea, was one of the most influential Irishmen in Rome. A MS. by Father Edmund de Burgo, O.P., which is now preserved in the Archives of the Dominican General mentions the following incident. The Internuncio at Brussels, Orazio Spada, believing the report of William the Third's minister, stated in a letter to Pope Innocent XII that the Penal Laws against Bishops and Regulars had been revoked. When Irish people had an audience and complained of the persecution, the Pope used to say, 'I know better; I heard what has lately been done in your favour' till Father Power told the Pope that he himself was one of those who had been banished to France.

<sup>3</sup> *Dublin Review*, 1882, Jan.

Bishop of Corke and a Fryar, and also of one Martin a Fryar, which will be brought you from Lymerick, orders being sent thither by this night's post to send him forward to Corke. I am likewise commanded to acquaint you that what Charges you are at in the Transporting these Fryars, &c., will be repaid you by the Government upon Notice thereof being sent to

Your most humble servant,

J. DAWSON.<sup>1</sup>

The Bishop was exiled soon after, for on March 27th he wrote to Propaganda announcing his arrival in Lisbon. Clement XI in a letter on behalf of the Irish Catholics addressed to John V of Portugal (September 28th, 1709), assures him that reliable information about their desperate condition will be given him by the Bishop of Cork.<sup>2</sup> Dr. Sleyne passed his declining years in the Dominican Convent of Buon Successo, Lisbon, the Irish community of which showed all reverence to this noble confessor of the faith until his death, which took place on February 16th, 1712.

REGINALD WALSH, O.P.

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<sup>1</sup> It may perhaps be said here that the well-known street in Dublin is called after this official, who was Secretary of State for Ireland.

<sup>2</sup> *Hibernia Dominicana*, p. 158.

## UMBRA APOSTOLORUM

Si vis, Carissime lector, nomina Apostolorum, quos selegit Dominus Noster Jesus Christus, profundius figere animo, imprimis ante oculos ponas verbum—Baptism—ac deinceps animadvertas quod

ex litera—B—	habetur	Bartholomaeus (Nathaniel);
„ A	„	Andreas;
„ P	„	Petrus et Philippus;
„ T	„	Thomas;
„ I	„	Jacobus major, Jacobus minor, Joannes, Judas (Thaddeus) et Judas Iscariotes;
„ S	„	Simon;
„ M	„	Mattheus;

Haec posita si attente scrutaris, apostolos numero ad duodecim reperiēs eorumque proinde nomina haud facile oblivisceris. Frustra insuper laboraveris, si forte praeter id (baptism) ullum-undecunque conquirendum quaeras verbum, quod haec Apostolorum nomina umbret ac iisdem omnibus singulisque apte accommodatos praebeat indices. Quae cum ita sint, non abs re fore arbitratus fui, si in subsidium tironum praefata suppeditarem typis excudenda.

T. RAFTER.



## CORRESPONDENCE

## 'POPE ADRIAN IV A FRIEND OF IRELAND'

REV. DEAR SIR,—May I ask you to find space for a word of protest against a passage of the article bearing the above title in the I. E. RECORD for July. I have no wish to prolong the discussion, and am quite satisfied to leave the argument as I have stated it in my article in the *Month*. But your contributor does not confine himself to the historical issue upon which we differ; he tells your readers: 'Father Thurston writes for all the world like a man who believes that Pope Adrian could do nothing better or wiser than hand over Ireland to England; that Henry II and his Norman followers were just the men to effect a moral reformation of Ireland; and that, as for the bishops, clergy, nobles and people of Ireland, they were served right.'

May I say, in the most emphatic terms, that it never entered into my head to suppose any of these things. There is not a word in my article (of which I enclose copies) which could reasonably give such an impression. My one object was to examine into the question as an interesting historical problem, and I have rather gone out of my way to state as fully as possible the points which make against my own view.—I am Sir, your obedient servant,

HERBERT THURSTON, S.J.

31, Farm Street, Berkley Square,  
London, W., 15th July, 1906.

## DOCUMENTS

ENCYCLICAL LETTER OF HIS HOLINESS POPE PIUS X TO  
THE BISHOPS OF FRANCE

SANCTISSIMI DOMINI NOSTRI PII DIVINA PROVIDENTIA PAPAE X

EPISTOLA ENCYCLICA

AD ARCHIEPISCOPOS ET EPISCOPOS GALLIAE

VENERABILIBUS FRATRIBUS GALLIAE ARCHIEPISCOPIS ET EPISCOPIS

PIUS PP. X.

*Venerabiles Fratres, salutem et Apostolicam Benedictionem,*

Gravissimo officii munere defungimur, eoque iamdudum vobis debito, quibus post latam legem de Gallicae Reipublicae Ecclesiae-que discidio edicturos Nos tempori significavimus, quid ad tuendam conservandamque istic religionem facto opus esse arbitramur. Equidem expectationem desiderii vestri ut produceremus usque adhuc, non modo magnitudo et gravitas huius causae fecit, sed illa etiam singularis caritas, qua vos vestraque omnia, pro immortalibus nationis in Ecclesiam meritis, prosequimur. Damnata igitur, ut debuimus, improba lege, id considerare diligentissime coepimus, ullamne demum eiusdem praescripta legis relinquerent Nobis facultatem ita ordinandae in Gallia religiosae rei, ut sacrosancta principia quibus Ecclesia nititur, nihil detrimenti caperent. In quo visum Nobis est, vos etiam Galliae Episcopos adhibere in consilium universos; indietoque vestro omnium conventu, hoc ipsum vobis maxime, de quo consultaretis, mandavimus. Nunc autem, cognitis consultis vestris, exquisitis complurium Cardinalium sententiis, re diu et multum Nobiscum meditata, magnisque precibus implorato *Patre luminum*, omnino videmus faciendum, ut quod ipsi fere ad unum omnes censuistis, idem Nos Apostolica auctoritate confirmemus. Itaque de consociationibus civium, quales, divini cultus exercendi causâ, lex constitui iubet, sic decernimus, nullo eas pacto conflari posse, quin sanctissima iura, quae ad vitam ipsam Ecclesiae pertinent, violentur. Dimissis vero consociationibus istis, quas probare Nos quidem conscientia officii prohibemur, opportunum videri potest experiri, an liceat, eorum loco, aliquod aliud institui consociationum genus, quod simul

legitimum sit et canonicum, atque ita laboriosissima, quae imminet tempora, catholicis Gallis defendere. Profecto tam sollicitos atque anxios ista Nos tenent, ut nihil magis; atque utinam spes affulgeat, si non bona, at aliqua tamen, posse Nos, divino salvo iure, id inire experimenti ut dilectos filios tantorum malorum metu liberemus. At quoniam, hac manente lege, spes istiusmodi nulla ostenditur, istud alterum consociationum tentare genus, negamus fas esse, usque dum legitime certoque non constiterit, divinam Ecclesiae constitutionem, atque immutabilia Romani Pontificis et Episcoporum iura, eorumque in bona necessaria Ecclesiae, praecipue templa, potestatem, incolumia per consociationes easdem et tuta semper fore: contrarium velle Nos, nisi religionem officii deserendo, atque interitum Ecclesiae Gallicae conficiendo, non possumus.

Restat, Venerabiles Fratres, ut vos, omni utentes ope, quacumque vos iura civitatis uti siverint, disponendo instruendoque religioso cultui operam detis. Nec vero hac tanta in re tamque ardua passuri sumus Nostras desiderari partes. Utique licet absentes corpore, cogitatione tamen atque animo vobiscum erimus, vosque consilio atque auctoritate opportune iuvabimus. Quapropter animose suscipite, quod, suadente Ecclesiae patriaeque vestrae amore, imponimus vobis onus: ceterum conquiescite in bonitate providentis Dei, cuius tempestivum auxilium non defuturum Galliae, omnino confidimus.

Iamvero quibus criminationibus religionis hostes decreta haec mandataque Nostra sint excepturi, non difficile est prospicere. Contendent persuadere ponendo; nequaquam Nos Ecclesiae Gallicae salutem spectasse tantum; aliud etiam, alienum religione, habuisse propositum: invisam Nobis esse in Gallia formam Reipublicae, eiusque evertendae Nos gratiâ velificari studiis partium: ea Nos abnuisse Gallis, quae non invite Apostolica Sedes aliis concessisset. Ista Nos et similia, quae, ut licet e certis quibusdam indiciis cernere, late ad irritandos animos spargentur in vulgus, iam nunc indignando denuntiamus esse falsissima, vestrumque, Venerabiles Fratres, et bonorum omnium erit redarguere, ne scilicet imperitos ignarosque decipiant. Nominatim vero quod ad illud attinet, faciliorem se alibi Ecclesiam impertivisse in causa simili, monstretis oportet, hoc eam fecisse, quum diversa prorsus verterentur momenta rerum, quumque praesertim divinis Hierarchiae rationibus aliquo saltem modo consultum esset. Quod si quaequam civitas ita ab se segregavit Ecclesiam, ut plenam ei communis libertatis



copiam fecerit, liberumque in propria bona arbitrium reliquerit, non uno quidem nomine iniuste se gessit, sed tamen in conditione Ecclesiam collocasse dicenda est non omnino intolerabili. Verum multo secus agitur hodie res in Gallia : ubi iniustae huius legis conditores instrumentum sibi comparasse non tam ad separandam a Republica Ecclesiam, quam ad opprimendam videntur, Ita, studia pacis professi, concordiamque polliciti, inferunt religioni patriae bellum atrox, iniectisque acerrimarum contentionum facibus, cives cum civibus committunt, quanta cum pernicie ipsius reipublicae, nemo non videt. Studebunt profecto certaminis huius et eorum quae secutura sunt, malorum in Nos transferre culpam. Sed quisquis facta sincero iudicio aestimaverit, quae Ipsi etiam in Litteris Encyclicis *Vehementer Nos* attigimus, diiudicabit, utrum Nos reprehendendi simus qui, alias ex aliis perpassi iniurias toleranter, dilectae nationis causâ, ad ultimum coacti sanctissimos Apostolici officii transire terminos, negavimus posse ; an potius tota in eis culpa resideat, qui catholici nominis invidiâ ad haec usque extrema provecti sunt.

At enim catholici ex Gallia homines, si vere suum Nobis obsequium studiumque praestare volent, ita pro Ecclesia contentent, quemadmodum eos monuimus, constanter nimirum ac fortiter, nihil tamen seditiose violenterque faciendo. Non vi, sed constantia, tamquam in arce iustitiae collocati, frangent aliquando inimicorum contumaciam : intelligant vero, quod diximus iam iterumque est dicendum, ad hanc se victoriam nisuros frustra, nisi summa inter se coniunctione in tutelam religionis conspirarint. Nostram habent de nefastae legis usu sententiam ; sequantur, ut oportet, volentibus animis ; et, quidquid quisque de hac ipsa re adhuc disputando tenuit, caveant, obsecramus, ne quis quem propterea offendant, quod melius viderit. Quid consentientium voluntatum connexarumque virium contentio possit, mature capiant ex adversariis documentum ; et quo pacto his licuit nequissimam civitati imponere atque inurere legem, eodem nostris tollere eam licebit et exstinguere. In tanto Galliae discrimine, si quidem universi omnes, quotquot maximum patriae bonum summa sibi ope tuendum putant, Nobiscum et cum Episcopis suis et inter se coniuncti, pro religione, quo modo opus est, elaborabunt, non solum non desperanda Ecclesiae Gallicae salus est, sed sperandum brevi fore, ut ad dignitatem prosperitatemque pristinam resurgat. Nos, quin Nostris satisfacturi sint praescriptionibus et votis, minime dubitamus ; interea divinam benignitatem conciliare vobis omnibus, patrocinio confisi **MARIAE IMMACULATAE**, impense studebimus.

Auspicem caelestium munerum ac testem paternae benevolentiae Nostrae, Vobis, Venerabiles Fratres, universaeque Gallorum genti Apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum, die X Augusti, in festo Sancti Laurentii Martyris, anno MCMVI, Pontificatus Nostri quarto.

PIUS PP. X.

#### DECISION OF BIBLICAL COMMISSION

COMMISSIO PONTIFICIA PRO STUDIIS DE RE BIBLICA PROVEHENDIS.

PENTATEUCHI AUTHENTIA EIUSQUE INTEGRITAS CONFIRMATUR.

Propositis sequentibus dubiis Consilium Pontificium pro studiis de re biblica provehendis respondendum censuit prout sequitur :

I. Utrum argumenta a criticis congesta ad impugnandam authenticam Mosaicam sacrorum Librorum, qui Pentateuch nomine designantur, tanti sint ponderis, ut posthabitis quampluribus testimoniis utriusque Testamenti collective sumptis, perpetua consensione populi Judaici, Ecclesiae quoque constanti traditione nec non indiciis internis quae ex ipso textu eruuntur, ius tribuant affirmandi hos libros non Moysen habere auctorem, sed ex fontibus maxima ex parte aetate Mosaica posterioribus fuisse confectos ?

*Resp. Negative.*

II. Utrum Mosaica authenticia Pentateuchi talem necessario postulet redactionem totius operis, ut prorsus tenendum sit Moisen omnia et singula manu sua scripsisse vel amanuensibus dictasse ; an etiam eorum hypothesis permitti possit qui existimant eum opus ipsum a se sub divinae inspirationis afflatu conceptum alteri vel pluribus scribendum commisisse, ita tamen ut sensa sua fideliter redderent, nihil contra suam voluntatem scriberent, nihil omitterent ; ac tandem opus hac ratione confectum, ab eodem Moyse principe inspiratoque auctore probatum, ipsismet nomine vulgaretur ?

*Resp. Negative ad primam partem, affirmative ad secundam.*

III. Utrum absque praeiudicio Mosaicæ authenticæ Pentateuchi concedi possit Moysen ad suum conficiendum opus fontes adhibuisse, scripta videlicet documenta vel orales traditiones, x quibus, secundum peculiarem scopum sibi propositum et sub divinae inspirationis afflatu, nonnulla hauserit eaque ad verbum

vel quoad sententiam, contracta vel amplificata, ipsi operi inseruerit ?

Resp. *Affirmative.*

IV. Utrum, salva substantialiter Mosaica authentia et integritate Pentateuchi, admitti possit tam longo saeculorum decursu nonnullas ei modificationes obvenisse, uti additamenta post Moisis mortem vel ab auctore inspirato apposita, vel glossas et explicationes textui interiectas ; vocabula quaedam et formas e sermone antiquato in sermonem recentiorem translatas ; mendosas demum lectiones vitio amanuensium adscribendas, de quibus fas sit ad normas artis criticae disquirere et iudicare ?

Resp. *Affirmative, salvo Ecclesiae iudicio.*

FULCRANUS VIGOUROUX, P.S.S.

P. LAURENTIUS JANSSENS, O.S.B.

*Consultores ab Actis.*

#### DECISION OF THE SACRED CONGREGATION OF THE COUNCIL ON THE RIGHTS OF CHAPLAINS TO CONFRATERNITIES

THEATINA. IURIUM CAPELLANORUM CONFRATERNITATUM.

Nonnullis in locis Theatinae Archidioeceseos, cum praeter parochum et capellanum confraternitatis ibidem erectae nulli sacerdotes reperirentur, Pro-vicarius generalis, ex mandato sui Archiepiscopi, in libello S. Rituum Cong. oblato exposuit saepe contingere ut capellanus, aetate plerumque iunior, ad fere omnes functiones sacras in ecclesia confraternitatis peragendas adnatus, dum parochus continenter ex eo refragatur, quod nil vel admodum parum adventitiorum emolumentorum ipsi cedat. In his adiunctis ut certa norma ad controversias huiusmodi dirimendas habeatur, Pro-vicarius trium dubiorum solutionem humiliter expostulavit.

Quum vero Sacra Rituum Congregatio, audita Commissione liturgica, quae exquisito voto R. Consultoris inhaesit, rem H. S. C. remisisset, quaestio hodie resolvenda proponitur.

En autem quibus verbis facta dubia sunt proposita : quaesitum scilicet est :—

‘ 1° Se la risposta al quesito 10° del decreto emanato da cotesta S. C. in data 12 Gennaio 1704, intorno ai diritti dei parroci e delle confraternite, riguardi soltanto le messe parate, quelle cioè che si celebrano con l’assistenza dei ministri, come pare doversi dedurre dall’aggettivo *solenne* aggiunto a Messa, o anche le Messe cantate semplici, come pretendono i parroci.



‘2° Se la risposta al quesito 20° dello stesso decreto si riferisca indistintamente a tutti i sudditi del parroco, o solamente a quelli che sono ascritti alle confraternite.

‘3° Se i cappellani possono liberamente celebrare tridui e novene nelle chiese delle confraternite, anche nei giorni non contemplati negli statuti.’

Ex his dubiis, uti patet, duo priora ad interpretationem sese referunt responsionum quae sunt in celebri decreto S. RR. C. ‘Urbis et orbis,’ n. 2123, dato sub die 10 mensis Decembris a. 1703, et a Clemente Papa XI die 12 Januarii 1704 approbato; postremum vero dubium versatur circa triduanas et novendiales preces, de quibus in decreto specialis mentio non habetur.

Interim notandum est Consultorem a S. RR. C. de sententia apposite rogatum, votum hisce verbis conclusisse:

‘Ad questiones propositas solvendas, prius notandum est sequens decretum S. C. Concilii diei 13 Januarii 1844 (apud Thesaur. resolut. S. C. Concilii, tom. 104, pag. 8-13), *Reatina*, ss. functionum.’

Quaesitum est: Dub. I. ‘*An liceat capellano novenas, triduos et alias functiones cum expositione et benedictione SSmi. Sacramenti explere in oratorio S. Dominici independenter a parrocho in casu.*’

Dub. II. ‘*An liceat eidem capellano missas solemniter canere independenter a parrocho in casu?*’ Et S. Cong. Concilii respondit: ‘Ad I<sup>um</sup> et II<sup>um</sup> Affirmative in omnibus ad formam decretorum Urbis et Orbis S. Congr. Rituum diei 10 Decem. 1703 (scil. num. 2123), salvo tamen iure Episcopi super licentia benedicendi populum solemniter cum SSmo. Sacramento prout de iure.’

‘Itaque ad I<sup>am</sup> quaest. respondeo *Affirmative* ad primam partem, *Negative* ad secundam. Ad II<sup>am</sup> quaest. *Affirmative* ad primam, *Negative* ad secundam partem. Ad III<sup>am</sup> quaest. *Affirmative*, salvo tamen, etc., ut supra.’

Nunc, ut nonnulla attingamus, quae propius ad rem faciant et aliqua rationum momenta hinc inde adducamus, notandum est primum quod proponitur dubium, verti super responso dato ad 10<sup>um</sup> in praefato decreto a. 1703. Cum nempe tunc quaesitum esset: ‘10° *An celebratio missarum solemnium per annum, sive pro vivis sive pro defunctis, sit de dictis iuribus parochialibus,*’ responsum fuit: ‘*Negative*, prout iacet, sed licere confratribus dumtaxat in festivitibus solemnioribus eiusdem ecclesiae vel oratorii, ut in *Brundusina*, sub die 1 Iunii 1601.’

Quae responsio ex parte capellanorum videretur tantummodo

respicere missas quae cum ministrorum adstantia canantur, cum ipsa responsio se quidem referat ad dubium ita tunc concinnatum: '*An celebratio missarum solemnium per annum . . . sit de dictis iuribus parochialibus.*' Iamvero ipse '*ritus servandus in celebratione missae*' qui Missali Romano Praemititur, supponere videtur solemnem missam esse quae cantetur cum ministris.

Quod si ad solemnitatem non opus est concursu populi et apparatu extrinseco, necessarium tamen videtur ut missa cum diacono et subdiacono canantur.

Atque heic animadverti etiam posset quod ex responsione ad 10<sup>am</sup> videretur celebrationem ipsarum missarum solemnium non esse per se de parochialibus iuribus, quia ad interrogationem hac in re respondetur '*Negative per se prout iacet*;' eo minus igitur dicenda erit de parochialibus iuribus missa quae cum cantu ab uno sacerdote celebratur.

In quam sententiam et Curia Theatina inclinare videtur, dubio ita confecto: '*Se la risposta . . . riguardi soltanto le messe parate, quelle cioè che si celebrano con l'assistenza dei ministri, come pare doversi dedurre dall'aggettivo solenne, aggiunto a messa, o anche le messe semplici, come pretendono i parroci.*'

In specie vero quoad missas de requie cum cantu adest dilucidum decretum S. RR. C. diei 10 Maii 1879: '*An liceat in aliena Ecclesia et apud regulares cantare missam de requie, quam fideles celebrari petunt pro parentibus vel amicis defunctis, postquam funeralia in ecclesia parochiali persoluta fuerint, etiamsi missa exequialis in ecclesia parochiali non celebratur.*' Resp. '*Affirmative, servatis tamen rubricarum regulis.*'

E contra ex parochorum parte videretur responsum ad 10<sup>am</sup> quamlibet missam cum cantu respicere, quia secus ipsius responsionis finis frustraretur, qui fuit confratribus limites hac in re imponere, adhibitis hisce verbis: '*licere confratribus dumtaxat in festivitibus solemnioribus eiusdem ecclesiae vel oratorii.*'

Praeterea dum missa cum adstantia diaconi et subdiaconi, quia maiores expensas exigit, fit rarior, quibusdam in locis frequens est usus ut sacerdos sine ministris sacrum cum cantu conficiat, quo in casu eleemosyna ipsi celebranti fere integra cedit. Cum vero parochi onus animarum curae persentiant, congruum iustitiae non esset frequentioribus emolumentis ipsos privare.

Parochi autem argumentum adducunt eis taxas super lucris adventitiis a fisco imponi, utpote Curia Theatina exponit:

‘ Gli arcipreti reclamano continuamente, non solo perchè ritengono spettare a loro esclusivamente i diritti di stola bianca e nera, ma anche perchè l’agente fiscale, senza tener conto della rivela fatta per la liquidazione del supplemento di congrua, aumenta incessantemente la tassa di ricchezza mobile su gl’incerti.’

Quod si etiam stricto iure missa cum cantu confraternitatibus non fuerit praefato decreto interdicta, tamen id ex aequitate inducendum videretur, adiunctis saltem inspectis dioecesis de qua agitur.

Secundum autem dubium est circa responsum ad 20 eiusdem decreti a. 1703. Cum enim quaesitum esset sub n. 20<sup>o</sup>: ‘ *An ad parochum spectet facere officium funebre super cadaveribus sepeliendis in saepedictis ecclesiis et oratoriis publicis confraternitatum,*’ responsum fuit ‘ *Affirmative, quando tumulandus est subiectus parochus intra cuius fines est ecclesia vel oratorium.*’ Nunc vero proponitur dubium: ‘ *Se la risposta al quesito 20<sup>o</sup> dello stesso decreto si riferisca indistintamente a tutti i sudditi del parroco, o solamente a quelli che sono ascritti alle confraternite.*’

Quoad nempe eos qui confraternitati sint adscripti propatula sunt verba decreti, iusta quae ius peragendi funus in ipsa confraternitatis ecclesia competit parochus, intra cuius paroeciae fines est ecclesia confraternitatis, si tumulandus eidem parochus est subiectus; quod in aliis decisionibus SS. CC. confirmatum fuit, si vero tumulandus non est subditus parochus intra cuius paroeciae limites est ecclesia confraternitatis, tunc ius funerandi pertinet ad capellanum, ut ex pluribus decisionibus desumitur.

At ex adverso quod spectat ad ipsam formam qua proponitur dubium, adnotandum videtur si responsio ad 20, valet quoad confratres e vita functos, eo magis valere quoad reliquos parochi subditos. Contrario quidem ordine servato, alia proposita fuerunt huiusmodi dubia ad H. S. C. et responsum hoc in sensu prodiit, ut in *Aprutina* 28 Ianuarii 1893, Iuris funerand, in qua ad dubia: ‘ 1. *An confraternitates, de quibus supra, exemptae sint, a parochiali iurisdictione, et ius habeant funerandi super cadaveribus illorum qui ad eorum ecclesiam pro funere exponi elegerunt et ab ipsis deferri ad coemeterium voluerunt, salva tamen parochus quarta funeraria in casu.* 2. *An confraternitates quae ordinibus religiosi non successerunt ius habeant funerandi independenter a parochus solummodo super cadaveribus confratrum, salva semper eidem quarta funeraria in casu,*’ rescriptum fuit: Ad 1<sup>um</sup> et 2<sup>um</sup> *Negative et amplius.*



Et hoc eruitur ex ipsa parochiali iurisdictione.

Quoad denique tertium dubium, ex parte parochorum denegandum videretur capellanos triduanas et novendiales preces caeterasque functiones sacras in ecclesiis confraternitatum libere exercere posse. Et parochorum rationes communi iure nituntur, quia ipsi auctoritatem in omnibus ecclesiis et oratoriis habent, ex eo quod in solo et ambitu paroeciae continentur, cap. *Dilectus*, 2 de *capellis monachorum*; quum e contra confraternitates non ad hoc sint institutae, ut ecclesiasticas functiones obeant et hierarchicum ordinem in Ecclesia perturbent, sed ut, sociatis viribus, actus poenitentiae ac misericordiae opera impendant. Quod eo magis patet, si quis consideret quam caute Apostolica Sedes privilegia regularibus concesserit, quorum merita a laicorum sodalitiis longissime absunt.

Adde quod sacras functiones a digniori peragi convenit, et quidem ab eo qui ex officio vocatur, non vero a mercenario et conductitio operario, qui auctoritatem suam a laicis recipit et non raro rebus novis studere solet.

Et si decretum S. RR. C. a. 1703 edixerit functiones quasdam ex iuribus stricte parochialibus non esse, non ideo eruendum est eas cuilibet sacerdoti competere.

Neque in casu praetereunda est Pro-vicarii generalis relatio quoad ne honestas quidem artes, quibus capellani ad suas ecclesias functiones trahunt, et quoad frequentia nec parva emolumenta quae ita auferunt parochis.

At ex parte capellanorum videretur triduanas et novendiales preces ceterasque functiones sacras in suis ecclesiis libere peragere posse tiam diebus quae in statutis non adnumerantur; quoad enim functiones quae a statutis praescribuntur, nulla quaestio esse potest, cum statuta confirmata fuerint superiori auctoritate.

Revera ex *cap. ult. de officio archidiaconi* iam eruitur ecclesias positas intra limites parochialis ecclesiae subesse ei tantum in parochialibus iuribus, non quoad alia nisi paroecia causas et rationes suae petitiones afferat, ut argumentatur Benedictus XIV *loc. cit.*, *num.* 108; non apparet autem qua de causa triduanas et novendiales preces parochialibus iuribus pertineant.

Plures decisiones autem SS. CC. huic thesi pro capellanis adstipulantur. Neque decisiones quae prodire ante decretum a. 1703 attendi debent, sed potius responsiones quae ex tunc datae fuerunt seu post praefatum decretum et in quo sit sequendum indicarunt.

Quibus decisionibus in praesentiarum addi etiam posset urgente nequitia temporum, nulli medio parcendum esse ut foveatur pietas laicorum, praesertim in pia sodalitia coeuntium promotione inter ipsos ss. functionum.

His utrinque adnotatis sueta sapientia et prudentia EE. PP. proposita dimiserunt dubia, respondentes :

Ad I<sup>um</sup> ' *Per se et generatim loquendo, affirmative ad I<sup>am</sup> partem, negative ad 2<sup>am</sup> et ad mentem quae est, ut quoties missa sollemnis cum ministris in aliquo loco habitualiter haberi non possit ob cleri defectum, et missa cum cantu sine ministris ordinario stet loco missae sollemnis, Archiepiscopus opportunis ordinationibus caveat ne ex hoc rerum statu spiritus legis seu decreti anni 1703 frustretur et abusus subrepant.*'

Ad II<sup>um</sup> ' *Affirmative ad I<sup>am</sup> partem ; negative ad 2<sup>am</sup>.*'

Ad III<sup>um</sup> ' *Affirmative sub dependentia Episcopi.*'

## NOTICES OF BOOKS

THE IRISH UNIVERSITY QUESTION. With special reference to Trinity College, Dublin, and its Medical School. Dublin: James Duffy & Co. 1906. Price 1s. net.

WE are glad to see in pamphlet form the two remarkable addresses of his Grace the Archbishop of Dublin, on the Medical School of Trinity College, together with the correspondence that resulted from them in the newspapers. As our readers are already pretty well acquainted with both we need do no more than call attention to the fact that the whole controversy will be now found in a very convenient form in this pamphlet. There is no more skilful controversialist than the Archbishop. His opponents grant even so much, and his skill has seldom been shown with greater effect than in this particular controversy. We have here a fine proof of the prestige and efficiency of Trinity College. What would it be if it had no rivals but held a complete monopoly?

J. F. H.

DICTIONNAIRE DE PHILOSOPHIE ANCIENNE, MODERNE ET CONTEMPORAINE. Par l'Abbé Elie Blanc, Chanoine de Valence, Professeur de Philosophie à l'Université Catholique de Lyon. Paris: P. Lethielleux, 10, Rue Cassette. 1906. 12 francs.

THIS is a very valuable work, and is sure to be found most useful by students and even by professors of Philosophy. It contains about four thousand articles in alphabetical order, giving the definitions of philosophical terms, an exposition of the chief philosophical doctrines and biographical sketches of the principal philosophers. Much that it contains, is, of course, to be found in various histories of Philosophy; but the alphabetical arrangement makes it unique of its kind and particularly useful to scholars and students. It is, moreover, well up to date; giving, for instance, a clear idea of what is known as the 'method of immanence,' which has had such vogue in recent times in France.



The work is carefully and conscientiously done. It reflects the highest credit on its learned author and on the Catholic Institute of Lyons.

J. F. H.

**ART AND IRELAND.** By Robert Elliott. With a Preface by Edward Martyn. Dublin : Sealy, Bryers and Walker.

WE have only had time to glance over this work, which is of the highest interest to the clergy of Ireland. Next month we shall say what occurs to us on a careful perusal of its contents. Meanwhile we can only note that it contains many things of supreme interest to those who are concerned either in the building or decoration of churches.

J. F. H.

**THE VOYAGE OF THE 'PAX.'** By Dom Bede Camm, O.S.B. London : Burns and Oates. 2s. 6d. net.

THIS really beautiful allegory was intended by the author for the instruction and edification of young postulants for the habit of the Benedictine Order, but it will be found to serve a much wider sphere of literary pleasure and religious usefulness. It is the old story, but freshened into new life and grace, of the voyage through the sea of the World to the Golden City of the Prince. Many vessels were on a vast ocean, several bound for the city of God ; one bore the banner of the Seraph, another the device A.M.D.G., another *Jesu Christi Passio*, another was called 'The Hound of God.' 'These were gallant boats, and others were there like to them, and all were manned by crews of young oarsmen full of zeal and fervour. But methought that on the *Pax* the hymns were more incessant, and the oars moving more swiftly and more evenly than on all the rest beside.' There, too, was the mighty vessel the *Praecepta Dei*, which trusted not to oarsmen, but to its sails alone, and so depended on the wind. And there, too, was the *Gloria Mundi*, which meant to stay at the fair city of Voluptas.

The *Pax* was the pilot boat, and its captain guided his course by a chart inscribed *Regula Sancti Patris Benedicti*. The voyage is not without its vicissitudes for the crew of the *Pax*. There are some deserters to the *Gloria Mundi* ; some find the labour of the pilot boat not to their taste, and join the ship *Praecepta Dei* ; one falls a victim for a time to the allurements

of the golden bottle *Concupiscentia Carnis*, but is saved by *Penitence*; another falls overboard in weakness, and narrowly escapes the jaws of the monster heresy; but he is saved by the heroic charity of his brother, who baffles the monster by the sign of the Prince. One stop is made in the voyage of the *Pax*—at the Isle of Sacerdotium. The *Pax* completes its journey after many dangers passed, and its young crew, having seen the total wreck of the *Gloria Mundi*, are received at the Golden Gate by the Prince and the Blessed One.

LOSS AND GAIN; THE STORY OF A CONVERT. Cardinal Newman. CALLISTA; A TALE OF THE THIRD CENTURY. Cardinal Newman. FABIOLA; A TALE OF THE CATACOMBS. Cardinal Wiseman.

MESSRS. BURNS AND OATES have published a beautiful new edition of the above-named household works. The volumes are bound in richly decorated bindings, and are highly gilt. They are suitable for presentation prizes or the Catholic home library. They are published at 3s. 6d. each.

THEKLA; AN AUTOBIOGRAPHY. By Lady Herbert. London: Burns and Oates. 2s. 6d. net.

THIS is an interesting story, suitable for the parochial library.

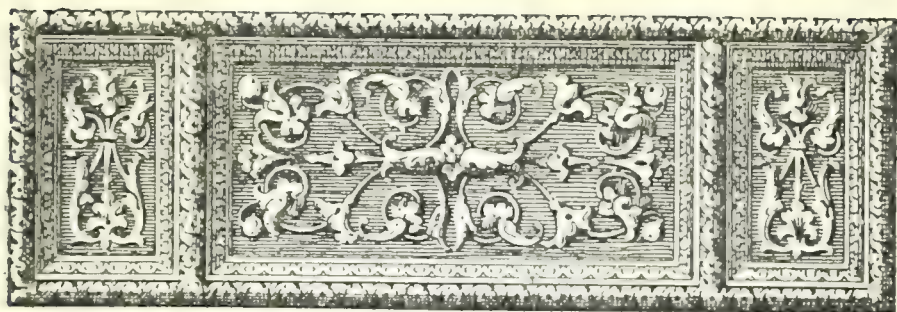
THE MADONNA OF THE POETS. London: Burns and Oates. 2s. 6d. net.

THIS is an Anthology of Poems in honour of our Lady, collected from various sources, mostly from the English poets from A.D. 1100 downwards. Among the poems of the sixteenth and seventeenth centuries we find contributions levied from Robert Southwell, John Donne, Ben Jonson, Sir John Beaumont, Herrick, Herbert, Crashaw; while the nineteenth century utters the praises of Mary through Wordsworth, Aubrey de Vere, Rossetti, Coventry Patmore, Lionel Johnson, Katherine Tynan Hinkson, and others. The Anthology has been collected by Anita Bartle. The volume is bound with much taste, is printed on thick art paper, uncut, and is illustrated in a novel but excellent style by photogravures of the Madonnas of Botticelli, Perugino, and the two Lippis.

THE WRITINGS OF ST. FRANCIS OF ASSISI. Newly translated into English. With an Introduction and Notes by Father Paschal Robinson, O.F.M. Philadelphia : The Dolphin Press. 4s. net ; cloth, 2s. net.

THIS, the most recent, is the most learned contribution to the literature that has grown about the name of the sweet saint of Assisi. The introduction, which occupies some thirty-two pages, is scholarly and judiciously critical. Yet the writer does not claim to have said the last word on the authenticity of all the saint's writings. ' Criticism may yet take away from St. Francis some writings now commonly ascribed to him : it may even give him back others, at present with seemingly greater likelihood made over to one or another of his immediate followers,' Such is the temper of the critical introduction. How well fitted is Father Robinson for his task of editor and critic, is evident from the apparatus of references at the foot of each page, and the six pages of bibliography at the end of the volume. He has collated all the Franciscan manuscripts, and read every work that deals with his subject. The authentic works of St. Francis are not numerous, and are compassed in one small volume. The saint was in no sense a man of letters, though his influence on Dante is well known. The writings are occupied with ' the poverty, humility, and Holy Gospel of the Lord Jesus ; ' the ideas are repeated in various forms by the simple, child-like mind of the seraphic saint, because he regarded them as all-sufficing. The influence of the troubadours, and of the romances of the age of chivalry is curiously evident in the imagery and ornaments of the saint's writings.





## THE GERMAN CATHOLIC CONGRESS, 1906

THE announcement that Essen had been selected as the meeting place for the Catholics of Germany in 1906, came as a surprise to many unacquainted with the circumstances of the country. They had heard of the city by the Ruhr as the centre of a great mining district, and as the home of the immense steel and gun works of the family of Krupp. They had conjured up in their imagination the picture of a city hastily thrown together without order or architectural beauty, dusty with the dust of the surrounding coal-fields, and gloomy with the smoke of its numberless factories. Cologne, Munster, Munich, Freiburg, Regensburg—all these had many attractions for the members of a congress, but how could Essen be placed in comparison, even for a moment, with those beauty spots of Germany?

They forgot, however, that the workmen in this great industrial centre of the Rhinelands are the hope of the Catholic Party; that through weal and through woe they have remained true to their tradition of loyalty to their Church, and that despite the herculean efforts of that Socialism which has overrun Germany, and dechristianized to a great extent such places as Protestant Saxony, the Rhinelanders stand where they have always stood since they received the faith eleven centuries ago. The selection of this working-men's city for the Catholic parliament of

Germany was a tribute at once to the loyalty of its people, and to the importance of the labour plank in the programme of the Catholic movement.

Personally, though, for other reasons I was pleased with the selection. Essen lies on the borders of Holland; and, therefore, on the route to Ireland from Southern Germany. It was thus possible for me to attend the Congress without serious inconvenience, and at the same time it afforded an opportunity of comparing the Catholic strength and organization in Baden with that of their co-religionists of the Rhine provinces and of Westphalia.

The opening of the Congress was fixed for Sunday, the 20th August, and it was midnight on the Saturday preceding before I could leave Freiburg. The journey through the night and in the early hours of the morning by Bonn and Meyence, along the Rhine, and past Cologne with its towering cathedral, could hardly be described as pleasant, but the inconveniences were lightened by the kindness and courtesy of the railway officials upon whom the name Essen on the railway ticket seemed to act as a letter of introduction. The consciousness, too, that everything had been arranged for me beforehand at the Congress itself, helped to relieve the fatigue. By sending a small subscription to the local Committee I had received a ticket with the name of the hotel at which a room had been secured for me and the charge per day, a notification of the place and time at which I might celebrate Mass, the number of my chair during the public meetings in the hall of assembly, and finally a guide book to Essen with a map of the city.

The morning was dark and threatening, but as we neared Essen the clouds cleared away and the sun shone forth warm and bright, promising a good day for the opening procession. In the little wayside stations, as the express flew through, crowds were gathered waiting for trains to convey them to the place of meeting. From the windows of many of the houses the white and yellow flag—the Papal colours—could be seen floating in the breeze, a sure sign that we were in a friendly country.

In Essen itself all was life and bustle. The streets were spanned with triumphal arches, and the inhabitants seemed to have vied with each in the decorations of their houses. The bells from different churches rang out a welcome to the visitors who poured in from every village in Germany. At nine o'clock a special Mass of the Holy Ghost was sung by Cardinal Fischer of Cologne, to invoke the guidance of the spirit in the deliberations of the Congress. Thousands thronged the church for the ceremony, whilst the **vast** crowds who could find no place in the building wended their way to the other churches in which Masses were celebrated during the whole morning.

Two o'clock was the hour fixed for the working-men's procession. As the time approached the footpaths along the streets were packed by sympathetic onlookers, so that it was almost impossible to find standing-room. Over forty thousand men marched in the ranks with their banners and bands, and as one listened to the steady military tramp of this enormous multitude, and as one gazed at the quiet determined faces of the men as they passed, one could not help feeling that the Catholic Church is still a force to be reckoned with by the governments of Europe. The processionists converged from different routes on the great square of the city where the Cardinal Bishop, with the prominent leaders of the Catholic Party, had taken their places, and after presenting their respectful homage to their Bishop and receiving his blessing, the members filed away towards the fifteen different halls prepared through the city for the workmen's meetings.

At eight o'clock on Sunday evening the first public meeting of the assembly was to be held. The question naturally occurred to me how could any building be found large enough to accommodate the immense numbers likely to be present. The local Committee had, to a great extent, solved the difficulty. They had erected an immense hall—about 300 feet in length and 150 feet in width, with galleries running around the whole building, and in the centre of one of the side galleries a raised platform for the



accommodation of the speakers and distinguished visitors. Despite the enormous multitude seeking admittance there was no sign of disorder or rushing. The chairs for the accommodation of the visitors were numbered, and as the members presented their cards, willing and capable stewards were at work to guide each individual to his place. Looking around the hall as the hour approached for the opening of the assembly, I could hardly help feeling proud of the display made by the Catholics of Germany. The ground floor was thronged with all that was best in the life of the country. There could be seen the nobility of the Empire, some of them who could trace back their ancestry to the days of Barbarossa, the landed proprietors, the manufacturers, and best and truest of all, the honest sturdy labourers and peasants of the district. One gallery running the full length of the hall, was reserved for the ladies who were hardly less enthusiastic than their husbands and brothers and sons, while the end gallery was packed by the representatives of the Catholic student societies from all the Universities of Germany. All felt equal in the possession of the one religion, and all felt proud at such a display of Catholic strength.

Punctually at the hour fixed for the beginning of the proceedings, the President of the Local Committee advanced to the speakers' dais, and opened the meeting with the usual German Catholic salutation, *Gelobt sei Jesus Christus* (May Jesus Christ be praised), to which the audience sent up a mighty response, *In ewigkeit* (forever); and the choir sang the special ode of welcome specially prepared for the occasion. The President then addressed the immense assembly. In the name of the local Committee he welcomed the members of the Congress who had mustered their forces from every village in Germany, he welcomed the representatives of the Catholics of Austria, whose presence was an additional proof of the bond of union existing between the two great nations of Central Europe, he bade a special welcome to the strangers who, although not speaking the German tongue, had come to sustain and to cheer the Catholics of Germany in their

defence of the Catholic faith. After him the representatives from the different States of Germany delivered their messages of welcome and congratulation with which they had been charged by the different organizations, and the letters and telegrams of prominent men to whom invitations had been addressed were read by the Secretary. Finally, as the Bishop of the city in which the Congress was held, the Cardinal of Cologne welcomed the members of the Congress, and at the request of the President imparted his benediction to the kneeling multitude.

For so far it was only a display of strength, but on the next day the real work of the Congress begun. The different Committees were appointed—on the labour question, on education, on the missions, on Catholic organization, on the press, etc. The discussions in the different halls were quite public, and every man was free to express his views on the points submitted. Finally, after a lengthy and at times heated debate, after amendments had been proposed and fully discussed, the resolutions were put to the meeting, and if carried at the committee, were drawn up and submitted to the general assembly. It was at these committees that the solid useful work was done, and it was very gratifying to remark how earnestly the members followed the discussion as was evidenced by the number of speakers representing every interest, how seriously, and at times how warmly, the different parties pressed their views upon the meetings, and how gracefully in the end, when the question was put, the minority withdrew their opposition. No question affecting Catholic interests, and more especially no question affecting German Catholic interests was neglected. The fullest freedom of discussion was allowed and was taken advantage of, and the greatest patience, moderation and good feeling were displayed throughout the proceedings.

Besides these committee meetings it should be noted, too, that the different Catholic societies of Germany took occasion to hold their particular conferences during the week. The Bonifatius Verein for the support of the missions, the Vincenzverein (charity), the Total Abstinence

Society of Germany, the Catholic Teachers' Reunion, the Piusverein, the Reunion of Priests who had studied in Rome, the Student Corporations from the different Universities. In this way the members of the different bodies were given an opportunity, not alone of meeting and discussing their own particular grievances and requirements, but had also the advantage of being present at the general work of the Congress, and of hearing the views of prominent fellow-religionists who were not members of their special societies, while at the same time these particular reunions and meetings helped to give the general Congress a strength and an influence for good to which it could not otherwise have attained. This is a point of view which should not be lost sight of by those who are interested in the organization of such Catholic congresses.

Another point which deserves notice is the fact that the whole proceedings, from the beginning to the end, were open to the Press. The Catholics of Germany had nothing to conceal, and nothing to be ashamed of. They were not met to stir up a religious war, or to indulge in attacks on those outside the Church; they had no reason to fear publicity or to imitate the example of their Protestant countrymen in conducting their proceedings behind closed doors. They were met to discuss the Catholic interests of Germany, to examine their own position, their weak points as well as their strong points, to emphasize their grievances, and to formulate their demands. Their public men—and some of them holding the highest positions in the land—were not ashamed to let their countrymen know they were taking part in a Catholic Congress. They invited publicity and they got it to their heart's content. Years ago, when the Catholic Congresses were only in their infancy, the opposition papers showed their contempt by taking no notice of the proceedings. Now, the leading journals on all sides sent their representatives to the Congress, and their pages were filled each morning with an account of its work. The reporters for over seventy different papers were accommodated at the press-table, and every facility was afforded of obtaining a complete report



of the proceedings. 'What we demand of the non-Catholic journals,' said the President, 'is that they give a truthful account of our proceedings. If to this they append their own judgments and criticisms that is their own affair; every man may criticise us as he will and as he can. One thing, however, is clear from the presence of these men in our midst, and that is that the assembly of the Catholics can no longer be neglected. We Catholics, we, too, form an integral portion of Germany, and we wish that all parties should clearly understand that we must get equal treatment in our own land.'

It used to be said by the friends and supporters of Bismarck, in the days of the Kulturkampf, that no man could be at the same time a good German and a good subject of the Pope. Loyalty to the State was incompatible with loyalty to the Church. Yet at the Catholic Congress patriotism and religion seem to have blended together very well. On either side of the platform were to be seen the statues of the Pope and of the Emperor, telegrams expressing their homage and devotion were despatched simultaneously to the heads of the Church and State, and as the replies arrived from the Kaiser and the Pope nothing could exceed the respectful enthusiasm of the audience.

The attitude of the present Pontiff to the German Catholic Congress can be judged from his Encyclicals of last spring, in which he held up the German organizations as a model that could be profitably adopted by the Catholics of Italy. This year he specially honoured the assembly by requesting Cardinal Vannutelli to assist at its deliberations. We have seen Cardinal Vannutelli in Ireland, and the memory of the welcome extended by the Irish people to the delegate of the Pope, is a thing that cannot easily pass away. And yet, the welcome extended to him in Ireland could not exceed in the slightest the reception extended to him by the Catholics of Germany. As his Eminence took his place on the platform, the vast assembly sprang to their feet as one man, cheer after cheer was given for the Pope and the Cardinal, and as his Eminence rose to address the

gathering the enthusiasm could hardly be described. His speech was delivered in Italian, but though the words must have been only sounds for most of those listening, the gestures and the intonations, in themselves expressive, seemed to have been understood by all. At any rate it is certain that they applauded wholeheartedly, and that the applause was generally at the right place.

Every evening a general meeting was held at which papers on subjects of public interest were read and discussed. It is impossible to sketch these in particular, but the titles will be a sufficient indication of the value and necessity of this portion of the Congress. The first was read by a member of the Centre Party, and dealt with the new School Law just passed in Prussia. He described the attitude of the Centre Party towards the Bill, the nature of the compromise arrived at, and the great advantage secured by the present legislation, namely, the security of tenure of the confessional schools in all districts where they at present exist. The next was by a merchant from Mayence, and dealt with the 'Family and Social Life according to the Christian Ideal.' These two occupied the first evening. At the next public session, the meeting was opened by a paper from one of the judges on the position of the Papacy since the occupation of Rome. This speech was important in view of the fact that Germany, as the ally of the Italian King, has an interest in a peaceful settlement of the present difficulty. The speaker made it clear that the Pope, as the head of a Church with his subjects scattered through all the kingdoms of the world, should never be the mere subject of any particular power, that to secure the freedom which the Pope requires he must be himself a sovereign; that the Law of Guarantees is only an Italian law that might be changed with a change of cabinets, and that of itself it supposes the Papacy, which from its nature must be international, to be hemmed up by the laws of one particular state. The other papers dealt with 'Popular Education,' 'Art,' and the 'Position of Woman in Modern Society.'

Wednesday's public meeting was given over to a paper on the Bonifatius Verein (Mission Society), on the duty of Catholics in the Social and Public Life of Germany and on the Church and Labour Question. The last day was occupied by the Secretary of the Catholic Working-men's Society on the same subject, and though only a workman himself his paper could well bear comparison with any that had gone before, and no speaker was listened to with greater attention or received more enthusiastic applause. The last contribution dealt with Revelation and Science. It treated in a popular yet masterly way the difficulties which are now so often urged from the point of view of science against the Catholic position.

It should be noted, too, that most of the papers were read by laymen. The clergy were present in great numbers, and followed the discussions with interest, many of the Bishops attended to show their appreciation of the good work that was being done, and those who could not do so sent letters and telegrams of congratulation and approval. But all the same the great burthen of organizing the Congress, and of carrying on the discussions, was undertaken by the laymen. It was a real pleasure to hear how some of these handled subjects which in this country are generally dealt with only by the clergy. Of two of these speeches I retain the most vivid recollection, one on the necessity of supporting the Catholic missions, and one on the more strict enforcing of the laws against public immorality, and I can safely say that no clergyman, no matter how great might have been his earnestness and his powers of oratory, could have produced such a striking effect. I could not help thinking that the country was fortunate which in these days produced such speakers and such appreciative listeners.

At the final meeting the President again addressed the assembly. He thanked the Cardinal Bishop of Cologne and Cardinal Vannutelli for their kindness in having assisted at the deliberations of the Congress, he thanked the Catholics of Germany for having come in such numbers, and the people of Essen for the hearty welcome which they had



extended to all their visitors. He recapitulated the principal points which had been discussed during the Congress, and finally besought the Cardinals and the Bishops present to impart their episcopal benediction to the assembly. The members all stood up and joined in the hymn so popular in Germany, *Grosser Gott wir loben dich*, and finally the proceedings were closed as they had been begun with the salutation, *Laudetur Jesus Christus in aeternum*.

In the evenings during the Congress, concerts and various entertainments were provided in the city gardens ; the museums and the art treasures of Essen were opened to the public, and in ecclesiastical art in particular Essen possesses no mean collection. A pilgrimage was organized to the tomb of the patron of Essen, St. Ludgerus, which was attended by immense crowds of men, many of whom received Holy Communion during the Mass which was celebrated at the shrine of the saint. Every provision was made by the Committee for the comfort and convenience of the immense crowd of visitors, and the patience with which the stewards listened to and answered those seeking their assistance, was something never to be forgotten. The kindness and courtesy of the railway officials, the street-car operators and the policemen could not be excelled in any part of the world.

It only remains for me to mention that the Catholic student corporations from the different universities were well represented at the Congress. A special gallery had been reserved for them at one end of the hall, and it was always packed during the public meetings. On the second morning of the proceedings the students went in procession with the banners of their different corporations to assist at Mass in the cathedral, and afterwards proceeded through the principal streets. The effect of such a demonstration on such an occasion could not be easily estimated. In the evening they had their student banquets, which were a rallying point not only for the young men still engaged upon their studies, but for hundreds who have long since forsaken the university, but who have not forgot their devotion to their old corporations. One could not help

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thinking, as one saw the splendid array of students and workmen passing through the streets in procession, that the Church had fully realized the work that lies before her at the present time, in the fields of education and of social reform, and that her cause was not so hopeless as some croaking pessimists would have us believe.

JAMES MACCAFFREY.

## DIALOGUES ON SCRIPTURAL SUBJECTS: THE PENTATEUCH

### DIALOGUE I.—PRELIMINARY

‘FATHER, I have been reading recently in the Catholic journals allusions to a decision regarding the authorship of the Pentateuch issued from the Biblical Commission at Rome. Every other day I notice paragraphs in newspapers and reviews about Bible questions—they are frequently discussed amongst us students, who are preparing for various professions. Now, you know me from my childhood, and believe, let me hope, that I am and intend to remain always a loyal son of the Church—in fact, nothing gives me greater pleasure than to study her history, witness her triumphs, observe the wonderful guiding Providence which sustains her in the midst of her numerous and powerful enemies; yet I must confess, that on these questions which are now being agitated in Scriptural matters, I find myself sadly deficient, even in what I may call the main outlines and rudimentary principles of these discussions. I know well there are many learned works written on these subjects; articles teeming with erudition appear from time to time in Catholic periodicals, but somehow or another they are to me of little value. I have not the time to read books, and even if I had, they are so full of quotations from the Scriptures, and the Fathers, and from learned authors; there are so many technical terms used, that desirous as I am to have information I feel rather repelled from, than attracted to, the reading of them. It has occurred to me that I would come to you, my parish priest, who have been always my friend and my counsellor, and ask you to explain to me, as simply as you can, some of the leading features of these important discussions.’

Thus spoke Patrick O’Flaherty, law student, to his parish priest, the Rev. James O’Brien, one day, as he paid



him a visit at the parochial house during his midsummer holiday.

‘My dear young friend,’ replied Father James, ‘I deeply sympathise with you, as I understand your position. I am pleased to see that you desire to get some information on these subjects, and will be only too glad to give you any assistance I can. But you must not expect too much from me. I am not, and never have been, a professor of Scripture. When in college I studied for nearly two years what is called the Introduction to the Sacred Scriptures. I then got a grasp of some leading principles and general information which I have endeavoured to retain. I read occasionally, as opportunities offer, some of these articles to which you have referred, through which I keep myself in touch with the controversies of the day, and out of this very limited store I may be able to supply you with some of the information which you desire.’

PATRICK O’FLAHERTY.—I am much obliged to you, Father, for your kindness. And, first of all, would you let me know something about this Biblical Commission.

FATHER O’BRIEN.—On the 18th of November, 1893, our late Holy Father, the great Leo XIII, wrote a most beautiful Encyclical on the study of Holy Scriptures. Like all such documents written in Latin, it got its title from the Latin words with which it begins, viz., *Providentissimus Deus*. It has been translated, together with his other Encyclicals, into English, and published a few years ago in America, with a preface by the Rev. John J. Wynne, S.J. I would recommend you strongly to get this invaluable work, which contains the thoughts and teaching of the illustrious Leo on this and all the other great questions of the day. In this particular Encyclical His Holiness impresses on the Bishops of the Catholic Church the necessity of having the study of Scripture placed in a position of importance in their seminaries and academical institutions, of providing themselves with a continuous succession of capable teachers who would devote themselves exclusively to the study and teaching of Scriptural subjects. He exhorted them in particular to see that the preliminary

studies which are contained in the treatise called the 'Introduction' to the Sacred Scripture should be carefully cultivated, and he further laid down the principles and rules which should guide the professors in the discharge of their sublime office. As a sequel to this important Encyclical, he conceived the idea that it would be well to have beside him in Rome a body of men from all parts of the Christian world, the most learned in Scriptural subjects, who would act as a kind of council for him—who would devote their time and talents to the special study of every new phase of thought or scientific discovery that may arise in this connection, and furnish him with the results of their studies and deliberations, so that the Church may be fully abreast with what is called the 'higher criticism.' Such is the origin and meaning of the Biblical Commission.

P. O'F.—But what is meant by the 'higher criticism,' a word I often hear used—but I do not well understand what it means?

FR. O'B.—Criticism in general, as you know, is the act of judging the merits or otherwise of works, say of literature or art, and applied to the Bible. Biblical criticism is that branch of Scripture science which deals with the authority of the sacred books. This may occur in two ways. One may be enquiring into the authority of a whole book—or considerable portion of it—or merely into the correct reading of say some particular text. In the former case, the criticism is called 'higher' because of the greater importance of the matter with which it deals; in the latter, it is called verbal, textual, or lower criticism. The former deals with those elements which constitute the authority of a book or part of a book, namely, their genuineness, integrity, and veracity; the latter with minor details such as the correct reading of individual passages and the like. I should observe, however, that the term 'higher criticism' is oftentimes identified in the eyes of many persons with the anti-religious destructive tactics of those enemies of revelation who are called rationalists, because of the use they make of it in their onslaughts on the authority of the Bible.

P. O'F.—But, pray, Father, what do you mean by

rationalists; who are they; what are their aims and tactics?

FR. O'B.—A rationalist is a man who makes reason the sole arbiter of what is true and false, of what is right and wrong. Hence divine revelation, miracles, prophecies, and all such things which are above the ken of human reason, are summarily rejected by rationalists. These people take the Bible as they would any other book, and anything in it either above, or incompatible with, their own reasoning power, they either summarily reject, or so explain away as to make it fit in with their own notions and the data of human reason. This rationalism, which dates back to the middle of the eighteenth century, is the logical outcome of private judgment, the fundamental principle of Protestantism. What the tactics and aims of these men are is graphically described by Leo XIII in his Encyclical *The God of all Providence*. Let me read it for you. Here it is:—'In earlier times, the contest was chiefly with those who, relying on private judgment, and repudiating the divine traditions and teaching power of the Church, held the Scriptures to be the one source of revelation and the final appeal in matters of faith.' His Holiness is alluding here to the early Protestants.

Now [he continues], we have to meet the rationalists, true children, and inheritors of the older heretics, who trusting in their turn to their own way of thinking, have rejected even the scraps and remnants of Christian belief which had been handed down to them. They deny that there is any such thing as revelation, or inspiration, or Holy Scripture at all; they see instead only the forgeries and falsehoods of men; they set down the Scripture narratives as stupid fables and lying stories: the prophecies and oracles of God are to them either predictions made up after the event or forecasts formed by the light of nature; the miracles and wonders of God's power are not what they are said to be, but the startling effects of natural law, or else mere tricks and myths; and the apostolic Gospels and writings are not the work of the apostles at all. These detestable errors whereby they think they destroy the truth of the divine books, are obtruded on the world as the peremptory pronouncements of a newly invented *free science*; a science, however, which is so far from final, that they are perpetually modifying and supplementing it. And there are



some of them, who, notwithstanding their impious opinions and utterances about God, and Christ, the Gospels, and the rest of Holy Scripture, would fain be considered both theologians and Christians and men of the Gospel, and who attempt to disguise by such honourable names their rashness and their pride. To them we must add not a few professors of other sciences, who approve their views and give them assistance, and are urged to attack the Bible by a similar intolerance of revelation. And it is deplorable to see these attacks growing every day more numerous and more severe. It is sometimes men of learning and judgment who are assailed; but these have little difficulty in defending themselves from evil consequences. The efforts and acts of the enemy are chiefly directed against the ignorant masses of the people. They diffuse their deadly poison by means of books, pamphlets and newspapers; they spread it by addresses and by conversation; they are found everywhere; and they are in possession of numerous schools, taken by violence from the Church, in which, by ridicule and scurrilous jesting, they pervert the credulous and uninformed minds of the young to the contempt of Holy Scripture.

I hope I need not apologise for reading for you this long extract from the Encyclical.

P. O'F.—Indeed, no, Father; on the contrary, I am extremely grateful to you for so doing, as I have herein a good specimen of those Encyclicals, which will make the name of the thirteenth Leo immortal. I can now realise to some extent the deep and dangerous designs of these men, and the snares by which Catholic young men like myself are surrounded from the unguarded and promiscuous reading of many things which are considered learned and up-to-date. As a result of this quotation I have made up my mind to purchase this book, as I have no doubt that the master mind of the great Leo XIII has treated every other subject of pressing importance with equal force and lucidity in his imperishable Encyclicals.

FR. O'B.—Quite right; and what subject has he left untouched? He has an Encyclical on the evils affecting modern society—one on socialism, communism, nihilism; one on the study of scholastic philosophy; one on Christian marriage; one on freemasonry; one on the Christian constitution of states; one on human liberty; one on the chief duties of Christians as citizens; on the condition of the

working-classes, and so on. But I am afraid I am digressing. You began by asking me for some explanation of the recent decision of the Biblical Commission regarding the authorship of the Pentateuch.

P. O'F.—Yes, Father ; but before you enter on that, I would wish to get from you some preliminary notions regarding the Pentateuch itself.

FR. O'B.—This is only natural. The word Pentateuch means a work consisting of five books, it is a five-fold book, and is used to designate the five first books of the Old Testament. Amongst the Jews, these books were called the Law—or the Law of Moses. It is probable enough that what are now five books were originally only one. Many Biblical scholars think, that as written by Moses, it was only one book, but subsequently the Jews divided the whole work into five parts, designating each part or book by the opening words—the same is now done in the case of Papal Encyclicals, as I have already told you. Hence, in the Hebrew Bible you will find the name of the first book *Berescith* the first word in that book, which in English means 'In the beginning,' and so with the other four. The Greeks, however, gave them different names, according to the matter of which they treated, and the Latinized forms of these Greek names are those by which they are now usually known. Hence the first book is called Genesis, from a Greek word which means origin or generation ; because the subject-matter of that book is the history of the beginning of the world and of the human race. The second book is called Exodus, from the Greek word which means 'departure,' because it deals principally with the departure of the Israelites out of Egypt. The third is called Leviticus, because it treats of the office of the priesthood or Levites. The fourth is called Numbers, because it gives the census of the Israelites, and the fifth is called Deuteronomy, from a Greek word, which means a second law, because it contains a résumé or recapitulation of the whole law.

P. O'F.—As a bare outline explanatory of the mere names of these five books, it is quite clear—but I would

ask you to give me a somewhat more comprehensive summary of the matter of each of these books.

FR. O'B.—Most certainly ; and I am very pleased that you have asked me to do so, because for the fruitful study of any book one of the best ways is, before going into details, to get a good general outline of the principal argument, and order of treatment of the author. Now, the Pentateuch or five books, is principally an exposition of the Mosaic law, but it is also, to a great extent, historical. In fact, the book of Genesis is exclusively historical, for it is occupied solely with the history of the human race from the creation of the world to the death of Joseph. The first three chapters tell us of the creation of all things by God—the history of Adam and Eve, their happiness, temptation, fall, punishment ; the promises of a Redeemer. In the following five chapters, you have a record of the spread of the human family ; their corruption, and the destruction of the whole human race by the Deluge, with the exception of Noe and his family. After this comes the history of the new propagation of the human race through the family of Noe, and its division into tribes and nations. The remaining portion of this book, from the twelfth to the fiftieth chapter, is devoted to the history of the Hebrew people ; of their father and founder, Abraham ; of his children and descendants ; the twelve patriarchs, and the tribes to which they gave their names ; of the selling of Joseph by his brethren, his life, sojourn, and death in Egypt. The events connected with this portion are given more diffusely and in detail than those in the early chapters of the book.

The book of Exodus treats of the history of the Hebrew people in the land of Egypt ; how they were multiplied and oppressed by the Pharaohs ; the birth, rearing, and education of Moses—his divine mission to free his people from the bondage of Egypt ; the history of the ten plagues ; the departure of the Israelites from Egypt ; the celebration of the first Pasch ; the pursuit of the Israelites by Pharaoh and his hosts ; the miraculous passage of the former through the bed of the Red Sea, and the destruction of the latter ; the journeying of the Israelites through the desert to



Mount Sinai ; the giving of the Law, and exposition of it, and all that appertained to the tabernacle and Ark of the Covenant—in a word, the whole history of the Israelites from the time they left the land of Egypt until the end of the second year of their wandering in the desert.

The book of Leviticus contains a history of all that belonged to the priesthood, sacrifices, and ritual of the Jewish people—such as the consecration and duties of the priests, the various kinds of sacrifices, the different rites with which they were to be offered up, also the various festivals to be observed.

The book of Numbers treats of the wanderings of the Israelites through the desert for the space of thirty-nine years. The numbering of the people and the Levites ; the death of Aaron ; the murmuring of the people, and the chastisements inflicted on them by God ; the history of the brazen serpent ; the slaughter of the Madianites, and the history of Balaam.

The book of Deuteronomy represents to us the Israelites, now at the end of their wanderings, before entering into the Promised Land, being addressed by Moses, who explains to them anew the provisions of the law, reminds them of God's merciful dealings with them ; proscribes the worship of idols ; and in forcible language propounds the sanction of the law—the rewards and blessings to be bestowed on them who would observe it, and the terrible punishments awaiting the offenders against it. Knowing that his end was at hand, by divine direction he appointed Josua to succeed him ; he blessed his people, and within view of the Promised Land, which he never entered, he breathed forth his soul.

P. O'F.—Now, Father, having given me this interesting summary of the subject matter of Pentateuch, perhaps you would kindly let me know, what period of time is covered by this history.

FR. O'B.—It is better not to touch that question just now ; we may speak about it later on. For the present, let us keep to what is certain. But I may say to you instead, that portions of the contents of the Pentateuch, especially

those concerning genealogies, sacred rites, and such things, which are interesting enough for those who make a profound study of the Sacred Scriptures, to an ordinary reader like you may prove dry and tedious. But there are other portions, such as the history of Abraham's sacrifice in the land of Vision, the marriage of Isaac with his kinswoman, Rebecca, the promises made to the patriarchs about the Messia, and the two beautiful Canticles of Moses, one after the passage through the Dead Sea and the other before his death, which for sublimity of thought and elegance of style, prescinding altogether from the divine character of the book, you will find rarely excelled. These and like parts I would recommend you to read often.

P. O'F.—Perhaps you would now explain to me the nature of the recent decision of the Biblical Commission, about which I asked you in the beginning of our conversation.

FR. O'B.—Certainly, but not now; you must have patience. In order that you may understand it clearly, the way has to be prepared. Not to weary you to-day, I will defer this to a future occasion.

H. D. L.

## THE CHURCH AND THE UNIVERSITIES IN COUNTRIES OF MIXED RELIGIONS

I HAVE already treated of the duties and claims of the Church in regard to primary and higher education in Catholic countries,<sup>1</sup> and of her discipline in regard to primary schools in countries of mixed religions;<sup>2</sup> and in the present article I purpose to study the principles and discipline of the Church in regard to Universities and University Colleges in countries where Catholics live side by side with fellow-citizens of other religious denominations.

As in the case of primary schools, so in the case of universities, the Church positively and formally 'approves' one university, another she 'tolerates,' another she declares 'intrinsically dangerous to faith and morals' without however adding a special ecclesiastical prohibition, another she is bound to 'condemn absolutely' and to formally prohibit Catholics from frequenting it, and with regard to others she may adopt simply a policy of 'nullum iudicium ferendum,' a policy of observation, permitting Catholics to frequent them provisionally but passing no judgment on them, and meanwhile keeping a vigilant eye on them to see if they contain, in their actual working, any danger to the faith or morals of the Catholic students. I will consider first, in the abstract, the conditions necessary for ecclesiastical approval, the circumstances that necessitate the various forms of ecclesiastical disapproval, the duties of parents and students in regard to colleges condemned by the Church, and the duties of the Pastoral office towards those—if any—who frequent such colleges; and secondly I will briefly review a few well-known and familiar examples of ecclesiastical policy in regard to 'mixed' and dangerous universities or university colleges.

<sup>1</sup> I. E. RECORD, Jan., 1906.

<sup>2</sup> *Ibid.*, April, 1906.



## I.

What are the conditions necessary that the Church can formally and positively approve a University? In the first place, as I pointed out in a former article,<sup>1</sup> university education differs from primary and intermediate education in this, that religious instruction should form an obligatory part of the programme of education in primary and intermediate schools, but does not enter into the obligatory programme of work in universities and university colleges; and consequently the Church can approve a university though the students are not obliged to have lessons in Christian Doctrine, but she cannot approve a system of primary or intermediate education which does not include religious instruction in its programme of obligatory school work. Religion is taught as a science if there be a theological faculty in a university; and a Catholic theological faculty must be established by and continue under the control of the Church. But apart from the consideration of a theological faculty, what are the essential characteristics of the university which the Church can approve? I may answer negatively, by saying that in constitution it must not be 'secular,' nor 'mixed,' nor, of course, 'secular and mixed.' When we designate a system of primary education 'secular' we have in mind primarily the fact that religious instruction is excluded, though we know that a secular system also implies the exclusion of ecclesiastical authority from the schools, the abolition of tests for teachers, and free access to the schools for children of all religious denominations. But when we designate a system of university education 'secular' or 'Godless,' we should understand it primarily if not exclusively of the complete and absolute subjection of the university to the secular power and of the denial to the ecclesiastical authority of the right of exercising vigilance and supervision over the appointment and continuance in office of teachers and over the teaching of the university in order to safeguard the faith and morals

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<sup>1</sup> I. E. RECORD, Jan., 1906.

of the students. The absence of religious instruction from the programme of obligatory college work does not make a university 'secular' or 'Godless,' for religious lessons are not the work of a university or university college. In a Catholic country, as I have already written,<sup>1</sup> the Church does not claim the right of appointing or approving the professors outside the faculty of theology, 'but the right of exercising vigilance and remonstrating and commanding that a particular person reasonably suspected or proved to be dangerous to the faith or morals of the students be not appointed or deprived of his appointment.' The first and fundamental condition, therefore, for the 'formal approbation' of a university by the Church is the recognition of the right of the bishop to exercise vigilance over the university for the preservation of the purity of faith and morals.

A 'secular' system is also invariably 'mixed,' at least in theory; that is, there are no tests for teachers or students and the college with its offices and emoluments is open to all denominations. A 'mixed' system, however, is not necessarily 'secular'; it may enforce in primary schools denominational religious instruction, and in universities it may recognise, formally or virtually, the right of the Church to exercise supervision over all that may concern the faith and morals of its subjects. The 'mixed' system supposes that, by law, entrance to the college and access to its emoluments and offices are open to members of all religious denominations. Then it is a 'mixed' college, at least in theory and in law, but it may be purely denominational in reality.

The presence of a few non-Catholic teachers or students in a Catholic university would not prevent the formal approval of the university: the university would receive approbation, and the presence of the few non-Catholics would be said to be tolerated. But if the professorships and entry to a college were open by law to non-Catholics generally, if professors could not be vetoed on the sole

ground of being Protestants or infidels, then the system of education would be the 'mixed' system, and I think, for reasons to be indicated farther on, the university would not be formally approved by the Church, but only tolerated. And, of course, a system which is both 'secular' and 'mixed' cannot be 'approved' by the Church.

Protestants, no doubt, will claim that this justifies their contention that a Catholic university must be a priest-ridden institution where liberty of thought and investigation which is absolutely indispensable to university work, is altogether impossible. But then we can legitimately ask, do they themselves claim to be a part of the Christian Church or to have a Christian episcopate? Do they really admit that the Holy Ghost appointed bishops to rule the Church of God up to the gates of the university, but forbade them to cross the threshold of the seat of higher learning? Do they themselves permit in their universities liberty to teach doctrines distinctively Roman? In the belief of Catholics episcopal jurisdiction over universities is not a doctrine apart and superadded to the general body of episcopal claims. It does not differ specifically from the pastoral office and duty of teaching, of fostering and protecting faith and morals in the castles of the nobles and in the cabins of the poor, in the warehouse and training establishment, in a word, wherever full-grown men are congregated whose religious education is already completed. Authority over and responsibility for the university student is an essential part of the pastoral office which knows no limit or boundary in sea, or mountain, or walls, or gates. If we speak, for example, of a priest, the Church exercises jurisdiction over him at the altar, in the tribunal, in the pulpit, in his publications; and on what Christian principle can he be exempted from Church authority in the university? The Church can reach the ordinary priest or layman with her censures; she can cut off the university professor from the Church; but she cannot remove him from his position of danger to the faith and morals of his students, unless the State recognises, formally



or equivalently, her right of effective vigilance in respect to the faith and morals of her university subjects.

Appertaining as it does to the functions of the universal pastoral office, the Church cannot allow her right of supervision of universities to be denied. Hence the following propositions were condemned in the Syllabus of Pius IX :—

Totum scholarum publicarum regimen, in quibus juvenus christianae alicujus Reipublicae instituitur, episcopalibus dumtaxat seminariis aliqua ratione exceptis, potest ac debet attribui auctoritati civili, et ita quidem attribui, ut nullum alii cui-cumque auctoritati recognoscatur jus immiscendi se in disciplina scholarum, in regimine studiorum, in graduum collatione, in delectu aut approbatione magistrorum (n. 45) . . . Postulat optima civilis societatis ratio, ut populares scholae, quae patent omnibus cujusque e populo classis pueris, ac publica universim Instituta, quae litteris severioribusque disciplinis tradendis et educationi juventutis curandae sunt destinata, eximantur ab omni Ecclesiae auctoritate, moderatrice vi et ingerentia, plenoque civilis ac politicae auctoritatis arbitrio subjiciantur ad imperantium placita et ad communium aetatis opinionum amussim (n. 47.)

## II.

The Church declares certain colleges 'intrinsically dangerous to faith and morals' without issuing a special ecclesiastical prohibition to frequent these colleges. What are the dangers to faith and morals apprehended in such colleges? May Catholic students frequent these colleges? What are the duties of pastors towards the Catholic students—if any—who frequent them?

I. We may assume that in colleges declared intrinsically dangerous to faith and morals, ecclesiastical right of supervision and vigilance is altogether denied. But though this be a denial of an essential office and duty of the pastoral charge, it does not necessarily carry with it, in fact and in practice, grave dangers to faith and morals. The sources of danger to faith and morals, generally referred to in ecclesiastical official documents, are human respect, non-Catholic teachers and non-Catholic fellow-students. The dangers from non-Catholic teachers and students would be, of course, immensely aggravated if the

purpose and policy of the school were the proselytism of the Catholic student or the extirpation of Catholicity, and the danger is much more acute in residential colleges than in non-residential universities. The dangers from heretical teachers and heretical fellow-students are admirably stated in an Instruction of the Holy Office relative to the schools of Berne in Switzerland which I will quote, though it does not deal formally with university colleges :—

Auctoritas quippe praeceptorum [says the Holy Office] quae maxime in adolescentium animis valet, ad ea omnia approbanda quae in iis vident ex iisve audiunt, naturali quadam vi eos rapit ; quo fit ut illorum erga religionem indifferentia, errores ipsi haereticales catholicaeque religionis contemptus, venenato quodam alitu, tenella pectora inficiat extinctoque calore omni pietatis penitus corrumpat. Cui pesti haud minus lethifera accedit haeticorum condiscipulorum contagio, quorum corrupti mores, indita ex sectario dogmate indocilitas, quaeque pueriles animos vehementissime movet, in catholicam fidem atque Ecclesiae praecepta mordax dicacitas, si quid incorruptum aut firmum in ipsis manserit, labefactent ac perdant necesse est . . . Neque vero illud quispiam sibi persuadeat immunes ab hac perniciē scholas illas fore quae materiam a religione discretam atque profanam habent. Etenim praeterquam quod eadem in illis ab haeticorum, sive praeceptorum sive discipulorum, vitae ratione ac familiaritate scandala impendent, novus profecto in humanis rebus sit oportet qui non sentiat etiam in ejusmodi scholis aditum haeticis magistris undequaque aperiri, ut puerilem simplicitatem opportune et importune, data et non data occasione circumveniat et in laqueos inducat, cujus quo magis inopinae atque occultae sunt artes, eo magis sunt ad perendum efficaces. Itaque non tantum quae sacris sed etiam quae profanis disciplinis, non tantum quae metaphysicae aut ethicae, sed etiam quae mathesi aut physicae, aut historiae, aut humanis litteris, aut linguis, aut artibus quibusvis tradendis institutae sunt, periculi atque exitii plenas ejusmodi scholas esse nulla ratione est dubitandum.<sup>1</sup>

In the abstract this is true universally of all times and countries and schools. There *can* be grave danger from non-Catholic teachers and fellow-students, even in purely secular or scientific classes. A teacher *could*, for example, make a covert hostile allusion to the principle of authority in the Church even when teaching mathematics, by re-

<sup>1</sup> Instructio S. C. S. Officii, given in the *Collectanea S. Congregationis De Propaganda Fide*, pars. i., cap. xv., De Scholis, n. 477.

marking significantly that mathematical conclusions are not received on authority, that scientific work and authority are mutually incompatible. And hence I have stated that I think the Church would not give 'formal approval' to a college if the professorships were by law equally open to all, Catholics and non-Catholics. The Church does not 'approve' this mixed system of education. But when we are called on to decide a concrete case; whether, for example, there actually *is* danger to faith and morals in this particular college, we have to take account of what actually happens or is likely to happen, considering all the circumstances of the case, in this particular college. When the Church condemns certain colleges as intrinsically dangerous to faith and morals it is not a condemnation of a mere abstract theory or system of education, but of the colleges considered as they actually are. It is not a declaration of a remote or slight spiritual danger. It is a declaration that, in regard to the ordinary type of manhood, there is a grave and proximate danger of mortal sin in attendance at such colleges. The danger is not constituted by such a declaration, but the declaration pre-supposes the danger; and if the danger did not really exist the declaration would be founded on an erroneous assumption of fact. This danger cannot be proved to demonstration or mathematically; but it would be the greatest temerity to question the existence of actual danger when it is affirmed authoritatively by the Episcopate. And, of course, in pronouncing on the actual danger, in particular cases, of secular or mixed schools, the Roman Congregations are always guided by the representations of the bishops who are familiar with the actual circumstances of the cases.

2. May Catholic students frequent colleges which have been declared by the Church dangerous to faith and morals? I would observe that there are no special moral principles governing the cases of university students. University students are to be treated like full-grown men of the world who have completed their religious education. We must examine the circumstances of the case and apply the principles which govern the same difficulties universally. I



assume that the colleges are merely declared dangerous to faith and morals ; that no special ecclesiastical prohibition against entering these colleges is enacted ; and consequently that, if a sin is committed at all, it is a sin against the natural law which forbids us from going without necessity into the proximate occasions of grave sin. Now it is obvious that, generally speaking, it is unlawful to frequent schools which have been declared intrinsically dangerous to faith and morals ; as it is unlawful, generally speaking, to go into the proximate occasion of mortal sin. There may be cases in which there is a peculiar insensibility to college temptations and consequently no danger of sin, and in such cases no sin is committed by frequenting the colleges, if it be not a sin of scandal to others. Then when we deal with the ordinary types of mankind, we say that it is lawful to frequent these colleges if necessity requires it, provided that precautions are taken to make the danger of sin remote ; because then we are dealing with a necessary danger or occasion of sin, and we are prepared to give absolution to a person who remains in a necessary occasion of sin—and therefore it is lawful to go into or remain in such an occasion—provided that means are taken to make the occasion of sin remote. The necessity for entering such colleges may be National, as, for example, the necessity of having Catholics educated for the administrative and professional offices of the Nation ; or the desirability of securing a share of the public money allocated for education ; or the personal advantage to the individual, who may hope to enter a profession or to secure a high and honourable position in the service of the State and who may be condemned otherwise to pass his life in rather menial occupations.

These principles are recognised in various Instructions of the Sacred Congregations of the Holy Office and Propaganda.<sup>1</sup> Thus the Holy Office in the instruction already quoted, proceeds to say :—

Quae sane cum ita se habere apprime nossent Emi. Patres, non illud tamen eos praeteribat, peculiaria quaedam

<sup>1</sup> Cf. *Collectanea*, etc., l.c.

rerum adjuncta id efficere posse, ut easdem adire aliquando cogat necessitas; ubi scilicet ea tyrannide opprimantur catholici, ut ad scholas proprias id est catholicas adeundas, nulla jam illis aut pateat via, aut necessaria domui suae studiorum subsidia deserant, publicumque ipsum regimen heterodoxis totum relinquant, aut scholas mixtas utut invitissimi subeant.<sup>1</sup>

Of course if Catholic colleges were available there would be no necessity for frequenting colleges declared dangerous; and students themselves should not be the judges of the necessity of frequenting these colleges or of their chances of spiritual safety, but should be guided by their ecclesiastical pastors.

If, in addition to the declaration that the colleges are dangerous to faith and morals, a particular bishop prohibits his subjects to go to such colleges the prohibition is to be understood to be of universal application; that is, a person may not then plead that the intrinsic reason for the prohibition—the *finis legis*—does not exist in his case, that there is no danger in his case to faith or morals. But if, besides the mere non-existence of the intrinsic reason of the law, in a particular case, there were an extrinsic inconvenience, an extrinsic loss, if the reason of the law, as they say, were to cease *contrarie*; if there were, first, no proximate danger of sin, and if, secondly, the episcopal prohibition would cause serious loss to an individual in the shape of money, or a profession, or the like, then according to general principals the episcopal prohibition would not bind. And so the addition of an episcopal prohibition does not appear to add anything substantial to the authoritative declaration that certain colleges are dangerous to faith and morals.

3. When we come to consider the duties of their ecclesiastical pastors towards Catholic students who frequent colleges declared intrinsically dangerous to faith and morals, we must bear in mind again that there are no principles exclusively peculiar to the case of these students: the case must be decided by the general principles of pastoral responsibility. If something positively immoral were

<sup>1</sup> Cf. *Collectanea*, etc., l.c.

required of the students in a college, such as conformity to the Protestant religion, attendance at Protestant worship, or attendance at and acceptance of Protestant doctrines, nothing could be done for the Catholic students but to induce them to leave the college. It is supposed then that nothing positively immoral is demanded, that the colleges are dangerous to faith and morals, that certain students are under a necessity of frequenting these colleges and violate no law by frequenting them, that these students are in a necessary proximate (objectively) occasion of sin ; and the question is, what are the duties of their ecclesiastical pastors towards these students ? The Holy Office replies that bishops are bound in virtue of their office to run to the assistance of these students, and that priests, and especially parish priests invited by the bishop, are bound to co-operate with all zeal in succouring those students who are in spiritual danger :—

Ex quo enim constat gravissima ac plane extrema juventuti catholicae in ejusmodi scholis versanti instare pericula, neque profecto cuiquam dubitare licet in extremo gregis periculo teneri vi muneris proprii Episcopos in subsidium accurrere, et sacerdotes ab eo evocatos ac praesertim parochos omni studio opem suam conferre, cui tandem veniat in mentem infelices illos adolescentulos in mortis faucibus haerentes negligi ac deseri posse ?

They are not to be influenced, the Holy Office says, by the apparent hoplessness of producing any effect. If it be objected that the people may take scandal from this pastoral zeal, that they may begin to consider it lawful to send their sons indiscriminately to these schools, the Holy Office replies that scandal may be given by the omission of a duty but not by its fulfilment, unless it be *scandalum pharisaicum*. And if it be urged that the desertion of the students who frequent these schools may deter others from attending them, the Holy Office replies that a good effect cannot be obtained by unlawful means, such as the spiritual desertion of these students, which would be a violation of a grave obligation intrinsic to the priesthood. And in reply to the question, whether a



priest may accept the office of chaplain to such schools, it answers :—

Affirmative, et ad mentem : mens est ut non modo fidei christianae tradendae, verum etiam aliarum disciplinarum scholis quotquot fieri potest praefici sacerdotes, aut honestos perspectaeque religionis laicos curandum sit ; quo vero omnis cesset scandali formido, monendum esse populum id fieri ut mala quae ex hujusmodi scholis dimanant, quantum fieri potest avertantur ; idque proinde nemini excusationi esse debere, quominus liberos suos mittant ad scholas mere catholicas in quibus eorum fides ac mores nullo modo periclitentur.<sup>1</sup>

### III.

There is little to be said about the ‘ formal and necessary condemnation ’ of colleges, or their ‘ toleration,’ or the policy of *nullum iudicium ferendum*. The Church necessarily condemns colleges—they are already condemned by the natural law—where conformity to false religion and worship is insisted on, or where attendance at and acceptance of false doctrines is required. She formally and explicitly pronounces judgment of ‘ toleration ’ in favour of colleges in which, though the Church ideal be not realised, satisfactory safeguards exist for the faith and morals of Catholic students. And she may declare, as in the case of our National Schools, that *nullum iudicium est ferendum*, when there are not sufficient data for declaring the colleges dangerous to faith and morals or for pronouncing formal and explicit judgment of ‘ toleration.’ In this case Catholics might frequent the colleges, and the colleges would be afterwards ‘ tolerated,’ at least tacitly, or declared dangerous, according to their fruits.

### IV.

I will now proceed to describe the practical application of these principles in certain well known cases of ecclesiastical policy in respect to universities and university colleges.

When in 1853 the Church of England test was removed

<sup>1</sup> Cf. *Collectanea*, etc., l.c. ; the Instruction is quoted in part as an appendix to *Acts of Maynooth Synod*, pp. 337-342.

from matriculation into the University of Oxford and from the bachelor's degree, Catholics began to go to the universities, and the question was raised whether Catholics were to be allowed by ecclesiastical authority to go to Oxford and Cambridge. 'With his large hopefulness and his trust in men carefully trained in Catholic colleges,' writes Mr. Purcell,<sup>1</sup> 'Cardinal Wiseman, in the first instance and for a considerable period, gave his tacit sanction to their obtaining the advantages of university education at Oxford and Cambridge.' Dr. Manning was opposed to the attendance of Catholics at Oxford or Cambridge, whether in colleges of the universities or in Catholic colleges or halls of residence. By direction of Propaganda a meeting of the English Bishops was held on 13th December, 1864, to consider the question. The views of the Oxford converts, Newman excepted, had been asked before the meeting. The Bishops unanimously decided against establishing colleges at the universities and in favour of discouraging Catholics from sending their sons to Oxford or Cambridge; and the decision of the Bishops was confirmed by Rome.

Newman was of opinion that there was considerable danger to the souls of Catholic youth who go to the Protestant colleges in Oxford, but comparatively little danger in their going to a Catholic college there.<sup>2</sup> In 1864 he bought a piece of ground in Oxford, which had come into the market, not for any specific purpose, as he explained, but to secure possession of it, and perhaps re-sell it to the bishops or laity, for any ecclesiastical purpose that might in the future be deemed advisable. Later on Dr. Ullathorne approved Newman's proposal of establishing an Oratory and building a church in Oxford for the purpose of ministering to the spiritual wants of the Catholic undergraduates, and signified his intention of transferring the mission to the Oratory. This was opposed by those who took the view of Dr. Manning, on the ground that it would encourage Catholics to send their sons to Oxford. And when Dr. Ullathorne petitioned Rome for founding

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<sup>1</sup> *Life of Cardinal Manning*, Vol. ii., p. 288.

<sup>2</sup> *Ibid.* p. 294.

an Oratory and building a church in Oxford, the petition was granted but with 'a special instruction directed to the bishop to discountenance Newman's taking up his residence at Oxford in the contemplated Oratory.'<sup>1</sup> It is needless to add that since then English ecclesiastical policy has changed and that Catholics are allowed now to go and reside in the Protestant colleges of Oxford and Cambridge.

Now it is easy to understand why Oxford and Cambridge were considered dangerous for Catholics, why it would have been unlawful during the former policy, for Catholics generally to frequent them and why Catholic parents were discouraged from sending their sons to them; but it is not so easy to reconcile the discipline approved for England, in regard to the students who could lawfully go to the universities, with the discipline defined by the Sacred Congregation of the Holy Office for the ecclesiastical authorities of Berne. In the latter case bishops and priests were warned not to neglect or desert those who through necessity attended at non-Catholic schools, but, as an intrinsic duty of the pastoral office, to provide most diligently for their special spiritual necessities, irrespective of whether parents may be encouraged thereby to send their children to these schools or not; but in England it was forbidden to establish Catholic colleges or halls of residence at the universities for the Catholic students, and Dr. Newman was practically forbidden to reside at Oxford even in a house of the Oratory which it was contemplated to build, lest it might encourage Catholics to send their sons to Oxford. The truth is that in the Berne case the question was treated by the Holy Office on purely intrinsic theological grounds, but in the English case it was treated on external grounds. Injurious rumours were in circulation about the orthodoxy of a class of English Catholics, and Newman was regarded by some as the leader of the minimisers of Roman claims. It was alleged that the university atmosphere would be specially favourable to the growth and extension of this particular type of Catholic. And the

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<sup>1</sup> *Life of Cardinal Manning*, Vol. ii., p. 297



discipline in relation to the English universities is to be attributed to this cause and not to any difference of theory or discipline between the Holy Office and Propaganda.

One cannot fail to notice the admirable flexibility of English Catholic ecclesiastical policy in regard to the universities. The old discipline was relaxed without implying any censure on it or pronouncing that it was wrong. It is not claimed that the old dread of the universities is yet proved to have been unreasonable, or that the new policy is proved to be permanently safe. It is admitted by the friends of the new policy that time alone can decide which is the better, the policy of Cardinal Manning or that of his illustrious successors.

#### V.

There is some difference also between the Instruction of the Sacred Congregation of the Holy Office about the schools of Berne and the policy of the Irish Bishops, approved by Propaganda, in relation to the Queen's Colleges and Trinity College. Considering that episcopal right of supervision of the teaching in the colleges was denied, that so many of the professors and students were Protestants, that Protestantism was in the ascendant legally in Church and State in Ireland, that it held in its grasp all the offices of the State, national, county, and municipal, that Catholics were only emerging from bondage and that they were insufficiently instructed in religion for university life, there was a grave danger to Catholic students frequenting these colleges, not perhaps of denying their faith, but of hiding their religion, of putting it into the back-ground and saying nothing about it, and finally of growing indifferent about its practices. Hence these colleges were declared intrinsically dangerous to faith and morals. Catholic students however were not prohibited by ecclesiastical law from going to them; and the only prohibition was the prohibition of the natural law which forbids persons to go without necessity into the proximate danger of mortal sin. Unlike the case of Berne priests were forbidden to take any administrative or professorial office in the Queen's

Colleges; but I do not find this prohibition enacted in reference to Trinity College. They were also forbidden, *sub gravi*, to 'advise' parents to send their sons to the Queen's Colleges or Trinity College, or to advise students to go to them. And finally they were forbidden to 'favour' these colleges in any way whatsoever.<sup>1</sup>

The ecclesiastical authorities of Berne were advised in the Instruction of the Holy Office to promote the appointment of priests and good Catholic laymen as teachers in non-Catholic schools where it was necessary for Catholics to attend them; but this was forbidden in Ireland. This however is not important, and can be explained by the wish of the Bishops to create a Catholic University, and by the fact that the presence of priests in the colleges might encourage parents to send their sons to them without necessity. Newman himself thought that Catholics might be prohibited to go to the English universities in order to support the Catholic University. 'When I was in Dublin,' he writes to Dr. Ullathorne, 'I did my best (as you reminded me) in getting a prohibition against Irish Catholics going to the English universities, for I thought that the new Catholic University in Dublin would have no fair chance of success without such a prohibition.'<sup>2</sup> But there is one point in which we ecclesiastics cannot justify our action, or rather our inaction, in reference to the condemned colleges, namely, our comparative neglect or desertion of the Catholic students who were obliged from necessity to go to them and who legitimately went to them for their education. Assuming the strictest interpretation of our synodal enactments it must be admitted that, in the case of many students, there was a grave cause, a moral necessity, for attending these colleges, particularly the Queen's Colleges in Cork and Galway. There was a national necessity of having Catholics educated in the Arts for professorial purposes in these and other colleges. There was the necessity of securing a share for Catholics of the public money voted

<sup>1</sup> Cf. *Acta et Decreta Synodi Plenariae Episcoporum Hiberniae habitae apud Maynooth*, cap. xxxvii.

<sup>2</sup> *Life of Cardinal Manning*, by Purcell, Vol. ii., p. 294.

for education. There was the necessity for the individual of securing a profession at a moderate expenditure. The students who through necessity went to the condemned colleges violated no law by going to them, and yet they were all but deserted by their pastors. In particular there was an unfounded fear of doing anything special for the students, lest special solicitude for these endangered members of the flock should be taken as 'favouring' the colleges with their condemned system of education. And yet greater attention to the spiritual wants of the students might have had far-reaching results. It might have reconciled, in practice, the views of the Bishops who were in favour of condemning the colleges and of the Bishops who had been in favour of the policy of *nullum iudicium ferendum*. Assuming that the colleges were justly condemned, and that no priest could accept an administrative or professorial position in them, if the priests of the parish attended to the special needs of the students it would soon be known from experience whether, admitting the system of the colleges to remain bad theoretically and in the abstract, they continued to be, really and in practice, dangerous to faith and morals; that is, granting zealous care and supervision by the priests of the parish, whether the colleges continued to be for the Catholics generally a proximate occasion or danger of mortal sin. And if it became evident that the colleges became less dangerous in reality than they appeared in theory, ecclesiastical policy might have somewhat relaxed and students might have been allowed to go in greater numbers at least to the colleges in Cork and Galway.

We complain that Protestants get all the positions in Galway Queen's College. But while only very few Catholic students go there, how can we expect that Catholics will be appointed to teach Protestant and Presbyterian students from the North of Ireland? And if Cork and Galway Colleges were reconstituted to-morrow on Catholic lines, and if we got a college for Catholics in Dublin, have we Catholics ready to fill the professorships in these colleges and in the seminaries? Shall we be ready when—if ever—the education difficulty is finally



solved? Through the example of their distinguished president and Catholic professors, and through the zeal of their spiritual director, the Catholic students of the Queen's College, Cork, are recognised to be as safe to-day in the matter of faith and morals as the extern students of any college in Ireland; and yet priests are forbidden *sub gravi* to 'advise' any student to go there, and the college is supposed to remain a proximate occasion of mortal sin. No doubt there is no guarantee of the continuance of this happy state of things, and consequently no change should be made in the official relation of the Church to the College, but while the Church's official relation remains the same would it not be better to relax somewhat in practice and rather to send as many students as possible to such a college particularly to study Arts, with a view to qualify them for professorships and other public offices in the country? I mention the Cork and Galway Colleges, because there is less, if any, excuse for going to Trinity College, as there are first class colleges in Dublin.

Another example worth studying was the policy of the Church towards Mr. Gladstone's Bill of 1873. The main provisions of the bill, as it was introduced, were: it proposed to detach the University of Dublin completely from Trinity College. There was to be a Chancellor and Vice-Chancellor of the University and a Council of twenty-eight members; the first Council to be nominated by Parliament. It was proposed that Parliament itself should affiliate five colleges to the University—Trinity College, the Colleges in Cork and Belfast, the old Catholic University and Magee College; that the Council should have the power of affiliating other colleges; and that affiliated colleges should have the right of representation on the Council. The University, as distinct from the colleges, was to have an income of about £50,000 per annum to pay professors, conduct examinations and reward its successful students. It was to be a teaching and examining University, and to have a staff of professors whose lectures might be attended by the students of the University colleges or by non-collegiate students in Dublin. It would not supply

lectures in philosophy or modern history, but these subjects could be taught in the colleges. And the Council had power to punish professors who gave offence to the religious feelings of their students. Trinity College retained in part its former endowment, and the Cork and Belfast Colleges retained their endowment; but the Catholic University received no endowment under the Bill. It was proposed to transfer the Faculty of Theology from Trinity College to the Church Representative Body, and that the new University should not teach philosophy or modern history. Students from these colleges could present themselves for the degrees of the University; but residence in a college was not necessary, and a person could prepare himself for the University degree by private study.

The Bill was differently received in different quarters :—

Archbishop Manning wrote to Cardinal Cullen the day after the bill was produced 'strongly urging them to accept it' . . . After a fortnight the Archbishop told Mr. Gladstone that he still saw reason to believe that the Irish hierarchy would not refuse the bill. On March 3rd he says he has done his utmost to conciliate confidence in it. By the 7th he knew that his efforts had failed, but he urges Mr. Gladstone not to take the episcopal opposition too much to heart.<sup>1</sup>

On the other hand Cardinal Newman writes :—

Yet in a question so nearly interesting myself as that February bill, which he brought into the House, in great sincerity and kindness, for the benefit of the Catholic University of Ireland, I may be allowed to say this much—that I, who now have no official relation to the Irish Bishops, and am not in any sense in the counsels of Rome, felt at once, when I first saw the outline of that bill, the greatest astonishment on reading one of its provisions, and a dread which painfully affected me, lest Mr. Gladstone perhaps was acting on an understanding with the Catholic Prelacy. I did not see how in honour they could accept it.<sup>2</sup>

The Cardinal contends that the Bishops could not accept the bill consistently with the educational policy pursued since 1847 and approved by Rome. The Bishops condemned

<sup>1</sup> *Life of Gladstone*, by John Morley, Vol. ii., p. 440.

<sup>2</sup> A Letter addressed to his Grace the Duke of Norfolk on occasion of Mr. Gladstone's recent expostulation, p. 8.

the bill and it was rejected on second reading by three votes.

If the Bishops pronounced judgment on the bill at all they should have condemned it ; for the bill contained an approval and confirmation of the existing system of Trinity College and the Queen's Colleges. It may not have been necessary however to condemn the bill so severely ; as the unacceptable principles had been already sufficiently condemned in the condemnation of Trinity College and the Queen's Colleges. It might have been sufficient to express dissatisfaction with the bill ; and Cardinal Newman says : ' But, anyhow, it was an extreme relief to me when the papers announced that the Bishops had expressed their formal dissatisfaction with it.'<sup>1</sup> But the episcopal condemnation was not necessarily fatal to the bill. The Bishops urged many objections to the bill, and declared it unacceptable unless amended. Now the time for amendment is the committee stage after the second reading ; and I think the fatal mistake on the occasion was the opposition of the Irish members to the bill at the division on the second reading. The bill introduced no new unsound principle, no new evil ; and it affiliated our Catholic University College with the State University. Taken by itself the bill opened the way to degress for Catholics without going to the Queen's Colleges or Trinity College, but gave them no endowment. But the new University would have a staff of professors in Dublin ; the Catholic students could, of course, attend their lectures ; and so the Catholic college would be spared the expense of a staff of professors. Moreover, it is thought by many that the endowment of the Catholic University College would follow ; that a college inscribed as an affiliated college of the University on a schedule to the bill by Parliament itself could not be left without an endowment, while Trinity College and the Cork and Belfast Colleges had endowments. If so it was, I fear, our last chance of having a purely denominational university College endowed by the State.

It is obvious from the newspapers of the time that there

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<sup>1</sup> *Ibid.* p. 9.



was some misconception in the lay mind about 'secularism' in University education. The absence of religion in the Queen's Colleges and the removal of the theological faculty from Trinity College were denounced as 'secularism;' and it was answered back that a system could not be secular which permitted Deans of Residence. But neither the objection nor the reply affects the character of a specifically denominational university or university college. The teaching of Christian doctrine is not necessary for a denominational university, for on entrance to a university religious education is understood to have been completed; and the spiritual needs of university men can, if necessary, be ministered to by the parish clergy. A *denominational university* for Catholics is a university where the authority of the Bishop in matters of faith and morals is recognised to exist as through his diocese generally, and where the administrators and professors and students are Catholics and animated with the Catholic spirit. It may be thought that the word 'university' supposes that all knowledge should be taught in a university and therefore that it should have a Faculty of Theology. But writers on the history of universities point out that, though etymologically this might seem to be true, the word in reality signifies the same as 'college' or 'corporation' of masters, or students, or both together; that we can have a perfect university specifically or essentially without having all the Faculties; but of course that all the Faculties are necessary for the full integrity of a university.

Another fruitful source of confusion was the expression 'Mixed Education' and its condemnation by the Church. What is 'mixed education'? If a few Protestant teachers and students are admitted to a Catholic college, it is not the system of mixed education. If the school or college is exclusively or nearly so Catholic, but is open in law to all denominations, then it is practically denominational, but legally and theoretically a mixed school or college. Such a system is unsound and comes under condemnation theoretically; but the circumstances of place or time may justify its acceptance and 'toleration' practically. And

so there can be, in practice, various degrees of mixed education ; the form of mixed education which imposes some condition unlawful for Catholics and which can never be availed of without sin ; the form which can be formally 'tolerated' and which of course is somewhat elastic in its conception ; the form which can be tried without a formal ecclesiastical judgment, and which like the preceding can be very elastic ; and the form which is declared dangerous to faith and morals ; and in this last case attendance at the mixed schools is considered a proximate occasion of mortal sin to the children or students who frequent them.

## VI.

It is in connection with the colleges rather than with the universities that the religious difficulty arises in this country. It is in the colleges that the moral difficulty is felt from the presence, sometimes in overwhelming numbers, of Protestant professors and students. How the colleges are to be connected with a university or with universities, whether the colleges, when satisfactory to Catholics, are to be connected with Dublin University, or with the Royal University, or with some new university, is not a moral or religious, but an educational or political question.

Naturally we should prefer for Catholics formal denominational Catholic colleges ; but such colleges, we know, will not be established by the State.

Next to a formally denominational college we should prefer colleges which, though legally open to students and professors of all denominations, would be likely to remain exclusively or nearly so Catholic. These are types of 'mixed' colleges ; the right of the Church to exercise in them supervision over all that concerns faith and morals would not be formally recognised in law ; but as the governing body would be Catholic nothing offensive to morals or to the Catholic faith would be permitted.

But we cannot hope to have more than one college of this description, a college in Dublin. The colleges in Cork and Galway must always remain common to Catholics and

Protestants, like the national schools in areas where there cannot be efficient separate schools for Protestants and Catholics. And thus we have to utilise another type of 'mixed' college. If when these colleges are fully availed of by Catholics we shall have a constitution for the colleges which will give us a right to secure representation on their governing, administrative and professorial bodies proportionate to the number of their Catholic students, we shall be able to avail ourselves freely of them.

We must therefore accommodate ourselves to the system of legally 'mixed' university education. It is for the Hierarchy to decide in each case whether it can be accepted or whether it is dangerous to faith and morals. It is a serious responsibility. On the one hand the faith and morals of the people are at stake ; and on the other, it is a loss to individuals, to the Catholic community, to the Nation, to have Catholics debarred from university education. We distinguish—and the distinction is Cardinal Newman's—between what the Bishops can do as Catholic Bishops and as Catholic Bishops of a Catholic nation. It is difficult, sometimes, in this respect to distinguish between what is a matter of moral obligation and what is an obligation of honour. Undoubtedly Catholics ought to strive for educational equality with their Protestant fellow-countrymen, and to signify their dissatisfaction if they are not treated to equality. But condemnation of an educational system on the ground of unequal treatment does not prevent us in conscience from accepting it. The sole reason apparently why acceptance of an educational system or attendance at a college is unlawful is because some immoral condition is demanded, or the college is intrinsically dangerous, that is, a proximate danger of mortal sin. And if it be asked whether our existing colleges with certain modifications of their constitution would remain intrinsically dangerous to faith and morals, the meaning of the question is, would these colleges remain grave and proximate occasions of mortal sin to Catholics.

DANIEL COGHLAN.



## GLIMPSES OF THE PENAL TIMES

## II.

**T**HOUGH malice and injustice are notoriously common to the laws enacted against our forefathers, it is true to say that these characteristics belong in the highest degree to the series commencing in 1697. A fiendish attempt, as crafty as it was cruel, was then made to suppress Catholicity in Ireland by the final expulsion of bishops and regulars. At the period when the Williamite ascendancy began, the Hierarchy would appear to have been once more fairly well constituted. Notwithstanding the ravages made by Cromwell, and the almost continuous disturbances during the reign of Charles II, bishops resided in their sees, and at least in half the dioceses priests were sufficiently numerous to minister to the wants of the faithful. The enemies of religion could not bear to see this state of comparative prosperity.

In his *History of the Irish Remonstrance*, pp. 574ff.. Father Peter Walsh, O.S.F., thus describes what he witnessed at different times in the reign of Charles II :—

In 1665 there were only three bishops in Ireland : the Archbishop of Tuam, the Bishop of Ardagh, Patrick Plunkett, and Owen O'Swiney, the bed-ridden Bishop of Kilmore. The Primate, Edmund Reilly, was in exile, and a Dr. Patrick Daly exercised jurisdiction over the Province of Armagh, in which seven dioceses appear to have been vacant. All the dioceses save that of Ferns in the province of Dublin were vacant, and its Bishop, Nicholas French, had then been in exile for fifteen years. In the province of Cashel the archbishopric was vacant, as were eight of the suffragan sees. The bishop of the ninth, Andrew Lynch, was in exile in France. There were at least four hundred Franciscans, nearly two hundred Dominicans, about one hundred Augustinians, about twenty-five Jesuits, almost twenty Capuchins, about ten Cistercians, one calced Carmelite, three or four Austin Canons-Regular, two or three Benedictines, and from a thousand to eleven hundred secular priests.

He adds that in his opinion there were nearly twice as many priests in 1672, and also several Archbishops and

Bishops.<sup>1</sup> This census, for such we may call it, of Irish ecclesiastics, made by one who was intimately acquainted with so many of them during a long and stormy period, is the most detailed that has come under our notice. Taking it as a basis of calculation we shall presumably be correct in saying that there were more than three thousand priests in Ireland when William of Orange usurped the throne. Such an increase would doubtless be owing in some measure to the period of prosperity enjoyed during the short reign of James II.<sup>2</sup>

There is, however, reason to believe that for purposes

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<sup>1</sup> He also says that there had been still more up to 1648, a period within his own recollection. Information about a part of the number at the beginning of the seventeenth century is contained in a contemporary MS., now to be seen in the Library of Trinity College, Dublin (E. 3, 15). Its title is, 'The names of sundrie preists and freiers within some dioces and counties of Ireland.' According to this MS. there were in these places, one Archbishop, 'David Kearnaie, of Cashell,' eight Vicars General, one 'Prothonatarie from the Pope, for ye bussines of the realme,' 150 secular priests, 59 Franciscans, 20 Jesuits, 5 Dominicans, 5 Cistercians, 1 Augustinian, and a 'priest of ye order of St. Eogen.' There is intrinsic evidence to show that this partial list was written between 1608 and 1615. But elsewhere we get information respecting the whole number.

In the Casanate Library, Rome, is still preserved a very interesting account by the Nunzio Bentivoglio of the condition of Catholics in England and Ireland, at the beginning of the seventeenth century. Speaking of the Irish clergy, he says: 'Si fa conto, che al presente si trovino in Irlanda ottocento Sacerdoti secolari; cento trenta Religiosi dell' Ordine di San Francesco, venti Gesuiti, ed alcuni pochi Religiosi dell' Ordini di San Bernardo e di San Domenico' (Relazione d'Inghilterra fatta dal Cardinale Bentivoglio in tempo della sua Nuntiatura a Bruxellis, 31 Gennaro, 1609).

It is certain that the number of priests in Ireland varied considerably at different epochs in the penal times. Several years afterwards, Carlo Francesco Invernuti, Archpriest of Saint Ambrose in Milan, who accompanied Scarampi on his mission to Ireland, presented to Innocent X a *relatio* of what he had seen. Invernuti arrived in Ireland in 1643, and wrote his account two years afterwards. He does not say how many secular priests were in the country at the time, but he enters into details respecting the numbers of religious. These are his words: 'Divi Francisci sacerdotes sunt circiter mille. Divi Dominici quadringenti plus minus. Carmelitae discalceati, ut ipsi vocant, quadraginta vel quinquaginta, calceati viginti vel triginta, Capucini quadraginta, Divi Augustini nonaginta vel centum, Divi Benedicti decem vel octo, Cistercienses seu Divi Bernardi sexaginta, Canonici Regulares nulli., nemo Premonstratensium, nullus Trinitariorum, Quinquaginta vel sexaginta ad summum Societatis Patres degunt in illo regno.' The MS. is now in the Vallicelliana Library (*Oratorian*), Rome. It will be noticed that Invernuti's account agrees with that of Father Peter Walsh: there were many more priests in 1645 than there were twenty years afterwards.

N.B.—Both these extracts are from transcripts made by the late Father Costello, O.P.

<sup>2</sup> For a succinct account, see C. G. Duffy's edition of Davis's *Patriot Parliament* of 1689.

of its own, the Williamite Government pretended that the Irish clergy was more numerous than was really the case. Ignorance can hardly have been the cause of the statements made to Hoffmann and to Auersperg, the representatives in London of his Imperial Majesty Leopold I. of Austria, at the time the ally of William III in his opposition to Louis XIV. Hoffmann was assured that in Ireland there were between four and five thousand secular, and about a thousand regular priests! And Count Auersperg was told that there were between four and five thousand monks and nuns!<sup>1</sup> It was, we know, part of William's policy to keep on good terms with his powerful ally, the head of the Holy Roman Empire. At the time, however, when these exaggerated accounts were given, priest-hunters and informers were at work all over the country, as is shown by their own letters at present preserved in the Record Office, hence the actual number of Irish ecclesiastics must have been approximately known. And at the same time, when barbarous laws were being passed and executed, English statesmen such as Shrewsbury, Vernon and Methuen were doing their utmost to persuade both the Imperial and the Spanish ambassadors that there was not a religious persecution in Ireland, and that the Catholics of this country had in reality no cause of complaint. While regular priests were being banished, it was clearly indispensable for the sake of appearances to assert that there were more priests in Ireland than were needed, just as it was to deny that they were cruelly treated. Another falsehood was that the secular clergy desired the banishment of the regular. This calumny was promptly contradicted. A memorial of the secular priests in Ireland, sent to the Imperial representative Hoffmann, contains the following protest: 'Et d'autant que Sa Majesté a esté informé que le Clergé Seculier a souhaitté le banissement du Clergé Regulier, le dit Clergé Seculier declare qu'il n' a jamais désiré que le dit Clergé Regulier fût exclus du dit Royaume.'<sup>2</sup>

<sup>1</sup> See Bellesheim, *Geschichte der Kath. Kirche in Irland*, iii., pp. 18, 21.

<sup>2</sup> *Ibid.*, p. 21, note.

It was not the first time that this was said by a Government official. A similar assertion made at an earlier period may be quoted here. It



As then the denial of persecution and the affirmation of antagonism are seen to be untrue, we may safely put aside the statement about the number of the clergy. Even assuming, as was remarked above, that owing to the period of tranquillity under James I, there was an increase, we shall probably be right if we say that there were less than three thousand ecclesiastics in Ireland when the Williamite

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is found in the volume of State Papers (Ireland) Addenda, 1625-1660. pp. 108-9. 'Memorandum (for the English Privy Council) regarding the Roman Catholics in Ireland.' [*Marginal note.* About end of 1627.] In this Memorandum, the writer, Viscount Falkland, the Lord Deputy, insists that the Roman Catholic religion should not be tolerated in Ireland. As a principal remedy he propounds 'the advice of a Romish priest in many particulars considerable, and especially in this: That all Regulars, that is Jesuits, Franciscans, Dominicans, etc., should be banished by Proclamation to be duly executed and not permitted longer to have any societies there, but the secular Priests to be connived at.' The Memorandum goes on to say: 'This would be a wise step, and as there is now a great faction between the Regulars and Seculars, an occasion for taking it has arisen which may not recur. The Regulars are the unquiet spirits; the Seculars being loyal to the State though they differ in religion.' It is of course impossible to know whether the advice which the writer alleges to have been given, was given in reality. If such were the case the suggestion must have come either from the apostate whom Falkland names in the beginning of the Memorandum, or from some wretched creature like him. The person mentioned by Lord Falkland was 'one Mulvany, then a student in the College, near Dublin, formerly a Popish priest.' He, however, repented of his evil ways, and quitted Trinity College, for as Lord Falkland adds he was shortly afterwards 'reduced to the Roman Catholic Church by Father Long, superior of the Franciscans in Dublin.'

As is well known, Viscount Falkland, who was Lord Deputy of Ireland for eleven years (sworn in, 8 September, 1622; recalled 3 July, 1633), had issued a Proclamation on 21st January, 1623-4, 'Banishing Priests and Jesuits.' It was directed against those 'who extolled the ecclesiastical power of any foreign Prelate within the kingdom, and banishing all supporters of such authority, whether secular or regular. All governors, sheriffs, etc., are ordered to apprehend all Popish Archbishops, etc., and to imprison them until further order be taken for their punishment.' Subsequently, on April 1st, 1629, the Lord Deputy published a Proclamation forbidding Popish priests of all degrees to exercise any power or authority in Ireland. It was directed against 'all pretended Archbishops, Bishops, Deans, Jesuits, and Friars, who dared of late to assemble in public and celebrate their superstitious services, and to erect colleges and masshouses,' etc., etc. These Viceregal Proclamations of which he was the cause—for about the numerous Regal Proclamations against Catholics regarding the publication of which he had no discretion we do not speak—show that Viscount Falkland made little or no difference between seculars and regulars. He persecuted first one class of priests, then the other. The same remark holds good about the action of William III (in 1698, the banishment of regular priests), and of Queen Anne (in 1704, the registration of secular priests, for the purpose of subsequently imposing on them the Act of Supremacy, and of ultimately doing away with them). This applies also to the policy of the French Government at the present day.

persecution actually began. For soon after the disastrous Battle of the Boyne numbers of Catholics of various ranks foreseeing the storm left their native country and betook themselves to various places of safety on the Continent. This is stated in a joint letter to Innocent XII written on February 18, 1692, at Saint Germain, by the Archbishops of Armagh and Tuam, and the Bishops of Elphin, Limerick, Cork, and Clonmacnoise.<sup>1</sup> The prelates express their conviction that the Parliament in College Green will not ratify the Treaty of Limerick, in other words, that it will not consent to the King's fulfilment of his solemn obligations or do justice to the greater part of the nation. These forebodings were soon verified. And not only did the Irish Parliament repudiate the Treaty, but it invited Protestant strangers to settle in Ireland on condition of taking the Test Oath, viz. :—

I, A. B., do solemnly and sincerely in the presence of God, profess, testify and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the body and blood of Christ, . . . and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass as they are now used in the Church of Rome are superstitious and idolatrous, etc., etc.

It could therefore be no cause of surprise that this perfidious persecuting assembly soon afterwards passed the Act of Banishment (in 1698), and then finding that its provisions were ineffectual or were not being executed with satisfactory stringency, commanded in 1703 that Sheriffs, etc., should give an account why 'such Popish Archbishops, etc., as remain in their custody have not been transported;' and commanded the Judges to give 'an account of what Regulars and Persons of the Popish Religion exercising ecclesiastical jurisdiction were at any time brought before them, together with their proceedings thereupon. These Resolutions of the House of Commons have been given at length in the I. E. RECORD.<sup>2</sup>

We shall now examine two returns of Judges which were made in obedience to this order of the House : the first

<sup>1</sup> *Spicilegium Ossoriense*, iii., 305.

<sup>2</sup> September, 1906, p. 268.

of them mentions priests that had been tried in various parts of the country. None of them appears to have been actually banished and to have returned. Indeed one of them, namely, the Dean of Ardagh, was indicted for having remained. It will be noticed that this Judge did not act with extreme severity, but then he was the Lord Chief Baron.

An Account of such Regulars and Popish persons as have been brought before me in the severall circuites under written, which I humbly certifie to the honourable House of Commons in obedience to their order of the 5th of October, 1703 :—

County.	Priest's Name.	Charge.
County of Down, . Summer Assizes, 1698	Patrick Brin, .	Presented to be Tituler Archdeacon of the diocess of Dromore. Tried for the same and acquitted.
County of Longford, Lent of Assizes, 1699	Patrick Ffarrall, .	Indicted last Assizes for continuing in this Kingdome, being Titular Deane of Ardagh, and thereof acquitted. Discharged by Proclamation.
County of Galway, . Lent Assizes, 1699	Ambrose Madden .	Bound over from last Quarter Sessions to appear and answer being charged for exercising ecclesiasticall and floreigne jurisdiction. Security <i>ad prox.</i>
County of Louth, . Lent Assizes, 1701	Ambrose Matthews .	Commonly called Abbot of Mellifont. Presented for being a Regular Priest. Tried and acquitted.
County of Wexford, Summer Assizes, 1702	Anthony Molloy . Redmond Murphy	Ffryers in goale.
County of Wexford the same Assizes	Gregory Downes .	For lycenceing one Michael Downes, being a Papist, to administer the Sacrament after the Rites of the Church of Roome. Security.
County of Kerry, . Lent Assizes, 1702-3	Edmund Carthy, . Popish Priest	Comitted by Barry Denny, Esq., and Edw. Herbert, Esq. Noe Indictment or Presentation. Discharged by Proclamation.
—	Daniel Ffalvey .	Comitted by the Right Hon. Thomas Lord Barron of Kerry and Lixnaw for being a Regular Popish Priest. Continued. 1 and



I alsoe further humbly certifie the said honourable House that I doe not remember or believe that any application was made to me by the Grand Jurys of any of the said countys or otherwise relating to the said Popish Regulars or others exercising ecclesiastical jurisdiction.

Dated this 27th day of October, 1703.

ROBERT DOYNE.

(No. 81.) [*Endorsed*] An account of Regulars from the Lord Chiefe Barron. Received from Mr. Miller, 28th October, 1703. Different Circuits.

We may now take up another report on cases of the same kind sent in by Judge Upton. In the course of it he incidentally states that he had brought some under the notice of the Lord Lieutenant, and others under that of the Lords Justices. It may not be superfluous to remark that the latter were members of the Privy Council appointed to carry on the government of the country during the absence of the Lord Lieutenant. There have been none since 1820, but as a glance at Lodge's *Liber Munerum* shows from 1640, when Parsons and Borlase held the joint office, till late in the eighteenth century, Ireland was administered longer by Lords Justices than by Lord Lieutenants. Two of these never came over, others opened Parliament and then spent a great part of their term of office out of Ireland. The Lord Lieutenant, to whom Judge Upton alludes in this return, was James, Duke of Ormond, who was sworn in on June 4, 1703. Immediately before and up to that date the Lords Justices were Hugh, Earl of Mount Alexander, Thomas Erle, and Thomas Keightley, who were sworn in on the 11th of April, 1702.

(No. 77.) [*Endorsed*] Mr. Justice Upton's Returns concerning Preists, delivered into the office by Mr. Justice Upton, 25th October, 1703.

#### CONNAUGHT CIRCUIT.

In obedience to the two several orders of the Hoñble House of Commons, bearing date the fifth day of this present October, 1703.

I doe humbly lay before this Hoñble House an account of what Regulars and persons of the Popish Religion exercising ecclesiastical Jurisdiction have at any time been brought before me together with my proceedings thereupon.

As likewise an account of what applications have been made

to me by Grand Juries or otherwise relating to Popish Regulars and others exercising Ecclesiastical Jurisdiction with my proceedings thereupon.

CONNAUGHT CIRCUIT,  
6th Martii, 1702.

PATRICK O'CONNOR stood indicted the Lent Assizes before for not departing out of this kingdom before the first day of May, 1698. He being a Dominican Fryer, Ordered that he be continued in Goale without Bail, untill he be transported pur- to the said Act.

The Grand Jury for the said county at the said assizes did present that the judges of assize would lay this matter before the Government in order to have the said Patrick O'Connor transported which was ordered by the court. To which said Presentment and the Order thereupon in the custody of the Clerk of the Crown for the said County (as I suppose) for my more certainty therein I humbly crave leave to refer myself.

DANIEL McDONNELL was found guilty at the Lent Assize sbefore of coming into this kingdom contrary to the late Act of Parliament prohibiting the same, he being a Dominican Fryer under judgment to remain in Goale a twelvemonth, and to be transported by order of y<sup>e</sup> Government. The Grand Jury for the said county of the said Town of Galway did at the said assizes present that the Judges of Assizes would, when the time of his imprisonment was expired, lay the case before the Government and Council according to the late Act of Parliament which was ordered by the court; to which said Presentment and Order now remaining in the custody of the Clerk of the Crown for the said Town and County (as I suppose) for the more certainty therein, I humbly crave leave to refer myself.

GREGORY FRENCH, bound from the last Assizes to appear and answer this Assizes, etc. Indicted for that he being a Dominican Fryer in pursuance of a late Act of Parliament, was transported out of His Majesty's dominions into parts beyond the seas, and that he the 19 Julii, Anno 13 nuperi Regis, did voluntarily and traiterously return contrary to the said Act of Parliament. In the margen of which book I find an entry of my own handwriting in these words, viz., continued in the like rule as formerly to the next Assizes.

PATRICK HUBBANE *alias* McDONNELL, bound over by the Mayor of Galway, being committed last Lent Assizes untill he should find suretys *de bona gestura*, etc., being acquitted of the foregoing offence, by the said book I find he was continued in Prison on the like rule.

Upon my return out of the Connaught circuit to Dublin I attended the Lords Justices then in town at the Castle, and there acquainted them that the several Grand Jurys of Sligoe and the County of the Town of Galway had presented that

the Judges of Assize should apply to their Excellencies, that care might be taken for the transportation of the said Daniel McDonnell, and Patrick Connor : Their Excellencies were pleased to answer that they had endeavoured to get transportation for convicted Popish Regulars, but that the masters of ships to whom application had been made showed an aversion to take them on board, but assured me that all due care should be taken for their transportation or used words to the like effect. I being satisfied with this answer and assurance of the Lords Justices I did conceive that any further application in this matter was unnecessary.

#### MUNSTER CIRCUIT.

At the Assizes held for the county of Corke, at Corke the 15th of July last past in the Book of Assizes for the said county is entered RICHARD HARNETT bound over in Court the Lent Assizes for exercising foreign jurisdiction in excommunicating Richard Gough, Priest of the parish of Youghal, from the see of Rome, and all other persons of the same religion which should have any commerce with Hereticks to which Indictment he pleaded, was tried and acquitted. Ordered to find surety for his good behaviour.

DANIEL FELIX, transmitted from Ennis to Corke by Thomas Ponsonby, Esq., High Sheriff of the County of Kerry, entered in the margin of the said book—to be transported as a Priest.

DANIEL GOFF committed in Court for coming out of France.

I do not remember any particular application to have been made to me by any Grand Jury in the circuit by Presentment or otherwise concerning any application to be made by me for the transportation of any convicted Popish Regular, neither do I remember that any Regulars, or other persons of the Popish religion, exercising ecclesiastical jurisdiction, have at any time been brought before me other than are herein before mentioned.

Upon my return out of this circuit I attended his Grace the present Lord Lieutenant at y<sup>e</sup> Castle in Dublin, and there I did acquaint his Grace that there were several convicted Popish Regulars in the Goales in Munster, and that care ought to be taken for their transportation according to the Act of Parliament. His Grace was pleased to answer that he would consider of some way for the better execution of that law.

October y<sup>e</sup> 19th, 1703.

ANTONIE UPTON.

1. One naturally feels a desire to learn something more about these confessors of the faith. As regards the Dominican ones a little has been gleaned from O'Heyne's



*Epilogus*, De Burgo's *Hibernia Dominicana*, and a MS. preserved in the West Convent, Galway, which apparently neither of these writers were acquainted with. It consists of 122 pages small folio, and bears the title *Liber Provinciae Hyberniae S. Ord. Praed. : Anno Dom., Mill., sexcentesimo octagesimo tertio*. The latest entries bear the date of 1710. This MS. contains the names of those belonging to each house of the Order in Ireland at the several visitations made by the Provincials during this period. The community could not, of course, always live in one house, but the hiding place of each of its members was mutually known, and from time to time they met. The MS. just referred to is our sole source of information regarding the first priest mentioned in Judge Upton's list, namely, Father Patrick O'Connor. It states that he belonged to the community of Urlar (County Mayo) in 1686, after which date no visitation of this house is recorded, and that in 1703 he belonged to the community of Sligo. In the second entry 'in carceratus' is added to his name. We may observe that his is the only name thus qualified, owing presumably to the circumstance that from 1702 on, the record is very scant, only three names of individuals being mentioned between 1702 and 1710.

2. The next priest, Father McDonnell, is mentioned in O'Heyne's *Epilogus*. From it we learn that he made his ecclesiastical studies in Andalusia (probably in Cordova or in Seville). The *Liber Provinciae* shows that Father McDonnell was in Urlar in 1695-1696, and O'Heyne says that he lived there till 1698, when he with so many other religious was banished from Ireland. He went to France, but came back after a year. While, however, his ship was at anchor, he and another Dominican, Father Walter Fleming, were discovered to be regular priests, and therefore were thrown into prison at Cork. Here they were kept in fetters for fourteen months. At the expiration of this term they were again transported to France. Father Fleming, who fell sick at sea, died at Nantes in 1701. Father McDonnell, nothing daunted, made another effort to reach home, and got as far as Galway, where, however, he

was immediately captured and imprisoned. O'Heyne writing in 1706 says of him, 'a sexennio fere servatur in carcere, sine ulla proxima spe liberationis.' De Burgo, who calls him, 'virtute clarus,' says that he died about 1707.<sup>1</sup>

3. Of Father Gregory French, O'Heyne says that he studied philosophy and theology in Madrid, and was in course of time made Prior of the West Convent, Galway. The *Liber Provinciae* mentions his name for the first time in the year 1684. It shows that he remained in Galway from 1684 to 1689, and its last entry respecting him states that he was Prior of the same community in 1702. Another MS. also preserved in the West Convent shows that he was its Prior in 1698, just before the general exile. O'Heyne tells us that he then spent two years at Nantes, returned to Ireland, was imprisoned, but afterwards was bailed out and allowed to live with his brother. The words in the *Epilogus* are: 'Exul autem factus vixit biennio Nanetis.

<sup>1</sup> We may here quote part of a contemporary document that seems to refer exclusively to these two priests. It is by Father Ambrose O'Connor, Provincial, O.P. (1700-9), then appointed Bishop of Ardagh. In 1704 he presented to Clement XI a detailed account of the condition of Catholics in Ireland, the title is 'De praesenti Hiberniae sub A catholicorum jugo statu Anno 1704, in quo tria praesertim exponuntur; Primo, Fidem et Pacta Limericensia violari; Secundo, Orthodoxam extirpari fidem; Tertio, S. Sedis venerationem in nihilum redigi.' The MS. and also a printed copy of it are kept in the Vatican Archives (Inn. X., vol. 164).

The following passage is the one referring to the priests:—'Veritatis praecoines, in exilium missi, aut domi occulte latitantes, aut carceribus inclusi, prout de facto sunt cum aliis diversis in distinctis Regni partibus quinque Oratoris subditi per annos jam quatuor humano subsidio destituti.' Our readers will observe that writing in 1704, he says, that these five subjects of his had been four years in prison. From the legal documents given above we cannot know when Fathers Patrick O'Connor and Daniel McDonnell were incarcerated, for the judges state nothing more than that these two Dominicans stood indicted at the Lent Assizes of 1702. But as regards Father McDonnell the words of O'Heyne quoted above make it certain that he was arrested and imprisoned in 1700. We have no similar information about Father Patrick O'Connor, but in default of it we may provisionally assume that he was imprisoned in 1700 with Father McDonnell. As regards the duration of his confinement till 1704, there is no improbability in the hypothesis, for the *Liber Provinciae* describes him as *incarceratus* in 1703, and such he was likely to continue. About one of the remaining Dominicans there can be little doubt. This is Father Dominic Egan, who was, according to O'Heyne and De Burgo, thrown into Newgate Prison, Dublin, in 1700. He died there in 1713, according to De Burgo. We must not omit to mention that his condemnation for being a regular priest is dated May 2, 1702 (Queen's Bench Indictments, Easter Term, 1702). Though we cannot do anything to remove the

Inde in patriam regressus, statim coniectus in carcerem ubi mansit annum cum dimidio, sed petente suo fratre, sub securo vadimonia permissum est illi cohabitare cum eodem fratre.' It may be observed that in his return Judge Upton states that Gregory French 'did voluntarily and traiterously return contrary to the said Act of Parliament.' The edict here referred to is the Act of Banishment, and the relevant passage in it is in the following:—'And if any person so transported shall return again (*sic*) into this kingdom, they, and every of them, shall be guilty of high treason; and every person so offending shall for his offence be adjudged a traitor, and shall suffer loss and forfeit as in case of high treason.'

4. Though it does not appear from Judge Upton's report that Father Hubbane, the next priest, was a regular, Judge Macartney's report, which will be given presently, leaves no doubt about it, nor about his being guilty of

apparent discrepancy, beyond suggesting that Father Egan may have been imprisoned before his trial at Queen's Bench, we see no reason for doubting O'Heyne's accuracy. Writing at Louvain in 1706, he says: 'P. Fr. Dominicus Egan a sexennio detinetur in carcere Dublini in Hibernia.' Another of the Dominicans that were four years in prison by 1704, if he was still alive, might be one of whom an account will subsequently be given, viz., Father John Keating. He was incarcerated in 1699. But to judge from a document now in the Record Office, he died in Newgate some time before that document was written, *i.e.* October 12th, 1703. If the Father Patrick Hubbane mentioned lower down in the text (No. 4), was a Dominican, he might be one of those to whom the Provincial, Father Ambrose O'Connor, refers. He would hardly include Father Gregory French, unless by 1704 the bail had expired. Unfortunately, he does not mention names, and this omission leaves us in uncertainty. The foregoing remarks, partly conjectural, have been made on the supposition that his five confessors of the faith include those whom we find mentioned in legal documents of the period, but if it is impossible to clear up the matter, this may be due to the fact that only the records of courts in Dublin, Galway, and Sligo have been accessible. It appears that no others are extant.

That two other Dominicans were in prison about this time appears from a MS. still preserved in the Archives of the Order, Rome (xiii. 157). The writer, Father Edmund de Burgo, says: 'Pater Fr. Joannes Glinde Kilmallog [*Kilmallock*] septem annis fuit in carcere Limericensi, unde tandem furtim abiit, & in Missione vivit adhuc.' 'Pater Fr. Jacob Collins Galviae pariter diu incarceratus, postea exulatus, subito in Patriam rediit, ubi adhuc agit Missionarium in aliis regni partibus.' It may be added that he speaks also of two of those whose names occur above. 'Pater Fr. Gregorius Frenz Galviae (ubi obiit) biennio fuit incarceratus.' 'Pater Fr. Dominicus MacEgan, Traliensis, novem annis (ad mortem) inter infames malefactores eorumque stercora Dublinii jacuit.' In conclusion we may state that Father Egan is one of the Irish Martyrs whose cause is now being begun in Rome. A short account of him appeared some years ago in the pages of the I. E. RECORD.



the crime of traitorously returning to Ireland contrary to the Act of Parliament. One would like to know something more about him and also about his work as a missionary. The present writer cannot, however, find out of what Order Father Hubbane was a member. The name does not occur in the copious records of the Irish Franciscans, but perhaps it will be discovered in those of the Augustinians or of the Carmelites. The fact that neither O'Heyne nor De Burgo mention the name Hubbane makes it *prima facie* probable that its bearer was not a Dominican. But then we must remember that these writers do not give complete lists. For instance, they have not the name of Father John Keating, O.P., who was in 1699 arrested and thrown into Newgate Prison, Dublin, because he was a regular priest. He acknowledged in open court that he was a Dominican, as appears from the examination,<sup>1</sup> and his name is registered in the *Liber Provinciae, ad annum*, 1683. But now to return to our question about Father Hubbane. It is worthy of note that the same *Liber Provinciae* states that in 1683 (or in 1684 ?) a Patrich Hubbane received the habit in the Priory of Borrischoole, County Mayo. His name reappears with the adjunct, 'professus' in 1685, 1686, 1687, and also that of 'sacerdos' in 1688, after which year it disappears. There is, however, no positive proof for identifying this regular priest with the one afterwards condemned at the Galway Assizes; but we think there is some ground for a conjecture that it is of the same individual mention is made in the Dominican Provincial's list and in the Judge's return, even though the *alias* McDonnell nowhere occurs in the former.

5. With regard to the next priest, Father Harnett, it may be mentioned that his name occurs together with that of his Bishop, Dr. Sleyne, in a Presentment of the Grand Jury of Cork, 27th July, 1702. The relevant portion is as follows :—

We find and present that the said Doctor John Slyne, not only still continues in this Kingdome, but hath at several times of late exercised ecclesiastical jurisdiction by collating Richard

<sup>1</sup> Queen's Bench, 1699, Michaelmas Term, Indictment No. 4.

Hornett, a Papist priest, to be Rector Priest or Incumbent to the town of Youghall, and by excommunicating Dominick Gough, who was then priest to the aforesaid town, for not submitting to the collation of the said John Hornet.

This collateral information about Father Harnett is scanty, but seemingly it is all that exists in the Record Office. Nor do there appear to be extant any other documents relative to Rev. Daniel Felix and Daniel Goffe. We may therefore pass on to Judge Macartney's report which tells us more about Father Gregory French, and also tells us about some priests whose names we have not met.

Mr. Justice Macartney's Return about y<sup>e</sup> Priests and Regular Clergy.

In obedience to two orders conceived by the hon<sup>ble</sup> House of Commons, on Tuesday, the 5th October, 1703. The one requiring the Judges to give an account what Regulars and persons of the Popish religion exercising Ecclesiastical Jurisdiction have att any time been brought before them together with their proceedings thereupon.

The other requiring the Judges to give an acc<sup>tt</sup> what applications have been made to them by Grand Juries or otherwise relating to Popish Regulars and others exerciseing Ecclesiastical Jurisdiction together with their proceedings thereupon.

I humbly certifie that GREGORY FRENCH was indicted att the Summer Assizes held for the County of the Town of Galway, the thirteenth year of the late King, for that he being a Dominican Fryer, in pursuance of the late Act of Parliament made in this Kingdome against the regular clergy, was transported out of his late Majesty's dominions into parts beyond the seas, and that he, the 19th July, the thirteenth year of the late King, did voluntarily and traiterously returne to this Kingdome contrary to the said Act.

The Tryall was then put off by the King's Councill on an affidavit that Mr. Simcocks, a material witsesse for the King, was in England. He was ordered to lye in Gaole untill the next Assizes *sans Bayle*, etc.

Att the next Lent Assizes following the said GREGORY FRENCH's Tryall for the said Treason was again putt off for want of a sufficient power by the Act to try him, and then he was bailed out upon verry good security: he hath been continued under baile from time to time ever since, and is now out upon good baile.

The said GREGORY FRENCH att the said Lent Assizes was also indicted for that he being a Dominican Fryer, and in France, contemptuously came into this Kingdome contrary to the said

Act of Parliament prohibiting the same, he was then tried before me and acquitted.

DANIEL McDONNELL was att the said Lent Assizes also indicted for that he being a Dominican Fryer, he also contemptuously returned into this Kingdome contrary to the said Act of Parliament prohibiting the same, he was found guilty and ordered to lye in Gaole twelve months, and afterwards untill he should be transported by order of the Government.

PATRICK HUBBANE *alias* MACDONNELL was likewise at the said Assizes indicted for the like offence, he was acquitted but continued under a rule of the good behaviour untill the last Summer Assizes, and was then discharged by Proclamation.

PATRICK CONNOR, a Dominican Fryer, att the said Lent Assizes held att Sligoe for the Countey of Sligoe, was indicted for that he was and is a Dominican Fryer, and did not depart out of this Kingdome before the first of May, 1698, according to the said Act of Parliament, he submitted to the Indictment, and was ordered to remain in Gaole without Baile, and untill transported by order of the Government.

Att the Lent Assizes held att Trim, 170 $\frac{3}{4}$ , for the County of Meath, THOMAS BLUNT, a Franciscan Fryer, was in prison under a rule to remain in Gaole without Baile untill transported by order of the Government, for being a Fryer and remaining in this Kingdome contrary to the said Act, he was continued under the same rule.

MARKS PLUNKETT, a priest, was indicted att the same Assizes for extolling the Pope's jurisdiction, the Prosecutor for the Queene not being ready to prosecute, he was bailed out till the next Assizes.

Att the Assizes for y<sup>e</sup> Countey of Cavan, I found PHILLIP BRADY, Franciscan Fryer, under a rule for transportation, and continued him under that rule.

There were no applications made to me by any Grand Juries relating to Papists, but some gentlemen of the Countey of Sligo desired me to move the Government to have y<sup>e</sup> said Patrick Connor transported, and some of the said Daniel McDonnell's friends att Galway desired me to speake to the Government that he might be transported, because he was very sickly, and I did att my returne from the Circuit acquaint the Government therewith accordingly.

All which is humbly certified to this hon<sup>ble</sup> House the 18th day of October, 1703.

By JA. MACARTNEY.

Memor.—I always on gave an account to y<sup>e</sup> governm was now—against any of y<sup>e</sup> Regular and priests, y<sup>e</sup> place where they now and upon them.

*N.B.—The corner of the page is torn off.*



(No. 76.) [*Endorsed*]. Delivered into the office by Mr. Justice M'Cartney this 20th of October, 1703. Different circuits.

So little is known about Father Blunt, that it seems better not to separate him from other Franciscans, his companions in prison, of whom an account will be given in the next article. With regard to Father Plunkett, though nothing has been found in Cogan's *History of Meath*, it is likely that information exists.

A good deal is known about the third priest, Father Philip Brady. The name occurs both in the register of the Irish Province of the Franciscan Order and in other contemporary documents. According to information kindly supplied by the present learned historian of the province, there was only one Father Philip Brady at the time, and the first mention of his name in the register shows that in 1689 he was Guardian in Kildare.

The next place we find his name is in a list of a very different kind. Among the treasures of Marsh's Library, Dublin, there is the *Perticular Account of the Romish Clergy Secular and Regular in every parrish of the Diocese of Dublin, March 2nd, 1697* (press mark, v. 3, 1, 18). It was obviously drawn up in connexion with the 'Act of Banishment' passed in the same year: *i.e.*, in order that the Government should have full information respecting the names and the dwelling-places of the Dublin ecclesiastical dignataries and regular priests who were to be driven out of the country. The names and residences were also put down of the other priests who were to be suffered to remain, lest in course of time an attempt should be made to add to their numbers. A copy of the list was deposited in the library of the Protestant Archbishop of Dublin, Narcissus Marsh. On May 18, 1699, he was made a Lord Justice, together with the Duke of Bolton and the Earls of Galway and of Jersey. With regard to the first class the Act referred to commanded that the Popish Archbishops, Bishops, Vicars-General, Deans, Jesuits, monks, friars, and all other regular Popish clergy should depart from Ireland before the first of May, 1698, and if discovered not to have done so, the same Act pro-

vided that they should be imprisoned until such time as they were transported. This Act was not to remain a dead letter. The list we have referred to was a preparation for the execution of that barbarous edict. In it, under the sub-heading, 'St. Nicholas without the walls, Regulars of y<sup>e</sup> Order of St. Francis,' occurs the name 'Philip Brady.'

The next official document in which he is mentioned shows that in the meantime he had been imprisoned in Trim and was then confined in Newgate Prison, Dublin. We learn also from it that among the thirty-eight prisoners there were four other priests. The first was a Dominican, the second presumably a Franciscan, the third certainly a Franciscan, and the fourth probably. In this return or list of prisoners opposite each one's name the cause of his conviction is set down ; all five here mentioned were condemned for the crime of being regulars.

A Callendar of the prisoners in her Maties Goale of Newgate this present Term being the 23rd of this Inst. January, 1705.

Dominick Eagan	}	Friers tried and convicted at Queen's Bench.
George Martin		
Thomas Blunt	}	Fryers transmitted from Trim.
James Donough		
Philip Brady		

The same names occur in the Newgate Calendars of November 6, and of January 23, 1706. In these two we find in addition the name of a Dominican, Father Randal Felix MacDowell, who was convicted at Queen's Bench, on April 19, 1706. (N.B.—The year began then on March 25). These three Calendars are to be found together with the Indictments, Queen's Bench (respectively, 2 F. 16. 17 ; 2 F. 16. 18 ; 2 F. 16. 15). They show in what company the priests were condemned to drag out their existence. Look, for instance, at the last Calendar. Among the prisoners two had been committed for murder, a third for stabbing, a fourth for perjury, a fifth for felony, others as accomplices in the same deed, and so on to the end of the sad catalogue. The only bright spot in it is the one where we see the names of the priests.

We know from Father Brady's own words that in 1701

he was imprisoned in the country, and that he was confined in Newgate till 1708. Nevertheless, as appears from the register of his own province, he was appointed Guardian of Bonamargey in 1702, of Carrickfergus in 1704, and of Bonamargey again in 1708. The statements are not incompatible. At the time a community did not live under one roof, nor did its members enjoy hourly converse with their superior. Father Brady was presumably made titular guardian, both in order to honour him for his virtues, to enable him to vote at the election of a Provincial, etc. The case is not the only one that has come under our notice. His companion, Father Dominic Egan, O.P., who, according to the Indictment preserved in the Record Office, was arrested on May 2, 1702, and according to the Newgate Calendar was still in prison on January 23, 1706, was, according to the *Liber Provinciae* referred to above, made Prior of the Dominicans in St. Mary's, Tralee, on September 18, 1703.

When we read that the interior of Newgate presented an appalling scene of misery and of corruption, we may form some notion of what these confessors of the faith had to undergo. The following description is by the pen of one that cannot be suspected of any bias or prejudice against it :

The prisons were dens of infamy and extortion. Newgate meant a dungeon, starvation, and irons . . . Each room was a mere closet, and in many of these closets there were five beds. In each bed three, four, or five persons were set to sleep if the place was crowded, and two shillings were extorted from each . . . Newgate, when the House of Commons Committee visited it (in 1729), was found choking with prisoners. Wretched objects were lying naked on the ground, some dying some dead of cold and hunger. Some had been four days without food of any kind.<sup>1</sup>

The last document connected with the history of Father Brady is one which he wrote in Newgate, praying for relief. It is at present preserved in the Record Office, Dublin.<sup>2</sup> It was addressed to the Protestant Archbishop Marsh, who had been translated from Dublin to Armagh in February,

<sup>1</sup> Froude's *English in Ireland*, i., p. 592.

<sup>2</sup> *Petitions*, Press Mark, Carton, 216, No. 950,



1702,<sup>1</sup> and who had again been sworn in as a Lord Justice on November 27, 1707.

To His Grace Narcissus, Primate of Ardmagh, the humble petition of Philip Brady Clarke, humbly sheweth

That y<sup>r</sup> p<sup>etr</sup> on pretence of his being a regular has bin in close confinement these seven years, four of which in gaol in the country, and the three last of the s<sup>d</sup> seven has languisht in newgate. That through the unwholesome air in the prisons and a bad dyet, occasioned by extream poverty, y<sup>r</sup> p<sup>etr</sup> is falln into a deep dropsy. That the doctors are of opinion that the removing y<sup>r</sup> p<sup>etr</sup> into a better air may be the means under God to save y<sup>r</sup> p<sup>etr</sup>s life, y<sup>r</sup> p<sup>etr</sup> being spent with age and the s<sup>d</sup> distemper. The premises tenderly considered y<sup>r</sup> p<sup>etr</sup> humbly implores y<sup>r</sup> graces interest and favour that y<sup>r</sup> p<sup>etr</sup> may have the liberty of the countrey air in order to his recovery, y<sup>r</sup> p<sup>etr</sup> giving security for his forth coming when called for.

And y<sup>r</sup> P<sup>etr</sup> shall ever as in duty bound pray, etc.

[Endorsed]

[in another hand].

The humble petition of Philip Brady received 26th July, 1708. A Fryer. Their Excellencies will consider of this Petition.

The result of consideration on the part of their Excellencies the Lords Chief Justices, Narcissus Marsh and Richard Freeman, does not appear to have been the release of Father Brady. For in the Record Office, so far as could be ascertained, there is no entry to show that he was set at liberty. It would rather seem that there is, owing to the assumed non-existence of any document to the contrary in this case, and to the well-known practice of the Government in dealing with regular priests, reason to believe that Father Brady's petition was unheeded, and that in the fetid dungeons of Newgate he died for the Faith.

REGINALD WALSH, O.P.

<sup>1</sup> See Cotton's *Fasti Eccl. Hibern.*, Vol. iii., p. 23.

## ART IN IRELAND

I N his volume, recently published, on 'Art and Ireland,' Mr. Robert Elliott gives to the world, in language which no one can misunderstand, his personal appreciation of the work done by the Irish Catholic clergy in the building, furnishing, and decoration of their churches. If I were to put in a nutshell the conclusions which he has reached, I should merely say that it is all wrong, all the reverse of what it should be, all absolutely and simply deplorable. Since the work appeared several persons have asked me who is Mr. Robert Elliott, and what are his qualifications to pronounce so sweeping and unqualified a judgment. I was unable to give any information on the subject for the very good reason that I had none to give.

But Mr. Elliott is supported by our friend Mr. Edward Martyn, who writes a preface to his book, and generally claps him on the back. Of Mr. Martyn I know enough to be satisfied that in matters of ecclesiastical art there is no man in Ireland better entitled to be heard, nor one to whose opinion in such matters greater respect is due. And whilst I am not quite prepared to accept the *ipse dixit* of Mr. Martyn, Mr. Elliott, or anybody else, on questions of such practical importance, I cannot help feeling that in the main their strictures deserve attention; and that in the education of the clergy sufficient attention so far has not been paid to things in the domain of Christian art, of Catholic art, and of Church art. Not that the education of the clergy or the development amongst them of a higher and better taste will provide a complete remedy for those of the defects pointed out by Messrs. Elliott and Martyn, which may be admitted as established. It can only help in the right direction; but it can help immensely. Of that there is no doubt whatever. But when all is done that can be done to improve the taste of clerical church-builders and

church decorators, the art critic must in the main address his reproaches elsewhere if he is not quite satisfied.

It is admitted the world over that a man may be an excellent pastor of souls and a most zealous promoter of ecclesiastical worship without being a skilled artist. When such a man has a church to build, what is he to do? He cannot, and ought not, to design the church himself. He cannot and ought not to entrust his church to a man who, even though he fancies himself as a designer and regards himself as an artist, has no diploma, no guarantee, no great experience, and no great achievement to his credit. Such a man may be only experimenting, only feeling his way, only testing the effect of certain forms. Who cares to be made the possible victim of experiments, the possible laughing-stock of a country-side, of a whole people and of whole generations of people? The only safe and common-sense line to follow in such a case is to employ as good an architect as you can get and give him as free a hand as you can give him.

When you are ill you send for the skilled practitioner, the man of science, the man of experience, the man with a good diploma and a high reputation. You do not call in a quack. You do not send for a man who pooh-poohs the whole medical profession and proclaims himself the real Esculapius. When you have a case at law you go to the men of law, if possible to those who have got to the top of their profession, who are the acknowledged leaders at the Bar. You do not go, as a rule, to men who run down the profession as a whole and make little of its adepts. A wise man acts in a similar manner when he has a church to build. Have we not seen in our own time the folly of acting otherwise? Have we altogether forgotten the genius who flashed on the horizon a few years ago, coolly proposing to combine in the same building the seven orders of architecture? The ordinary jobbing architect may be, and probably is, all that Mr. Elliott says he is; but on the whole it seems to me safer to employ him than to entrust your building to any and every Michael Angelo who fancies he has a mission to reform the art of his day. If



I had an important church to build I should certainly call in the aid of the best architect I could get, call him *jobbing architect* or not just as you please, even though I were to admit all that Mr. Elliott has to say against the 'jobbing architect' and a great deal more. I do not for a moment admit the wholesale and unqualified charges brought against the jobbing architect. I do not admit that the churches erected in such numbers in recent times are wholesale failures in design, in outline, in construction. They may not exhibit any features of originality; they may resemble one another too closely; a particular phase of Gothic may prevail too generally amongst them: but on the whole they exhibit the peculiar beauties of the style to which they belong; they are admirably suited for the religious purpose they serve. They awaken in us the feelings of awe, reverence, solemnity, grandeur, which are the elemental feelings of all religion. If they are the merest reproductions of ancient forms and exhibit nothing of the life, development, and expansion of a progressive art, they at least exhibit no features that repel in detail or that could fairly be described as horrible or shocking.

When a genius does appear amongst the fraternity of architects, as in the case of Mr. Scott, I am ready to recognize him, and I hope that the church of Spiddal will be as successful when completed as it promises. I also agree that where you can get an artist to do your decoration you should avoid the tradesman. I would go a long way to see again the corbels that have been carved in Loughrea cathedral, when nothing would induce me to look a second time at corbels that I have seen carved elsewhere. Indeed I am in substantial sympathy with Mr. Martyn and Mr. Elliott as to our church decoration, furniture, and stained glass. There is no blinking the fact that enormous sums of money have been spent on work and on materials that will shock more and more the practised eye and cultivated taste as time goes on.

But what is to be the standard of taste in such matters? Whom are we to take as our guide? Are we blindly to accept whatever the jobbing architect or the commercial

decorator recommends? *Absit!* These are things about which we should always consult. We should discuss, argue, test, try, examine. We should get the best artistic advice. Those who think they have a perfect taste, and that no one need go beyond their judgment in such matters, are, as a rule, the persons who should distrust themselves most. It is owing to the conceit and self-sufficiency of such persons that vast sums of money have been wasted on furniture, stained glass and decoration, which are a severe trial to the patience of educated people. But the church decorator and the pastor will hold that their taste is as good as that of the fault-finders, and that they have had as good opportunities of forming their taste, and better, than most of their critics. How is taste formed? By the study and contemplation of masterpieces, and by the practice of the art. The former is the chief method. It holds good in literature as well as in painting and sculpture.

Taste [said Goethe to Eckermann] is only to be educated by contemplation not of the tolerably good, but of the truly excellent. I therefore show you only the best works, and when you are grounded in these you will have a standard for the rest, which you will know how to value without overrating them. And I show you the best in each class that you may perceive that no class is to be despised, but that each gives delight when a man of genius has reached his highest point.

Matthew Arnold held the same view and recommended all and sundry to carry about in their heads scraps of Homer and Virgil, of Dante and Shakespeare, of Milton and Keats, and whenever we are required, as we so often are, to admire the worthless and extol the commonplace, to murmur these passages under our breath as a kind of taste tonic.<sup>1</sup>

Similarly the contemplation of the really excellent in art accustoms the mind to forms of beauty and make it possible at once to detect the inferior article, even though one is entirely ignorant of the craftsmanship and technical methods of the artist.

To help us in the formation of a sound taste Mr. Elliott's book is far too wordy, too diffuse, too much

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<sup>1</sup> See Birrell's *Miscellaneous Essays*, p. 214.

occupied with Donatello, Della Robbia and Perugino. What we want in the present stage of our development is not fugues on Italian art, but a plain and simple statement of our defects and an equally plain and simple statement of the remedies proposed. We go nearer to getting that in Mr. Martyn's preface than in Mr. Elliott's book. In spite of this diffuseness, however, the book is valuable, stimulating and suggestive. Some admirable things are to be found in the chapter on vestments and church embroidery towards the end. The chapter on stained glass will also be found useful. I confess that I do not share all the enthusiasm of Mr. Elliott for the special school of stained glass that he favours. The character of the glass is excellent; of that there is no doubt whatever. Some very beautiful windows have been turned out by the firm; but in others I do not like the colouring, nor the blending of colours, nor the design, nor the general effect of the subjects represented. There is to my eye some indefinable want there, the absence, perhaps, of Catholic inspiration, the heaviness of something out of harmony with a faith that goes instinctly heavenward. As on the whole I wish the venture well, I hope this defect may disappear; but if we are to accept the wholesale condemnation of the glass that has come from other sources great care should be taken that worse defects should not be accepted in the place.

I conclude, therefore, by saying that whilst there are many things in this book to which I, for one, would not subscribe, it is on the whole a useful book and should be carefully read by any priest who has to do with church-building, church-decorating or church-furnishing. It is unfortunate that so much money has been spent on decoration, and on stained glass, and on church-furnishing that fail to satisfy even a moderately refined taste; but the question now is what we are to do in the future. One lesson at least we are beginning to learn, viz., that brilliant colours, flash and glitter will never take the place of true art, except with those who have not advanced beyond the primitive stage of art appreciation. True art, on the



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other hand, grows on one, and those accustomed to gaze on it could not long bear the gaudy stencilling and garish colours on many of our church walls. In Florence the vandals of the Renaissance plastered and whitewashed over the walls decorated by Giotto and the pre-Raphaelites. Modern art-lovers are carefully removing the mortar and whitewash, and are revealing once more the beauties of real art which lay hidden for centuries underneath. Should anybody whitewash our walls we need have no fear that future generations will trouble to lay bare and restore what was hidden.

J. F. HOGAN, D.D.

# Notes and Queries

## THEOLOGY

### THE MASS 'PRO POPULO'

REV. DEAR SIR,—On certain days of the year it is the duty of Parish Priests to offer the Holy Sacrifice of the Mass *pro populo*. Would you be kind enough to elucidate, at your convenience, the meaning of the words *pro populo* as used here ?

(a) Do they include the people of the parish both living and dead ? In *The Catechism Explained*, by Father Spirago, edited by Father Clarke, on page 558 of 5th edition, it is stated that 'those who have the care of souls are, in virtue of their office, under the obligation of offering the Holy Sacrifice every Sunday and holiday for their parishioners, both living and dead.'

(b) As applying to the living, do the words *pro populo* refer to the people's *spiritual* welfare only ? or do they include the temporal welfare also ? In the *Acta et Decreta Conciliorum Provinciae Tuamensis* (Altera Editio, p. 6) the obligation is referred to in these words : 'Parochi vero, in hisce diebus sive per se sive per alium intentionem Missae, spirituali gregis beneficio applicare tenetur.'

(c) Do the words *pro populo* include the living and deceased priests of the parish, and in the parish ?

(d) What is to be said regarding heretics and non-Catholics, living and dead, of the parish ?

(e) In the Memento for the Dead, in the *Missa pro populo*, whom is it proper to include ?

(f) When a Parish Priest offers two Masses in the parochial church on a Sunday or holiday, what is the rule to guide him as to which of the two Masses he is to say *pro populo* (presuming that he does not say both for this intention) ?

(g) Where there are two or more parishes united is the *Missa pro populo* to be always said in the same church ?—Faithfully yours,

COADJUTOR.

It is well to state from the outset that parish priests who offer the Holy Sacrifice for their people according to

the intention of the Church fulfil the obligation of applying the fruits of the Mass, even though they do not know the precise object which the Church has in view. In fact, inasmuch as some of the details of the obligation are not altogether certain this mode of applying the Mass seems to be the best.

(a) Notwithstanding the statement quoted from Spirago, I am of opinion that the Church commands parish priests to offer the Mass for living and not for deceased members of the parish. Speaking of the divine precept, of which the ecclesiastical law is a mere determination, the Council of Trent says:<sup>1</sup> 'Quum praecepto divino mandatum sit omnibus, quibus cura animarum commissa est, oves suas agnoscere, pro his sacrificium offerre, etc.' Pius IX says:<sup>2</sup> 'Declaramus, statuimus atque decernimus, parochos aliosque omnes *animarum curam actu gerentes*, Sacrosanctum Missae Sacrificium pro *populo sibi commisso* celebrare et applicare debere.' And Leo XIII speaks thus of the obligations of bishops:<sup>3</sup> 'Decernimus et declaramus, omnes et singulos episcopos . . . ad Missam *pro populo sibi commisso* celebrandam et applicandam teneri.' Moreover, the duty of applying the Mass *pro populo* corresponds to the obligation by which the faithful are bound to hear Mass on Sundays and holidays. It is reasonable to conclude that the Mass *pro populo* is to be applied for those and those alone over whom the pastor has spiritual charge, and who are bound to hear Mass on Sundays and holidays of obligation; viz., for the living members of the parish.

(b) The obligation of offering Mass for the people is only a determination of the divine precept which we find in St. Paul, Heb. v. 1: 'Omnis namque pontifex ex hominibus assumptus pro hominibus constituitur in iis, quae sunt ad Deum, ut offerat dona et sacrificia *pro peccatis*.' The words quoted from the *Acta et Decreta Conciliorum Provinciae Tuamensis* are in perfect conformity with this

<sup>1</sup> Sess. 23, de ref., cap. 1.

<sup>2</sup> *Amantissimi*, 3 Maii, 1858.

<sup>3</sup> *In Suprema rei*, Junii 10, 1882.



teaching of St. Paul. Moreover, the Church commits to the care of pastors only the spiritual well-being of the people; hence in ordering Mass to be said *pro populo* she intends to promote their spiritual rather than their temporal welfare.

(c) Whether or not the living priests of the parish gain the fruits of the Mass *pro populo*, depends on the solution of the question: Who belong to the parish? Certainly, the faithful who have a domicile or *quasi* domicile in the parish are included, and all who are peregrini in the strict sense are excluded. But what about *vagi*? It seems to me that *vagi* are parishioners so far as this privilege is concerned. In regard to the administration of the Sacraments, they are subjects of the parish priest in whose parish they happen to be. It seems fair to conclude that the same holds true of the privileges arising from the Mass *pro populo*. Wernz, II., p. 1028, says of parishioners generally:—

Parochianus ordinarie nunc dicitur fidelis, qui intra parochiae fines habet verum vel quasi domicilium et opponitur vago vel peregrino vel forensi; attamen vagus, cum nullum omnino domicilium habeat, censetur esse parochianus illius parochi tanquam proprii, in cujus parochia simplicem habet commorationem.

And Aichner, p. 438, note 12, says:—

Vagi illius parochiae commoda percipiunt, in qua modo sunt.

It follows that priests who have domiciles or *quasi* domiciles in the parish, and that priests who are *vagi* in the parish, gain the fruits of the Mass *pro populo*. This is true not only of assistant priests but also, apparently, of the parish priest who constitutes, with his people, the moral body which we call a parish.

(d) Non-Catholics do not gain the benefits of the Mass *pro populo*. Being outside the body of the Church they do not partake of the privileges which the Church offers to her children; it would, in fact, be a grave sin to say a public Mass for non-Catholics.

(e) Seeing that those who are commemorated at the

*Memento* do not gain, by that commemoration, the ministerial fruits of the Mass, an obligation to offer these fruits for a particular intention, like that *pro populo*, does not compel the priest to commemorate any particular persons at the *Memento*. As the rubrics state: 'Facit (sacerdos) commemorationem fidelium defunctorum, de quibus sibi videtur.'

(f) Provided that the parish priest does not violate the law forbidding the fulfilment of two obligations of justice on the same day he is free to select whichever of his public Masses he pleases for the Mass *pro populo*. Even if the parish priest has obtained permission to take a stipendium for the Mass which he does not offer *pro populo*, it seems that he can lawfully make the same selection. The S.C.C. has stated, no doubt, that the obligation of not taking a stipendium *pro secunda missa* remains, if permission to duplicate is granted to a parish priest. But this statement does not prove that his first Mass *must* be the Mass *pro populo*, since it can be reasonably interpreted of a priest who has already fulfilled his obligation of saying the Mass *pro populo*, and who has no permission to fulfil a second obligation of justice on the same day.

(g) Evidently our correspondent speaks of the case in which there is a plenary and extinctive union between two or more parishes, so that there are in reality only one parish and one Mass *pro populo*. According to the strict letter of the law this Mass must be said in the parochial church of the united parishes. This local obligation is, however, light, so that a slight cause will permit the parish priest to celebrate the Mass *pro populo* elsewhere; and the desire to say Mass on a Sunday or holiday in his outside parish is certainly such a cause. Moreover, the churches of these outside parishes represent, for the people of the place, their parochial church, since they receive the Sacraments there—are baptized, go to their Easter Communion, and are married there. This being so, it seems reasonable to maintain that a parish priest will perfectly fulfil the local obligation by celebrating there the Mass *pro populo*,

although he is not bound, by reason of this duty, to do so. Wernz, III., p. 528, confirms this view :—

At parochi alique curati ipsis aequiparati propter obligationem etiam localem in ecclesia parochiali, ad quam populus ad audiendam Missam accedere solet, sacrificium Eucharisticum pro populo celebrare et applicare debent, nisi legitimi absint vel in ecclesia filiali Missam celebrent.

J. M. HARTY.

## LITURGY

### USE OF COPE, AND THE SAYING OF CERTAIN PRAYERS AT BENEDICTION OF THE BLESSED SACRAMENT

REV. DEAR SIR.—By answering the accompanying queries in the next issue of the I. E. RECORD you will much oblige.

I remember reading, some months since, in a number of the I. E. RECORD on which I cannot just now lay my hand, and whose date I cannot call to mind, that the priest who exposes the Blessed Sacrament for Benediction should not be vested in cope.

1. Does this refer solely to the assistant priest ? or is it even permitted to the officiant who gives Benediction without either an assistant priest or deacon, to expose and incense the Blessed Sacrament in cotta and stole, for instance, on the occasions of sodality meetings of the Sacred Heart ; on First Sundays and Fridays of the month when the Act of Reparation is recited while the Blessed Sacrament is exposed, or during the month of October when the devotions are performed in the evenings. If this is permitted, will you please say at what precise moment of the function is the cope to be put on ?

2. In case this is not permitted, and that the officiant exposes and incenses the Blessed Sacrament in cope, may he or must he divest himself of it to offer the Rosary and other prayers usually recited, and at what time does he resume it ?

3. As the October devotions constitute a considerably long function may not the *O Salutaris* be dispensed with and the musical portion begin with the *Tantum Ergo*, and in this connexion is it not more in harmony with the practice observed in exposition, that the first stanza of the *Tantum Ergo* should



be sung immediately on the Blessed Sacrament being exposed, and the *Genitori* at the conclusion of the prayers ?

P.P.

As our correspondent does not give the reference to the passage in the I. E. RECORD where it is stated, or alleged to be stated, that the priest who exposes the Blessed Sacrament for Benediction should not wear the cope we are not in a position to test the accuracy of his recollection. The statement he attributes to the I. E. RECORD seems to us to be too sweeping and universal. To meet all the points raised in the query before us it will be convenient to detail the various occasions on which a blessing may be given with the Most Holy Sacrament, and describe the manner in which the Officiant should be vested on each of these.

Apart from the blessings which are given in connexion with the Communion of the Sick and Processions of the Blessed Sacrament, it is safe to lay down that Benediction may take place only when the Host or Consecrated Species is exposed for the veneration of the faithful. There are two kinds of exposition, the *private* and the *public*. In the former case the tabernacle is merely opened so that the pyx or ciborium may be seen inside ; and then on the conclusion of whatever hymns or prayers are sung or recited, the priest gives the blessing. For this purpose he wears the surplice and stole, and for the actual blessing assumes the humeral veil with the extremities of which he envelopes the ciborium, whilst imparting with it the benediction. With us this form of exposition is very rare, and though permitted for any reasonable cause, yet the blessing cannot be given without the sanction of the Bishop. Leo XIII permitted it *secundum prudens judicium Episcopi*, on the occasion of the October Devotions where the church was so poor as not to be able to procure the requisites for the ordinary Solemn Benediction. In some places the custom prevails of blessing the people with the pyx at the end of Mass and certain other functions, and there was a Decree of the Congregation of Rites, issued in 1876, recognizing the lawfulness of the practice, '*Quoties Ordinarius nihil inconueniens deprehendat.*'

For Benediction, then, which is given on the occasion of a *private* exposition the Officiant should wear surplice and stole, unless the blessing is permitted to be given after Mass, when all the vestments except the maniple may be retained, but the humeral veil is always to be worn for the purpose of covering the pyx or ciborium while it is held in the hands in the act of blessing.

The *public* exposition requires the Blessed Sacrament to be placed in the monstrance, which is then set upon the throne or altar. This is the ordinary form of Benediction, commonly so called, with which we are familiar. Three different rites may be employed according as the Officiant is assisted by sacred ministers, or by another priest or deacon, or performs the function aided merely by clerks or altar boys. In the first instance the Officiant must wear amice, alb, cincture, stole, and cope.

In the other two cases he may wear a surplice instead of the amice, alb and cincture, but the custom of using an amice with the surplice has been reprobated. The obligation of wearing a cope and humeral veil for the actual blessing with the Blessed Sacrament is very clear: '*In Benedictione S.S. Sacramenti in Ostensorio impertienda omnino requiritur ut Celebrans Pluviale et Velum humerale induat.*'<sup>1</sup> About the necessity of the cope for the mere exposition of the Blessed Sacrament rubricists are not quite unanimous. Some, like De Herdt,<sup>2</sup> Coppin,<sup>3</sup> Stimart, and Walpelhorst,<sup>4</sup> while saying that it is becoming and proper seem to deny that there is any strict obligation, while Van Der Stappen<sup>5</sup> makes no distinction between the exposition and the subsequent Benediction. As an isolated function Benediction of the Most Holy Sacrament is extra-liturgical and of comparatively recent introduction,<sup>6</sup> the regulation of which, subject to the express decisions of the Congregation of Rites, is left to a large extent in the hands of the Ordinary.

<sup>1</sup> Decr. S.R.C., n. 369 ad xii.

<sup>2</sup> *Praxis Lit.*, v. 4, n. 26.

<sup>3</sup> *Comp. Lit.*, n. 654.

<sup>4</sup> *Comp. Lit.*, n. 219.

<sup>5</sup> *Sacra Lit.*, v. iv., §181.

<sup>6</sup> Thiers, *Traite de l'exposition du SS.*, iii., c. 5

If, therefore, the custom alluded to, of not wearing the cope whilst exposing the Blessed Sacrament, or during the hymns or vernacular prayers, has had the recognized sanction of the Bishop, it may be continued. Should this be so, then the cope ought to be assumed immediately before the humeral veil. It is, of course, quite lawful to recite these prayers vested in cope, as in the case of the *Quarant' Ore*.

The *Tantum Ergo* is always to be sung at Benediction. It should not be begun until the exposition is completed and its two strophes are not to be separated in the manner suggested. Its conclusion and that of the Versicle and Response should be followed immediately by its proper prayer, the *Deus qui nobis*, other prayers, if necessary, being added and the last of these having its own proper ending. The *O Salutaris* may be omitted, the only hymn prescribed being the *Tantum Ergo*. Other hymns, however, may be sung during Benediction, such as the recognized liturgical Latin hymns and Sequences, etc., composed in honour of the Blessed Sacrament, also similar compositions regarding the Blessed Virgin, or Saint whose feast is being commemorated.

Vernacular versions or translations of these may be employed *cum approbatione Ordinari* with the exception of the translation of the *Te Deum*, which is forbidden.

#### INDULGENCES OF THE FIRST SUNDAY OF EACH MONTH

REV. DEAR SIR,—May anyone of the faithful—even though not a member of a Sodality of the Sacred Heart, and though not accustomed to go to the holy table once a month—gain a Plenary Indulgence by going to Communion on a First Sunday of the month? The *Ordo* says, ‘in prima Dominica cujusque mensis.’

It is stated in a footnote on page 26 of the July number of the I. E. RECORD that a Plenary Indulgence may be gained on the First Friday, but only by members of a Sodality of the Sacred Heart. I do not see this limitation mentioned in the *Ordo*.—Faithfully yours,

C. D.

The two statements are quite reconcilable. When the



writer in the I. E. RECORD says that a Plenary Indulgence may be gained on the First Friday of each month by members only of a Sodality of the Sacred Heart, he does not contradict the compiler of the *Ordo*, who states that a Plenary Indulgence may be gained, not on the First Friday but on the First *Sunday* of every month, by all the faithful independently of any connexion with any association whatsoever. Both sets of Indulgences have been granted under quite different circumstances, and the conditions, consequently, for gaining them will naturally not be the same.

It may be well to recall that the Indulgences that may be gained by the faithful generally, on the First Sundays of the month, the solemn festivals of the year, and the principal Feasts of the Blessed Virgin, were originally obtained for the Archdiocese of Dublin, and subsequently, by a rescript of 1832, extended to the whole of Ireland. These Indulgences may be gained on compliance with the ordinary conditions of Confession, Communion, visit to a church, etc.

P. MORRISROE.

## DOCUMENTS

## THE CATHEDRATICUM AND 'MISSA PRO POPULO'

## AQUILANA.—CATHEDRATICI ET MISSAE PRO POPULO

Aquiliana urbs saec. XIII. ad urbis fastigium evecta fuit, post Amiterni Furconique excidium, opera finitimorum oppidorum, quorum quodque suum vicum cum ecclesia, platea viisque in nova urbe aedificavit, et parochi, qui prius in antiqua sede extra Urbem morabantur, in Urbe residere coeperunt. Progressu vero temporis, aucto clericorum numero civitatis ecclesiae, prius simpliciter parochiales, ad collegiatae dignitatem evectae fuerunt atque provisum animarum curae in antiqua sede per Vicarium prius amovibilem, postea vero perpetuum.

Haec inter oppida Paganica adnumeratur; atque huc referendum duplicem extitisse Paganicam, quarum altera *ad intra*, altera *ad extra* hodie quoque appellatur.

Anno 1600 Episcopus tunc temporis Vicariam Curatam manualementem in ecclesia Paganicae ad extra in perpetuum erexit ei assignans congruam ducat. 50, a Capitulo Ecclesiae Collegiatae Paganicae ad intra praestandam, utpote accidit usque ad annum 1799 quo Capitulum vectigalibus gravatum illam amplius praestare non potuit, quare, interesse habentium consensu, statuit Episcopus Praebendam vacantem in praedicta Collegiata Ecclesia Vicariae Curatae Paganicae ad extra in congruam portionem unire atque assignare, decernens nullum alium hanc canonicalement praebendam possidere eiusque fructus ac redditus percipere posse, nisi Vicarium Curatum terrae Paganicae omnesque eius in animarum cura successores.

Suppressis Collegiatis ab italico gubernio, etiam Vicariis Curatis extra civitatem assignata sunt congrua paroecialis expensaeque pro cultu.

Odiernus Ordinarius nunc, cum comperuisset quosdam ex praedictis Vicariis Curatis nec Cathedriticum solvere, nec missam applicare pro populo, ratus omnes ad utrumque teneri illos admonuit ut utrique satisfacerent oneri, sed unus, D. Henricus Iuvneitti Vicarius Curatus S. Mariae de Paganica ei refragatus est asserens se ad neutrum teneri, unde huius controversiae origo.

Ad rectam quaestionis intelligentiam recolendum est,

cathedraticum seu pensionem Episcopo annuatim praestandam in signum subiectionis erga ecclesiam cathedralem solvere teneri omnes ecclesiae capellaeque Episcopo subiectae, etsi monasteriis exemptis sint unitae, necnon omnes beneficiatos iuxta redditum beneficiorum, et ab unoquoque beneficiato singulatim solvendam esse.

Quoad applicationem missae pro populo, non praetereundum est omnes, quibus animarum cura commissa est, teneri, iure divino, ad missam pro ovibus sibi commissis applicandam, et quidem parochi tenentur etsi redditus ita sint tenues ut inde nec congruam habeant, nam tenentur non ratione sustentationis sed ratione officii.

Huic obligationi obnoxii sunt nedum parochi sed omnes curam animarum actu exercentes, sive appellentur Vicarii, sive Oeconomi.

Ab hac S. C. alias declaratum fuit Capitulares et beneficiatos etsi habeant praebendas distinctas a massa communi, non teneri solvere cathedraticum pro qualibet eorum praebenda ultra cathedraticum in communi. In casu Vicarius Curatus Paganicae ad extra est Capitularis Collegiatae S. Mariae de Paganica ad intra, cum possideat praebendam in dicta ecclesia Collegiata, ergo non tenetur solvere Cathedraticum cum hoc ab Archipresbytero pro ominibus solvatur.

Secundo ne ad missam quidem pro populo applicandam teneri videtur, cum huic obligationi obnoxii sint qui actu curam animarum exercent, sive nomen parochi obtineant, sive Vicarii vel Oeconomi, sed independentes a quocumque alio sint, ita ut veram et propriam paroeciam habeant, nam si quis in cura animarum ab alio debeat, qui iurisdictionem obtinet super gregem suum, ille non est parochus independens, nec tenetur missam pro populo applicare. In casu Vicarius Curatus terrae Paganicae curam animarum exercere non videtur nomine et iure proprio, sed ecclesiae Collegiatae S. Mariae de Paganica *ad intra*, quod constat ex pluribus decretis episcopalibus, ergo cum parochialis ecclesia non praesumatur, et cum Vicarius Curatus Paganicae dependeat in sua cura ab Archipresbytero Collegiatae S. Mariae de Paganica, concludi posse videtur ipsum ad missam pro populo applicandam non teneri.

Tamen sequentia ex adverso adverti possunt. Vicarius Curatus Paganicae ad Cathedraticum solvendum tenetur, nam tunc solum solvitur in communi quando nullus suam possidet specialem praebendam, sed sustentatur ex massa communi,



prouti ex pluribus decisionibus confirmatur. Hoc nunquam verificatur in praesentiarum, nam, suppressis a gubernio ecclesiis Collegiatis, quisque directe ab eodem gubernio suam congruam recipit et consequenter quisque singulatim cathedriticum solvere tenetur. In casu vero Vicarius Curatus nedum praebendam canonicalem possidet sed alios quoque redditus percipit ratione muneris, nempe incerta ex stola v.g., quare nisi teneatur qua Capitularis, adstringeretur qua Vicarius Curatus et quidem perpetuus, nam Vicaria perpetua est verum beneficium.

{ Hac eadem ratione tenetur missam pro populo applicare, qua obligatione eo magis adstringitur, quo vere et proprie parochus independens ab Archipresbytero S. Mariae de Paganica ad intra sit, prouti testatur Episcopus, qui asserit ei administrationem paroeciae competere cum potestate ordinaria in sacramento poenitentiae et matrimoniis, eum possidere fontem baptismalem, archivum parochiale omniaque quae sunt veri parochi et inde omnino independentem retinendum esse ab Archipresbytero Ecclesiae Collegiatae de Paganica *ad intra*. Quod maxime probatur ex duobus decretis ab Archiepiscopo missis, circa divisionem territorialem parochiarum extra moenia, ex quibus non constat dependentiam paroeciae de Paganica *ad extra* ab altera de Paganica *ad intra*.

Quibus rationibus, validis argumentis illustratis, sedulo matureque perpensis, Emi. Patres quaestionem dimiserunt decernentes :

*' Ad utrumque teneri.'*

#### THE 'HONORARIA' OF CERTAIN MASSES

##### ANNECIEN.—SUPER ELEEMOSYNIS MISSARUM

Ex rescripto H. S. C. anno 1903 Episcopus Annecien ad 5<sup>um</sup> prorogatum obtinuit facultatem ut ' cum suis dioecesis parochis super obligatione applicandi missam pro populo solis diebus festis suppressis pro suo arbitrio et conscientia gratis dispensare possit et valeat ; ad effectum (accedente eorumdem parochorum consensu) deponendi et erogandi in expositas causas (pro sustentatione scilicet minorum seminariarum dioecesis) eleemosynas ex missis enunciatis diebus festis suppressis celebrandis obventuras.' Nunc idem Episcopus supplici oblato libello duplex petit resolvi dubium ad H. S. C. videlicet :—

1<sup>um</sup>. Quando parochi diebus festis suppressis celebrant missam cantatam, sive manualementem sive fundatam, quae in dominica

praecedenti praeunntiatae fuerit cum inditione diei et horae, licetne ipsis ad Episcopum transmittere tantummodo stipendium missae lectae iuxta taxam dioecesanam, an debent tradere integrum stipendium per constitutiones dioecesanarum pro huiusmodi missis praestitutum ?

2<sup>um</sup>. Si missam exequialem cum cantu praedictis diebus celebrant, satisfaciunt ne suae obligationi, mittendo stipendium missae lectae communis iuxta taxam dioecesanam, an debent mittere stipendium missae cantatae iuxta praedictam taxam, salvis iuribus stolae ?

Indubii iuris est parochum pro populo sibi commisso singulis diebus festis, etiam abrogatis, sacrificium offerre teneri, quicumque sint paroeciae redditus et nonnisi ex benignitate S. Sedis factum est, ut ' si iustae ac rationabiles causae in peculiari- bus casibus ad sensum harum litterarum (Const. *Amantissimi* Pii IX, 3 maii 1848) impedimento erant ne aliqui animarum curatores huic praecepto (litandi scilicet sacrum pro populo dictis diebus festis suppressis) satisfacere possent ; re ad S. C. diligenter exposita, accedente antistitum illorum commendatione, ac specialiter ad Sanctitatem Suam relatione facta ; iidem peculiarem veniam ad certum tempus duraturam assecuti sint, ac etiam nunc assequi soleant.'

Et ne ex hac concessione suspicio oriretur indultum concessum fuisse in parochi commodum et lucrum, eidem concessioni imposita fuit lex tradendi Ordinariis seu impendendi illorum arbitrio in usum pium eleemosynam ex dictae missae obligatione perceptam.

Ex his ergo sequitur integrum in casu omnino stipendium parochos Episcopo tradere teneri, etiamsi missam cum cantu celebrent, quaecumque illa sit manualis seu fundata, salvis tamen iuribus stolea pro missa exequiali.

In casu vero cum indultum datum fuerit expresse et in- conditionate favore seminarii, quaecumque fieret subtractio, vergeret in praeiudicium seu damnum ipsius Seminarii. Nec praetereundum, nisi tenerentur parochi integrum refundere perceptum stipendium in pium opus determinatum, abusibus aperiri viam non absque fidelium scandalo.

Verum quia in themate peculiare tituli invocari possunt favore parochorum ad retinendam sibi eleemosynae partem, videndum est quo pretio hi haberi debeant. Inter hos titulos accensentur intentio dantis eleemosynam, et ratio maioris

incommodi seu laboris ex parte recipientis, quod valet tum si agatur de missis alicui beneficio adnexis, tum de missis perpetuis alicui sacerdoti demandatis, tum de legatis alicui factis cum onere missarum, tum denique de missis adventitiis.

Atqui in sasu sive attendatur intentio eleemosynam conferentium, sive ratio maioris incommodi et laboris parochorum qui missam celebrant, non videtur concludi posse moraliter certo constare pinguius stipendium datum fuisse propter dictos titulos.

Ex altera vero parte favore parochorum animadvertendum est clausulas in rescripto adhibitae benigna ipsorum favore indigere interpretatione. Sane non prohibet indultum, ne iusto extante titulo, possint partem dictorum emolumentorum parochi sibi reservare, nam clausolae non sunt absolutae et exclusivae. Et hunc titulum adesse in casu videtur erui ex peculiari ratione quae missae celebrandae committuntur ab oblatores, ut nempe statuatur specialis dies, et determinetur hora, et ab offerentibus exigatur missa cum cantu; hinc dictis extantibus titulis videretur concludi posse concedi moderata stipendii retentio.

Praeterea agitur in casu de parochis quibus a suis parochianis committuntur dictae missarum celebrationes, qui forsani maius offerunt stipendium propriis pastoribus intuitu earundem personarum, quasi grati animi ergo propterea quod labores suos et propemodum vitam spirituali eorum utilitati devoverint.

Quare hisce omnibus perpensis, sueta prudentia atque benignitate Emi Patres propositis dubiis respondendum censuerunt :

*'Ad utrumque affirmative ad 1<sup>am</sup> partem, negative ad 2<sup>am</sup> quoties morali certitudine constet augmentum communis eleemosynae datum fuisse ob maiorem laborem vel incommodum ad quae aliunde parochus obligatus non sit.'*

## MATRIMONIAL DISPENSATION

### LUGDUNEN.—DISPENSATIONIS MATRIMONII

In Ecclesia loci Ceyzerien. dioeceseos *de Belley* in Gallia mense Decembri 1893 Ernesta Frings 35 annos agens et Franciscus Roquille annorum fere 24 matrimonium inierunt, aegre tamen hoc ferente patre sponsi, praesertim ob maiorem aetatem sponsae eiusque incertam valetudinem.

Iuxta actoris assertum uxor usque a prima nocte coniugii et



semper deinceps constantissime debitum recusavit, nolens incommoda maternitatis substinere. Frustra actor eam oravit omniaque excussit media ut eam induceret ad debitum solvendum; quare tres post annos et sex menses vir, eius obstinata resistentia pertaesus, cum ipsa ratione valetudinis recuperandae abesset ad suos rediit ac definitive sponsam reliquit nec amplius cum illa cohabitare voluit.

Mulier pluries verbis et litteris a viro impetrare conata est restitutionem vitae communis, sed hic, nullam mulieri fidem praebens, suo in proposito permansit, ea praecipue ductus ratione, ut ipse refert, quod certior factus fuerat Ernestam ex quodam illicito commercio ante matrimonium habito filiam genuisse anno 1887, prouti ex actis revera apparet.

Quare ipse petiit obtinuitque a laica potestate sententiam divortii anno 1904, et insuper mense augusto eiusdem anni Summo Pontifici preces porrexit, expetens ut suum matrimonium utpote tantum ratum, apostolica auctoritate solveretur

Iussu S. Concilii Congregationis mense Octobris eiusdem anni, rite tribunali constituto, in curia processus instructus est, iurata testimonia tum partium tum quatuor testium ex parte viri excepta sunt, quibus accessit iurata mulieris matris depositio.

Cum haec H. S. C. insufficientia visa fuerint, iterum ex mandato eiusdem S. C. eadem Curia mulierem sub iuramento excussit, necnon quatuor pariter iuratos testes ab ea inductos excepit.

Clarissimus vir, qui, de sententia rogatus, in themate scripsit, censet locum esse petitae dispensationi tum de inconsummationis facto tum de causarum legitimitate sufficienter constet.

Advertit in casu nihil probari posse ex iurata coniugum confessione cum contraria ipsi confirmant, nec ad probationem physicam recurri posse, nam mulier ante matrimonium ex illicito amore cum alio viro iam conceperat atque ni lucem dederat infantem. Deinde ad examen testium progreditur, sed quum reperiat eos non concordantes inter se citat regulam canonicam iuxta quam, si testes contrarii sint, nec concordatio sit possibilis, videndum est utrum numero et qualitatibus moralibus aequales sint. Quod si aequae pollentes qualitatibus inaequales sint, praeferuntur illi, qui numero sunt plures. Verum in casu testes viri sunt numero plures et maiori credibilitate pollentes, praecipue ii, qui in suis dioecesibus praeclaro officio in foro ecclesiastico funguntur.

Quare omnibus perpensis, seu attento : (a) virum semper sibi constantem apparere, dum mulier in contradictiones incidit ; (b) plures ex circumstantiis a viro espositis, a testibus confirmari, qui eas ab eodem audierunt, tempore non suspecto ; (c) viro favere testes vere fides dignos, inter quos quatuor non sunt solum testes de credulitate, sed quodammodo de scientia, quum rationem afferant, ob quam et ipsi credunt matrimonium non esse consummatum ; (d) testes e contra uxoris nihil scire affirmare quoad consummationem vel minus ; (e) duas extare uxoris epistolas, in quibus ipsa asserere videtur non consummationem ; (f) praeclara extare favore viri testimonia de eius probitate, virtute, pietate, etc., concludit, cum in favorem eiusdem praesumptio sinceritati oriatur, et hinc ei inconsummationem affirmanti credendum sit, non deesse iustas dispensationis causas ut favoribili responso eius preces dimittantur.

Argumentis consultoris adhaereret Vinculi defensor, sed, cum sibi videatur ob discrepantiam inter testes, aliasque circumstantias non satis probatam esse inconsummationem, orationem suam concludit in hanc brevissimam argumentationem : vel S. Concessus vult ut *secundum rigorem* procedatur, et tunc instandum est ut Curia Lugdunensis removere pertentet quoslibet obices ad uberiolem lucem habendam, et hinc conficiat novum actorum supplementum. . . . Vel e contra opportunum retur, etiam attenta speciali conditione viri, qui vere videtur vir commiseratione ac fide dignus, *benigne procedere*, et tunc partibus meis iam absolutis, nihil manet, ni ut suetum decretum edatur : *Constare*, etc.

Tamen rebus sic stantibus Emi. Patres ad dubium :

'*An sit praestandum SSmo. consilium pro dispensatione a matrimonio rato et non consummato in casu.*'

Respondendum putarunt :

'*Ex deductis non satis constare de inconsummatione matrimonii.*'

#### MATRIMONIAL DISPENSATION IN BRASIL

S. SALVATORIS IN BRASILIA.—DISPENSATIONIS MATRIMONII

In paroecia B.M. Virginis de Oliveira Arch-dioecesis Bahiensis in Brasilia, Maria Conceição, quae vix undecim annos agebat, nec adhuc menstruationem passa fuerat, anno 1888 matrimonium celebravit cum Victoriano de Britto. Hae nuptiae quamvis ex

parte sponsae libenter initae fuerint, infauste cessarunt, nam uxoris mater, cum suspicasset Victorianum propriam filiam violasse, ut ad eam in uxorem ducendam adigeret, biseum in carcerem coniicere curavit.

Tali modo celebrato coniugio, iidem sponsi tribus comitantibus viris, matris Victoriani domum petierunt, sed die ipsa vir, qui invito animo contraxerat, relicta sponsa, immediate abiit alioque se contulit, ita ut ne prima quidem nocte cum ea manseriti, nec cibum cum ipsa sumere voluerit.

Paucos post dies, Victorianus, nullo habito commercio cum Maria, quam ne amplius quidem inviserat, in regionem longinquam se contulit, et quinque post annos regressus, ut suam ipsius matrem inviseret, iterum abiit non amplius reversurus, quin usque ad praesens sciri possit, num ipse adhuc vivat aut ab hac vita migraverit.

Nunc autem mulier, quae minime parvam ab aliquibus suscepit prolem, et in praesenti cum quodam consanguineo in secundo gradu incestuose vivit, humiliter petit dispensationem a matrimonio rato et non consummato.

Oratricis precibus benigne indulgendum esse retur optimus vir, qui tamquam Consultor in themate scripsit, nam contendit in primis dubitari posse de valore coniugii ex parte oratricis, quia ipsa, tempore celebrationis, nondum expleverat, imo forsitan nondum attigerat duodecimum aetatis annum, quin in casu adduci possit malitiam supplevisse aetatem, nam ex confessione ipsius matris tunc temporis actrix nondum menstruationem passa fuerat. Insuper prosequitur dubitari posse de valore coniugii etiam ex parte viri, quippe qui matrimonium non celebravit, nisi coactus a sponsae matre, quae quidem, cum falso existimaret eum filiam violasse, in carcerem detrudi curaverat.

Tamen quidquid sit de nullitate ex parte mulieris ex defectu aetatis, et ex parte viri ex defectu consensus pro certo urget Consultor saltem habendum esse locum dispensationi quum : (a) evidentissime ex unanimi mulieris et testium depositionibus constet nunquam sponsus in ea conditione versatos fuisse qua rei maritali operam dare valerent ; (b) certo certius quoque constet de dispensationis causis.

Quare concludit, cum ex omnibus allatis depositionibus constet de validitate matrimonii, serio dubitari posse, ob impedimenta probabilia sive aetatis sive vis et metus ; cum matrimonium haud consummatum fuisset, ac tandem sufficientes adsint causae ad



dispensationem petendam in casu saltem ad cautelam, consulendum esse SSmo. pro dispensatione a matrimonio rato et non consummato in casu.

Vinculi defensor argumentis, ac conclusionibus Consultoris omnino adhaerens, putans tamen in casu potius quam de dispensatione super matrimonio rato et non consummato, agi de nullitate matrimonii ob defectum aetatis, concludit dispensationem concedendam esse ad cautelam.

Et Emi. Patres ad dubium :

*' An sit consilium praestandum SSmo. pro dispensatione super matrimonio rato et non consummato in casu.'*

Responderunt : *' Affirmative ad cautelam.'*

## NOTICES OF BOOKS

INSTITUTIONES JURIS PUBLICI ECCLESIASTICI. Cavagnis Felix (S.R.E. Card.). Romae : Desclee, Lefebvre et Socii. 1906.

IN an age when some States, forgetful of their duties towards religion, have strained their relations with the Church, have unjustly broken them in some instances, when ignorance, unbelief and Caesarism try to ignore and dispise the rights and prerogatives of the Church, a work such as this under notice is always welcome and read with interest and profit.

We are glad, therefore, to announce the fourth edition of this book, which, besides being very much more in season now than ever, is, in the estimation of those who are conversant with public ecclesiastical legislation, and in our humble opinion, the best yet written on the subject. No wonder, then, if at its first appearance specialists were loud in their praises of it, and learned reviewers greeted it as a masterpiece of its kind.

It is not long since in the ecclesiastical legislation a line was drawn, and a clear distinction made between private and public law, leaving to the former what concerns the Church as a competent and wise ruler, and considering her in the latter as a perfect society. Many a canonist then set to work to write on public canon law, and produced works, no doubt, valuable ones, but far from being exhaustive and complete ; as they were either meagre in their doctrines or needlessly diffuse, encroaching, in many instances, on the province of historical and theological questions. The keen eye of Cavagnis saw the want of a complete manual in this branch of ecclesiastical studies, and he determined to fill it. The result achieved by his effort was an unprecedented success. His work excelled those already written on the subject, and it remains up to the present a standard book, as it has never been excelled by the numerous similar books with which we have been supplied in recent years. We find in it sound and exhaustive doctrine, perspicuous method, simple and luminous style, argumentation succinct yet sober, and a logical division which secures uncommon lucidity of order. The author gives us the benefit of his

extensive specialized research, of his great practice in the Roman Congregations in which he played a most important part for a good many years, and of his experience in the lecture hall, for he was for a long time the first professor of Public Ecclesiastical Law in the special chair established under the auspices of the late Pope Leo XIII in the University of St. Apollinare in Rome.

In this last capacity he was as eminent as an educationalist as he was as a canonist, and we who had the privilege of being in his class know by experience how interesting and instructive it was to listen at his lectures, delivered in such a clear, attractive, yet unpretentious manner as to make quite intelligible and positively delightful matters which would otherwise prove arid and tiresome.

The author divides the whole work, which consists of three volumes, into two parts; one is general and the other special. In the first he lays down the fundamental principles of public ecclesiastical law, while in the second he develops and fittingly applies them to a number of particular questions.

Again, the general part is subdivided into two books; in the first he considers the nature and power of the Church, in the other he deals with her constitution. The early portion of the work is occupied with the exposition of the general notions regarding a perfect society together with its authority towards those within and without, and its relations with other independent societies. Those principles are afterwards, with consummate skill and wealth of doctrine, applied to the Church, conclusively proving her nature as a perfect society, and appealing to arguments derived alike from the natural and divine law, while the sophisms put forward by heretics to impugn the Catholic doctrine are triumphantly exploded.

The power of jurisdiction of the Church is now explained in all its parts, and shown in its true light especially with regard to the coercive measures which she is at times constrained to adopt; and here are rejected as unfounded and utterly false all the accusations and insults levelled against the Church in some delicate questions such as that of the Roman Inquisition, of the power of inflicting censures, capital punishment: questions which are old enough and oftentimes refuted, and therefore to be left aside were it not for the prejudiced and rabid enemies of the Church who exhume them any time they want to cover her with vituperation and contempt. Cardinal Cavagnis is



as happy as his Christian name when he discourses on the relations between Church and State, and shows the fallacy of the deceitful theories which have crept into the Church of late, and are at present in vogue, summarized in the formula 'Free Church in Free State.' Those are the theories of that kind of liberalism which was condemned by the Syllabus, and professed by those politicians who, pretending to secure liberty to the Church, aim at making it subservient to the State.

In dealing, finally, with the constitution of the Church at the end of the general part, the author expounds the Catholic teaching on this point, and with usual clearness and competency rejects as erroneous the democratic, aristocratic and purely monarchical systems advocated both by Protestants and Royalists.

In the second part of the work all the particular questions with regard to the independence of the Church and her supremacy over the State, questions about the direct competency of the Church in matters of faith and morals, and those concerning her indirect power in temporal affairs find their place and their full and learned treatment. Here the questions of *regium placet*, royal nomination, appeal *ab abusu*, ecclesiastical immunity, temporal power of the Pope, and above all the important question of religious education in public schools, come in turn for their share of attention, and they are all handled in a manner worthy of a canonist of world-wide reputation.

These are the outlines of the work under consideration, which, I believe, to be, more than rare, unique of its kind. It cannot be denied that its contents are of absorbing interest and paramount importance from the Catholic standpoint, especially in the historical moment we are passing through.

Some people will be inclined to think that in the first part of this book, while historical and dogmatic questions are sparingly touched upon, the notions of natural law are there lavished beyond discretion, but that the scope of the author in writing his institutions was to avoid the mistake made by previous writers who mixed up too much theology and history with canon law, and also to insist on those principles of natural law [on which the ecclesiastical legislation is based; which if ignored or disregarded may lead to many erroneous conclusions.

A novel feature of this edition is the appendix to the first part given at the beginning of the second volume. All know what terrible trials the Catholic religion in France is passing through at present. The enemies of the Church now ruling that unfortunate nation, with the view of wiping out of that country the Catholic faith, first began by adopting various pretexts to denounce the Concordat enacted more than a century ago between the Church and the State; next, to prevent fictitiously apprehended dangers to the nation took drastic and vexatious measures against the Catholic religion, and all that culminated in the rupture of diplomatic relations with the Vatican, and in the passing of the law of separation which has for its ultimate goal to thwart in every way religious practices, and keep the Church in shackles and thrall to the State. All those remarkable events cannot but attract the attention of a writer of canon law, and Cardinal Cavagnis, in this new edition of this *Institutes* after treating of the Concordat, gives in the appendix the text of the French Concordat, of the organic articles, of the Law of Separation, of the Allocutions of the Holy Father to the Cardinals, of the Encyclical Letters issued for the occasion, adding occasionally a few words of criticism which are extremely valuable. He has published those documents in pamphlet form also, and last year wrote a book which has a very close connexion with this subject, entitled *La Massoneria, quel che è, quel che ha fatto, quel che vuole*, Pustet, 1905.

In conclusion, it is now hardly necessary for us to give any additional words of recommendation on this work. The fact that it has passed into four editions in a comparatively short time, that it has been honoured with a translation into various modern languages, that it has been adopted as a manual in the Roman universities, and almost all the colleges where a complete course of canon law is established, is an irrefragable proof of the value of this classical production which ought to find its way into every priest's library.

S. L.

THE GREAT FUNDAMENTAL TRUTHS OF RELIGION. By  
Rev. R. C. Bodkin, C.M. Dublin, Belfast and Cork :  
Browne and Nolan, Ltd. 2s. 6d. net.

IN a lucid and well-written preface Father Bodkin gives us his reasons for adding one more to the list of volumes ex-

pository of Catholic doctrine. The times are changing. Men are beset with difficulties in our day which did not trouble those of an older generation. The Church must adapt herself to the needs of the age, and address herself to the difficulties of the present. Never did men need to be well grounded in the fundamental truths of the faith, and never was it more necessary to instil these truths into the minds of youth, especially in educational establishments, than at the present time. In order to help to fulfil this task in a college which has always been remarkable for the sound religious education it gave to its students Father Bodkin has written this book; and in order that it may help others wherever the spirit blows that may induce people as zealous as Father Bodkin himself to use it he gives it to the public. It is, as might be expected, a work of genuine and conscientious labour, admirably suited to its purpose, a book to be studied, reflected on, and whenever the need is felt expanded by the reader. Admirable references and short hints are given about questions that disturb men's minds at the present day. It is particularly advisable that some such book should be put into the hands of a young layman who is about to face out into the world, and who will find here in convenient form what has been taught or what ought to have been taught in his classes of religious instruction in College.

J. F. H.

REFECTIO SPIRITUALIS ALUMNO CLERICO MEDITANTI  
PROPOSITA. By Right Rev. Mgr. Parkinson, D.D.,  
Rector of Oscott. Bruges: Charles Beyaert. 1906.  
2 vols.

WE have much pleasure in bringing under the notice of those charged with the education of ecclesiastical students these admirable meditations, composed and arranged by the distinguished Rector of Oscott. In ecclesiastical colleges no little difficulty is felt in getting meditation books suitable for students. There are plenty of such books for priests; but works specially adapted to the needs of students were few and old. Mgr. Parkinson has rendered a distinct service to rectors of seminaries the world over in giving them the admirable results of his own labours during ten fruitful years. The work is in Latin, and on that account is accessible to the clergy everywhere.

Of course Mgr. Parkinson has drawn abundantly from the



Bible and from the spiritual writers of other ages and countries, but the arrangement and adoption are all his own, and seem to us admirable. Mgr. Parkinson has performed a work of great zeal and merit which is sure to be appreciated in ecclesiastical seminaries.

J. F. H.

THE ORDINARY OF THE MASS: Historically, Liturgically, and Exegetically explained. By the Rev. Arthur Devine, Passionist. London: R. and T. Washbourne, Paternoster Row; New York, etc.: Benziger Bros.

Is it too much to expect that we priests, whose office it is to celebrate every day the august Sacrifice of the Altar, should be thoroughly conversant with all the historical and liturgical features of the Ordinary of the Mass? Should it not be our most laudable ambition to know the origin and purport of the ceremonies, the meaning and explanation of the prayers, and the symbolical significance of the rites, employed by the Church in the greatest and holiest of her mysteries? Yet it is to be feared that acquaintance with these useful and necessary details is not at all so widespread as the fitness of things demands. Possibly, this existing void being revealed to the subtle insight of the author whose book is under review, inspired him to essay the task of providing us with a ready means of information on these matters. We can no longer palliate our ignorance on many interesting points about the Mass with the pretext that there is no suitable book at hand to enlighten us, for Father Devine has given us within the compass of some three hundred octavo pages a carefully prepared volume, the study of which will intensify our devotion to the Mass, enhance our appreciation of its beautiful liturgy, and help us to understand better this great act of Christian worship.

The ground plan of the work before us is quite simple. Having set down the ordinary of the Mass in Latin and English in parallel columns, the author proceeds to explain the text first, *historically*—tracing back each detail to its best ascertained origin; next, *liturgically*—describing every act and ceremony in rubrical language; and, finally, *exegetically*, unfolding the web of secret and symbolical meaning that wraps up each prayer and action. In filling in this outline he has drawn for his materials upon the most approved and up-to-date sources, and, by accepting the conclusions arrived at by noted

ecclesiastical archæologists and eschewing the discussion of intricate questions of minor critical importance, has produced a volume that is as readable as it is reliable. There are of course many works in English on various aspects of the Mass, but we have not yet seen in that language any book that is so versatile in its treatment of this many-sided subject. The author's style is lucidity itself, and we observe with pleasure that his prolific pen is losing nothing of its ancient skill and cunning. We cordially recommend the book to clergy and laity alike, for both are likely to derive much profitable information from its careful perusal.

P. M.

LA RENAISSANCE CATHOLIQUE EN ANGLETERRE AU XIX<sup>ème</sup> SIÈCLE. Par Paul Thoreau-Dangin, de l'Académie Française. Vol. III. Paris: Plon Nourrit et Cie. 1906.

THIS is the third volume of M. Thoreau-Dangin's study of the religious life of England during the nineteenth century; and a more interesting or more comprehensive survey of the subject has not been written. There is really nothing of importance in the Catholic, the Anglican or the Dissident Churches in England that has escaped this distinguished writer. His work is as solid as it is fascinating, as brilliant as it is painstaking. *The Life of Tait*, *The Life of Wilberforce*, *The Life and Letters of Dean Church*, the memoirs of Stanley, Pusey, William George Ward, Maconochie, Jowett, the biographies of Wiseman and Manning, the *Life of Benson*, and the various works that have appeared on Newman, all contribute their share to the interest of this third volume, and supply facts and arguments which acquire new force when grouped together, and new life when narrated by a master of French prose. The treatment of such questions as the dispute about the Athanasian Creed reveal the well-trained Catholic, the layman who makes sure of his ground before touching questions on which he might easily come to grief, and the accomplished artist who knows how to combine knowledge and style so as to reach the public which takes an interest in the subject. To anyone who wishes to follow the sequence of events in the religious life of England during the fourteenth century this work is almost indispensable. There is nothing like it in English.

J. F. H.

THE RING OF DAY. By Mary Butler. London : Hutchinson and Co. 1906.

MISS BUTLER has written a very clever book, and although it is not absolutely faultless it is undoubtedly one of the best studies of Irish life, presented in an attractive and fascinating style, that it has been our fortune to come across for a long time. It is thoroughly Catholic in so far as religion enters into its composition at all ; and not only is it in sympathy with the national and Gaelic movements, but it is expressly intended to glorify them both.

It is a great pleasure to us to see the novel brought into the service of movements that make for good, and to see that such a valuable instrument is not left entirely in the hands of people who have no genuine sympathy either with our faith or our nationality. Irish writers who have the talent and the opportunity, like Miss Butler, can learn what may be done in the interests of a popular cause by the popular novel from the works of M. Anatole France. This gifted but perverted writer has done more to promote the godless tendencies of the Third Republic and to cast discredit and ridicule on its opponents than any minister of State. Art, learning, wit, knowledge of the world, a penetrating eye and a subtle mind have enabled him to spread broadcast and to instil into thousands of minds, through the medium of his novels, views of life and ways of thought out of all harmony with the Christian traditions of France. In Ireland the novel has been used to some slight extent, but with little success, to discredit Catholicism. It has been cleverly constructed to catch the popular ear, and with an air of sympathy with certain phases of Irish nationality, has sought an entrance where, on its own merits, it had no chance of admission. The novel with a purpose, of course, has its drawbacks and disadvantages ; yet there are few novels of any kind in which a purpose is not to be detected ; and, provided the purpose is not an obsession and is subsidiary to the artistic intuition of life and delineation of character, it is quite admissible. Miss Butler can scarcely be said to have disguised her object or made it to appear a secondary consideration. There are, nevertheless, many passages of real insight into the depth of human motives, aims, and efforts in her book. Some of the characters also are drawn to the life. She is evidently quite at home in the Western Society of Galway and Dublin. The Lynches and Eyres, and



Burkes and Nugents and De Stackpooles have no secrets for her. We only fear that she will put into the heads of Gaelic Leaguers thoughts of ladies who may draw them away from Kathleen Ni Houlihan and Dark Rosaleen. Of course Beatrice Burke does not do that ; but it is not every day that one meets with a Beatrice Burke.

The character of George Eyre, whom everyone can identify, is well drawn ; but we confess we are sick of this old trifle. We had him in the 'Seething Pot'—a very suitable place for him—and now Miss Butler serves him up fresh from the stew, with anything but a pleasant flavour.

When accounting for all her characters at the end of the book some pertinent questions obtruded themselves on us. Amongst others : What became of the five Miss Lynches whom we left in the first chapter ? Did they, too, marry Gaelic Leaguers ?

In some parts of the book the action flags owing to the digressions on art and nationality ; and Miss Butler would do well to get her proofs more carefully 'read' in future. It is a pity to see a very clever book marred here and there by slips of the pen and careless editing. Miss Emily Lawless gives a very good example in that respect to lady writers, and one that deserves to be imitated. But on the whole we have nothing but praise for the book. We hope it may be widely read, and we gladly commend it as suitable for libraries, both public and private.

J. F. H.

THE SECRET OF CARRICKFERNEAGH CASTLE. An Irish Romance. By S. A. Turk. London : Washbourne. 1906.

IF we were to say of this story all that we might say it is probable that the name of the authoress would be transferred to ourselves. It is from beginning to end a chamber of horrors, outrages, murders, crimes. Its one redeeming feature is that it is not long nor dull ; for as soon as we pass from one blood-curdling tragedy we are headlong into another. It may be a compensation to some readers that they will find themselves all the time in the company of lords and ladies ; some of them good, some bad, and some indifferent ; but of course it takes an English lord to come over and set all things right in this distracted country. The elements of a good story are in the book. The writer is not unfriendly to Ireland : but her imagination has run riot within too narrow limits.

J. F. H.

CASCIOLINI'S MASS IN A MINOR for Four Voices. Edited from a Roman Manuscript with *Benedictus* added. By R. R. Terry.

SIMPLE MASS for Four Voices. By Antonio Lotti.

MASS for Four Voices. By Piedro Heredia.

VIADANA'S MASS *L'Hora Passa* for Four mixed Voices.

HASLER'S MASS *Dixit Maria*.<sup>51</sup>

MASS 'QUINTI TONI.' By Orlando di Lasso.

THE above are Nos. 1-6 of *Downside Masses*, which are a collection of Masses by masters of the sixteenth and seventeenth centuries. They are edited by Mr. R. R. Terry, and published by Cary and Co. at 1s. 6d. each. Separate voice parts appear not to have been printed.

The above Masses have in their favour that they are fairly simple. That is all, indeed, that can be said in favour of Casciolini's *Mass*, and Heredia's is not much better. As to Hasler's *Mass*, Mr. Terry quotes Proske's very favourable opinion. We are more inclined, however, to agree with Haberl, who thinks that the artistic value of the *Mass* is not very great. It is a favourite *Mass* on the Continent, however, and it will do good service by introducing choirs to the contrapuntal style of the classics of vocal polyphony. Orlando di Lasso, the musical giant, is not at his best in *Mass* compositions. But the *Mass* in this collection is one of the most serviceable of his attempts in this line.

As to the editing, the *Masses* are printed on four staves with modern clefs, with a *Reductio Partiturae* on two staves. Several printing mistakes betray hurried proof-reading. We noted the following by playing through the compositions. Casciolini, p. 5, fourth bar, bass *f e e* instead of *f g g*; p. 13, second line, sixth bar, tenor *a* instead of *b*. In this *Mass* there are some strange doublings of thirds in parallel motion, as on p. 9, second line *a g#* and *c g#* twice between alto and tenor, and p. 17, second line, second bar between tenor and bass. These appear to be original. But we have no doubt there is a printing mistake in the third last bar of the *Credo*. The soprano should have *b* instead of *g#*. The consecutive fifths at *Domine Fili*, p. 6, second line, and at Amen, p. 9, third line, second bar, seem to be original too. And keeping that in mind we should, perhaps, read *c b* instead of *c g* in the soprano part, p. 7, third line, fourth bar.

The editor's note to Lotti's *Mass* contains some printing

mistakes in the dates. 1733 should probably read 1693, and 1796, of course, 1696.

In Heredia's *Mass*, p. 9, l. 1, b. 1, alto, read *d* for *e*; p. 15, l. 2, b. 3, the first *e* of the tenor should evidently be *a*. In Viadana's, p. 25, l. 2, last bar, the *e* of the alto ought to be *d*. P. 19, on the final syllable of *tertia*, the soprano should have *a*, and the tenor *f*. In Hasler's, p. 9, last note of alto should be *g*, not *a*; p. 14, l. 1, b. 5, read *a* for *g* in alto part; similarly p. 18, l. 3, b. 2, *e* for *f*; p. 20, l. 2, b. 1 and 2, soprano, *g* for *a*.

Lasso's *Mass* is evidently a reprint of Haberl's edition (in Pustet's *Musica Divina*). For it repeats all the printing mistakes found there. Page 11, l. 2, b. 1, alto read *dd* for *cc*, *ib*. b. 2, *c* for *b*; *ib*. b. 6, tenor, *de* for *ag*; and l. 3, b. 4, tenor, *g* for *e*; p. 15, l. 2, b. 1, soprano, *c* for *d*. There are some further mistakes in the compressed score, which can be corrected easily.

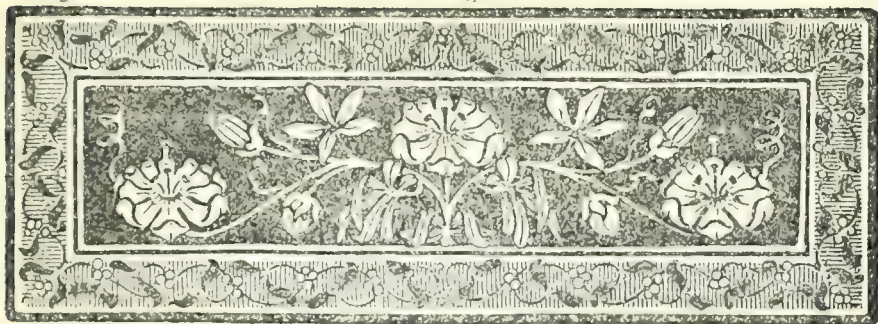
One part of the editor's business in bringing out the scores of the old masters, is to put in the sharps and flats which, in their time, the singers sang according to rules more or less fixed, without their being marked. Mr. Terry is rather sparing in this. In Viadana, for instance, we should read *f#*, page 5 at *hominibus*. Similarly in the corresponding places, p. 8 at *mundi*; p. 9 at *mundi* and *Patris*; p. 11 at *Christe*, etc. Also in Lasso, p. 17 at *virgine b#* instead of *bb*. We also question the wisdom of demanding *bb*, p. 28, l. 3, b. 2.

As all the compositions are fairly simple, the fitting of the words to the notes does not create much difficulty. We should prefer a different arrangement in Lasso in a few cases. Thus p. 4, bars 3-5, we should have given to soprano and tenor *eleison* instead of *Kyrie*; *ib.*, l. 2, last bar, and l. 3, first and second bar, to the tenor *Kyrie eleison* instead of *eleison, Kyrie*; to the soprano melody at the turning of p. 27 and 28, *Benedictus qui venit* instead of *in nomine Domini*. The reason for this is to be found, we think, in the thematic structure. Clear mistakes are the arrangements of the *Gratias agimus tibi* in the alto, p. 6, and of the *cujus regni non erit finis* in the bass, p. 20. The alto, p. 6, should be like the soprano, and the bass, p. 20, like the alto.

The expression marks are, on the whole, added with great taste. We do not, however, consider it desirable to sing a *Sanctus* forte right through, as suggested in Viadana and Hasler. And even in Lasso we should prefer to begin *p* or *mf* to allow of an effective *crescendo*. The printing and the paper are all that could be desired.

H. B.





## PROGRESSIVE CATHOLICISM: 'IL SANTO'

### I.

THE last half century has been remarkable for immense growth of scientific speculation. Crowds of eager students and of devoted specialists have become absorbed in a passionate effort to win from nature the secret of the origin and of the destiny of all things. These devotées have achieved, and are achieving, much to make it more possible for us than for our forefathers to read the riddles of the universe. But, perhaps, their greatest achievement is not so much their rich store of harvested truth, as the expansive breadth of view on things past, present, and to come, which their tentative theories have brought within reach of our generation. Students of history had recognized long before the days of Newton, the existence and significance of the laws of gravitation in the world of ideas; and so, apart from the fact that over-enthusiastic champions of the new truths had aroused the hostility of many by pushing the truths of science 'over the frontier line into regions where they can do nothing but break down,' it was inevitable that this gigantic extension of the boundaries of science in so many and such unexpected directions should be felt by every existing form of belief. Above and beyond all, the Catholic Church was bound to be influenced. Her mission is the preaching of Christ and of Him crucified for the salvation of souls, and the conservation of certain truths that have been

handed down, or may in the future be defined as dogmas of Catholic Faith. These dogmas are only the framework, though the essential framework, of that body of truth which makes up a Catholic's system of belief. Implying, as they do, a definite intellectual and moral outlook on life, the dogmas are naturally accompanied by certain views on the origin and destiny of the universe—views that embody the speculations of the most eminent Christian and non-Christian thinkers of all past time. The result was that the Catholic Church was the natural guardian of conservative views in many matters that for the past fifty years have occupied scientific specialists. That many of these latter were not only not of her, but determinedly hostile to her, is writ large on every page of theirs. This regrettable fact, which after all is but an accident in history, has given rise to the principal problem of modern apologetics—the attitude of the Church towards science. There never has been any reason to doubt the principles that direct her attitude. At no time throughout all the centuries of her existence has any authoritative exponent set down on this head principles differing from those so clearly expressed in the following lines of the Encyclical, *Aeterni Patris* :—

Nos igitur, dum edicimus *libenti gratoque animo excipiendum esse quidquid sapienter dictum, quidquid utiliter fuerit a quopiam inventum at ut excogitatum. . . .* Si quid enim est a doctoribus scholasticis vel *nimia subtilitate quesitum, vel parum considerate traditum; si quid cum exploratis posterioris aevi doctrinis minus cohaerens, vel denique quoquo modo non probabile, id nullo pacto in anima est nostrae aetati ad imitandum proponi.*

This fearless teaching of Leo XIII is but a modern echo of the views of the Doctors of the Church. Far back in that most abused of centuries, the thirteenth, Aquinas wrote, in the opening pages of his *Summa*, '*Locus ab auctoritate quae fundatur super ratione humana est infirmissimus.*'<sup>1</sup> Examine these principles as you will, you cannot doubt their meaning. They are clearly and unmistakably one with the following, taken from the Father of Agnosticism :—

Men of science do not pledge themselves to creeds ; they are

<sup>1</sup> *Summ. Theol.*, I. q. 1., a. 8, ad. 2.

bound by articles of no sort ; there is not a single belief that is not a bounden duty with them to hold with a light hand and part with it cheerfully, the moment it is really proved to be contrary to any fact, great or small.<sup>1</sup>

Principle is one thing, practice another ; and while the Church's children have universally accepted Augustine's maxim—*In necessariis necessitas, in liberis libertas*—and used their liberty pretty freely, it ought to be acknowledged that too frequently they paid scant heed to the golden seal, *in omnibus caritas*. Study and reflexion on these disputes between Catholic thinkers in the past is essential if one wishes to judge fairly the present controversies. It is hardly too much to say that every century has given us examples of free fights and profusive blood-letting between men whose names are linked in peace and reverence in all our memories to-day. Two instances are strikingly pertinent ; and here I must be pardoned a short excursion into the domain of history, because although these facts of thirteenth-century history are known, they do not seem to receive the attention they merit from many who are ready to take an active part in present polemics. I refer to the introduction of Aristotelian and of Thomistic doctrines into the medieval Church.

No pagan thinker is held as high in honour within the Church to-day as Aristotle, and yet we find that he was very roughly treated by authority when some Paris professors first sought to introduce him into Catholic circles. In 1210, the Council of Paris prohibited the teaching of Aristotelian theories. 'Nec libri Aristotelis de naturali philosophia nec commenta legantur Parisius publice vel secreto. . . .' It is popularly believed that this prohibition was aimed only at incorrect translations of Aristotle, but such a theory can hardly be admissible in face of the historical fact that, in 1215, that is five years later, Robert de Courcon, the papal legate, while permitting the *Ethica*, forbade *expressly* not only the *Physica* and *Metaphysica*, but also *Summae de eisdem*. In the absence of evidence to

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<sup>1</sup> Huxley's *Essays*, p. 259 ; Dent, 1906. The context refers to the tenability of scientific hypotheses.



the contrary, it is not unfair to hold that these *Summae* were Catholic adaptations of Aristotle. But whatever about the value of such an argument against the current belief, the fact that at Toulouse, in 1229, and indeed everywhere outside Paris, Aristotle in every form could be taught; and the further fact that in 1255 Aristotle *without any correction*<sup>1</sup> was inscribed on the official programme of Paris itself are enough to discredit it as an adequate explanation of the prohibition. The Philosophus, therefore, whose name is so willingly invoked by St. Thomas, had his difficulties and his opponents.

What is more amazing is the dread baptism of fire that St. Thomas underwent at the hands of the defenders of traditional views in his day. The young Dominican professor felt it his duty, in virtue of his obligations towards the students entrusted to his care, to examine calmly and dispassionately the traditional views. A saint in heart he was an intellectual firebrand, refusing to shut his eyes to current errors. The good grain he gathered in, but he did not hesitate to set aside solutions that seemed to him false, even though these solutions had come to him weighted with the authority of Augustine, and of Anselm, and of all the past. He threw down the gauntlet, and went through his 'glorious toil of battle' that his students and all who came after him might reap the spoils of victory. Innovator, progressive, he paid the penalty.<sup>2</sup> He was attacked by the defenders of tradition, and was condemned by authority. *Correptorium fratris Thomae*, and *De Gradu Formarum*

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<sup>1</sup> In 1231, Gregory IX ordered the books of Aristotle to be corrected but his order was never carried out.

<sup>2</sup> Cf. De Wulf's *Histoire de la Philosophie Médiévale*. 'Par ces théories nouvelles Thomas brise avec la tradition de l'ancienne scolastique; il accentue les rapports de la philosophie et de la théologie; à la pluralité des formes il oppose l'unité du principe substantiel; à la théorie des rationes seminales, l'évolution passive de la matière; à la composition hylémorphique des substances spirituelles, la doctrine des formes subsistantes; à la théorie augustinienne de l'identité de la substance de l'âme et ses facultés, celle de leur distinction réelle; au volontarisme des augustinienues, une conception intellectualiste de la vie physique,' p. 369; edition, 1905. Only close students of the development of Scholasticism can appreciate the revolutionary nature of St. Thomas's new theories, but everyone can understand from what followed how important these changes were in the eyes of his contemporaries.

were but the prelude of a series of bitter persecutions and petty insinuations. At one time all the professors of Paris, with their archbishop at their head, assembled in state at what they hope will go down to future ages as a laudable intervention of authority against the unsafe innovations of this Dominican. It is doubtful if they felt so confident of their self-righteousness at the end of this debate, for St. Thomas kept his temper while their loud-mouthed champion lost his. However, there were other means of silencing St. Thomas, even though his arguments were irrefutable. In 1270 an unsuccessful attempt was made to include two of his theories in a condemnation of Averroes. Seven years later, John XXI gave a mandate to Stephen Tempier, Archbishop of Paris, to enquire into the doctrines taught at the University, with the result that, on the 10th March, several of St. Thomas's theories were condemned. This condemnation held only for Paris; but a few days afterwards, the 18th March, Robert Kilwardby, the Dominican Archbishop of Canterbury, got several Thomistic opinions condemned by the professors of the University of Oxford. The sanction of the Oxford condemnation is worth quotation: 'Quicumque hec dicta non sustinet nec docet habet a fratre R. archiepiscopo XL dies de indulgentia, qui autem dictas positiones defendit . . . !' If a professor refrained from teaching the new theories of St. Thomas, the Archbishop awarded him forty days' indulgence, but——! <sup>1</sup>

Tempier was not yet satisfied, and appealed to Rome for further powers. John XXI had just died, however, and as the papal throne was not yet filled, the cardinals advised him to postpone his request to a more opportune moment. At this stage, St. Thomas's defence was taken up by the Dominicans at the general chapter at Milan, 1278. This served merely to enrage his adversaries, and on the 29th October, 1284, John Peckham, the successor of Robert Kilwardby in the see of Canterbury, renewed

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<sup>1</sup> To appreciate the value of these condemnations, it is necessary to remember that Paris and Oxford were the only universities in Catholic Europe at this time. The University of Cambridge was not fully organized till the fourteenth century. Cf. Demise, *Die Univer. d. Mittel*, p. 371.

the condemnation of his predecessor. Again, on the 30th April, 1286, he forbade the teaching of St. Thomas's theories. This archbishop's language is so shockingly intemperate towards one that was afterwards to be the intellectual guide of the Church, that the opportuneness of its pointed moral alone justifies its reproduction. A veritable treasury of strong expletives, it is above all a standing proof that abusive denunciation of innovation in favour of tradition may be grossly untrue, and may live in history to the eternal shame of its overzealous author. Here are a few of the choice epithets levelled at St. Thomas and his theories: '*profanas vocum vanitates; philosophi elatiores quam capaciores, audaciores quam potentiores, garruliores quam litteraciores.*' John of Peckham appeals to his contemporaries to quit St. Thomas, and return 'to the sound and solid doctrine of the sons of St. Francis, Alexander of Hales, and St. Bonaventure;' '*volentes huic cancerosae prurigni quam posterimus adhibere pastoralis officii medicinam;*' finally, like many another shallow champion of the past, Peckham hides his anger under a pretended love of truth: '*Novitates (reprobamus) que contra philosophicam veritatem sunt in sanctorum injuriam citra viginti annos in altitudinem theologicas introductae . . .*' This was the 1st June, 1285, and St. Thomas had begun his second term of professorship in 1265!<sup>1</sup>

These historical facts are ample proof of the all important fact that Catholics, while agreeing on principles, may, and have differed much in the acceptance or non-acceptance of ideas not essentially part of their creed. *Tempora mutantur!* To-day, St. Thomas and Aristotle are the patrons of those who are sworn foes of all change. There seems, therefore, to be grounds for putting the following fundamental question: Does not the history of the Church point to the conclusion, that progress in all knowledge, even in theology and philosophy, comes from those rare, restless spirits who, blessed with seeing eyes and determined will, find the old paths unsafe and strike

<sup>1</sup>*Cf.* De Wulf, *Histoire*, pp. 266-7; also pp. 371-382. Nothing has been related for which there is not reliable contemporary evidence.



out new ones for themselves? These thinkers, refusing alike to ignore difficulties and to smother their own powers of brain and of will 'beneath the featherbed of respected and respectable tradition,' seek out original answers for the old riddles.

Not that our Catholic children of genius are ever blind to the treasures of the past. They accept whatever truth they find in that vast inheritance, they admit these truths to be many and important, but they refuse to think that God pre-ordained any one century in the Church's history as that in which reason was to achieve its ultimate success in theology, or philosophy, or any other science. Their first principle is the illimitable application of the practical maxim: Two heads are better than one. They protest that it never enters their thoughts for a moment to pretend that millions of years of human speculation can add or take away one jot or tittle from the true sense of truths that are peculiarly God's, because delivered to men under the seal of infallibility. But, for the last seven centuries philosophers have been rendering their concepts and their terms more precise, historians have been separating the grain from the chaff in our traditions, scientists have been winning fresh secrets from nature, saints and teachers of every creed have been setting forth more mature views of humanity, of justice, of solidarity, of liberty, of responsibility, of duty, and hence the pertinent query: Is it not within the power of a generation that is heir to all this to add something to Augustine and Aquinas, to correct them where they failed, not through want of talent, but because they had not facts whereon to build solidly, to open up interpretations of the data of faith which they never thought possible, to settle difficulties of which they never dreamed? No one denies that a child of the twentieth century can, in a few years, learn the secrets of the problems over which Euclid spent his life, aye even of problems in geometry that escaped Euclid's genius.<sup>1</sup> What *a priori* grounds, then,

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<sup>1</sup> The two systems of Geometry invented in the middle of the nineteenth century by Lobatchefsky and by Riemann are independent of Euclid's fifth and sixth postulates. It is worth mention that neither

can there be for denying that our apologists of to-day may see error and defects in doctrines that, although outside the dogmas of faith, form part and parcel of the vast syntheses of Augustine and of Aquinas? Newton improved on Copernicus, St. Thomas on St. Augustine, why should the attitude that was not only a possibility but a duty for St. Thomas in the thirteenth century be impossible and disloyal for a defender of the Church in the twentieth century? Is not all knowledge that depends on the unaided light of human reason capable of improvement, of progress?

The children of the Church who speak in this wise are known as Progressive Catholics. Their opponents, conservatives or non-concessionists as they are called, are one with them in principle, but the breach widens daily between the two camps in the application of their principles. This uniformity of principle makes it difficult to define Progressive Catholicism. Moreover, Progressive Catholicism is a growing plant, and accurate measurement of it at any stage of its growth is futile. Roughly speaking, however, Progressive Catholicism may be stated to be the Catholicism of those who, while absolutely loyal to the obligations of their Faith, are advocates in principle and practice of the 'modern spirit.' The 'modern spirit' is, in Scholastic phrase, the *differentia ultima* of our definition, and needs accurate delineation.

The modern spirit is not the spirit which always denies, 'delighting only in destruction;' still less is it that which builds castles in the air rather than not construct; it is that spirit which works and will work 'without haste and without rest,' gathering harvest after harvest of truth into its barns, and devouring error with unquenchable fire.<sup>1</sup>

St. Thomas had reason to feel, even in the thirteenth

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the Lobatchefsky nor the Riemann straight lines—which, whatever neo-scholastics may think, are accepted by all modern geometricians of note as straight lines in as perfect a sense as Euclid's straight lines—are the shortest distances between two points, and that Kant was prophet enough to foresee, in 1770, the possibility of these startling views of modern geometricians! Again, while the angles of Euclid's triangle are equal to two right angles, the angles of Riemann's triangle are always greater, and the angles of Lobatchefsky's triangle are always less, than two right angles.

<sup>1</sup> Huxley's *Hume*, p. viii.

century, that the harvesting of truth and the rooting up of error is a dangerous enterprise. It is doubly so to-day, when the new sciences are being so cleverly manipulated for the purposes of a vast crusade against all positive Christianity, that certain Catholics, and among them many of mark and influence, are honestly convinced that any concession to the claims of science is so much high treason. Notwithstanding the fears of their co-religionists, progressives are convinced of the paramount necessity of employing for the Church's use these sciences. Every truth comes from God, and consequently denial of any truth is, in a sense, unbelief; it is surely, therefore, becoming that all truths of science as well as all truths of Revelation find a welcome and a home in the one Church that can boast of having been founded by the Incarnate Word. Accordingly, these Catholics, entirely single-minded and high-souled, have set themselves the noble though risky task of capturing the enemy's arsenal for the defence and protection of the Church. Her sons in thought, and word, and deed, they stand midway between her official defenders and her inveterate enemies. Whether their views will ultimately prevail or not cannot be prophesied, but it is hardly going beyond our present data to say that they are daily gaining new recruits, and that the time seems to be drawing near when they or theirs shall have some share in the official direction of the Church.

At the present moment, the learning and the hopes of those Catholics have attracted the attention of the civilized world. Everyone has heard of them and, hearing of them, has felt called on to judge them. A few have expressed judgments based on study and knowledge; the many are content to scatter broadcast the verdict of those who ought to know, paying little heed to the possibility that *those who ought to know may not know*. Outside the Catholic Church, generous testimony has been borne to their competency and their candour, though a few have childishly misinterpreted their manly attitude as incipient revolt. Within the Church, holy souls are timid and await in charitable silence the decision of competent judges. Prejudiced



controversialists and special pleaders have denounced them in all moods and tenses, and generally, have succeeded in mystifying the public as to the real issues at stake. Competent thinkers are divided in their appreciation, but unite in accepting such views as ushering in a new epoch in Catholic apologetics. Journalists, accustomed as many of them are to handle high themes in their own breezy way, have rushed into the controversy with characteristic haste and superficiality, heedless of the dread nature of the issues involved. One set of journals has applauded the progressives as the light-bringers of a new era, another set has denounced them as Freemasons in disguise, whose only purpose is to undermine the faith of the Church—the irrefutable proof of this sweeping violation of Christian charity being the praise bestowed on the progressives by a few non-Catholic journals.

At such a crisis, when ignorance and prejudice are playing fast and loose with serious issues, and when fairness and thoughtfulness are so little in evidence, it is providential that two Catholic *littérateurs* of world-wide fame and keen intellectual sympathies should have presented to the reading public masterly analyses of the problems of Progressive Catholicism—*Il Santo*, and *Out of Due Time*. I am aware that Progressive Catholicism embraces just one problem that goes deeper than those discussed either by Fogazzaro or by Mrs. Wilfrid Ward, but I am of opinion that the real problems for those who are not specialists, lies not in the difficulties themselves, but in the attitude of authority towards the men who, in any generation, seek new solutions. The things of Faith are absolutely certain, a thousand difficulties need not make a single doubt. The Index, however, and its doings is the cause of much difficulty to a type of Catholic mentality that is to-day widely spread, and I believe the intelligent perusal of these books, and more especially of *Out of Due Time*, will put an end to many misgivings on this head.

## II.

The Saint has been described as a 'mingling of St. Francis and Dr. Döllinger, a man of to-day in intelligence, a medieval in faith.' The heroic asceticism and ardent charity of the Poor Man of Assisi are assuredly present but the modern culture of Piero Maironi displays certain elements that distinguish it from that of the great German. Piero Maironi's life and great sin, previous to his three years' sojourn as undergardener in the Benedictine Monastery of Subiaco, need not detain us. Benedetto—for that was the name given him by his spiritual father and guide, Dom Clemente—blots out by rigorous penance and all-embracing charity the crimes of Piero Maironi, but like many another ardent soul, he finds it more easy to repent than to stay the tempest of his own heart, and day after day his past follows him even in his communings with the Most High. However, I do not intend to follow the history of Benedetto's spiritual struggles. His life and character, in so far as both are an expression and embodiment of the ideals of Progressive Catholicism, are more interesting.

These ideals are first brought under our notice at the meeting in G. Selva's house. Selva, the author of advanced studies in Higher Criticism, and on the rational bases of Morality, invites a number of friends to discuss, at his house, the project of certain reforms in the Catholic Church.

When they are assembled, he puts his views before them :—

There are many Catholics in Italy and outside Italy who, with us, desire certain reforms in the Church. We wish them to be brought about without rebellion, to be the work of the legitimate authorities. We desire reforms in religious instruction, in the ceremonies, in the discipline of the clergy, reforms even in the highest sphere of ecclesiastical government. To obtain these ends it is necessary to create a current of opinion strong enough to induce the legitimate authorities to act in conformity with our views, be it twenty, thirty, or even fifty years hence.

This meeting is not a success. A non-concessionist French abbé, whose presence was a mere accident, while

admitting the need of certain reforms, scoffs at Selva's project. 'In truth it seems to me the present company is preparing to leave Peter's bark, in the hope, perhaps, of being able to walk upon the waves. I humbly declare my faith is not sufficient, and I should sink at once . . . ' Another speaker thinks a Franciscan movement more necessary than an intellectual movement. 'To illumine hearts was . . . the first duty of those who aspired to illumine minds.' And so, Selva sees his guests depart having settled on nothing. Later, this meeting bears unexpectedly bitter fruit. The French abbé has babbled foolishly or maliciously, more probably both, and all who had assisted at the meeting are quietly but effectively sent away beyond the range of Selva's influence.

Dom Clemente and Benedetto are the first to experience the penalty of friendship with Selva. On his return to Subiaco that night, Dom Clemente is forbidden all future visits to Selva's house, and on the following morning Benedetto receives his *Nunc Dimittis* from the new abbot. It is a bitter trial, yet Dom Clemente discerns therein the hand of a guiding Providence. Had he not learned from Selva that within the ancient monastery everything was dying, save Christ in the tabernacle.

Within its walls, noble fires of faith and piety, enclosed—like the flames of the candles burning on the altars—in traditional forms, were consuming their human envelope, their invisible vapours rising towards heaven, but sending no wave of heat or of life to vibrate beyond the ancient walls. Currents of living air no longer swept through the monastery, and the monks no longer, as in the first centuries, went out in search of them, labouring in the woods and in the fields, co-operating with the vital energies of nature while they praised God in song. . . . For a long time his wish had been that Benedetto might become a great Gospel labourer, not an ordinary labourer, a preacher, a confessor, but one who should stand apart from the ordinary toiler; not a soldier of the regular army, hampered by uniform and discipline, but a free champion of the Holy Spirit.

That wish was approaching realization. What a noble



accolade the Benedictine monk confers on his departing disciple !

Benedetto bowed his head, and Dom Clemente laid his hands upon it with gentle dignity.

‘Do you desire to surrender your whole being to Supreme Truth, to His Church, visible and invisible?’ said the low manly voice.

... Benedetto answered at once, and in a firm voice: ‘Yes.’

‘Do you promise, as from man to man, to remain unwed and poor, until I shall absolve you from your promise?’

The firm voice: ‘Yes.’

‘Do you promise to be obedient always to the authority of the Holy Church, administered according to her laws?’

The firm voice: ‘Yes.’

When these pledges were finished, master and disciple went down to the chapel, prayed for a moment together, and then Benedetto left his master’s side for ever.

He is next heard of at Jenne. There his holy life and fervent preaching win for him the reputation of saint and miracle-worker. Certain enemies of his take advantage of the death of a man brought to him against his will to be cured, and drive him from Jenne. These persecutions bring on an attack of fever, and he is nursed back to life in Selva’s house. When convalescent, he sets out for Rome. His presence there gives occasion to conferences ‘in the catacombs.’ Catholic youths, for whom the problems of the age present insuperable difficulties, approach the holy man of Jenne, the pupil of Selva, for light and guidance. His reply is:—

The Church is the whole of mankind, not one separate group of exalted and domniant ideas; the Church is the hierarchy, with its traditional views, and the laity, with its continual experience of reality, its continual reaction upon tradition; the Church is official theology, and she is the inexhaustible treasure-house of Divine truth, which reacts upon official theology; the Church does not die; the Church does not grow old; the Church has the living Christ in her heart rather than on her lips; the Church is a laboratory of truth, which is continually at work, and God commands you to remain in the Church, to become in the Church fountains of living water.

But what manner of faith is yours, if you talk of deserting the Church because you are displeased with certain antiquated doctrines of her rulers, with certain decrees of the Roman

Congregations, with certain tendencies in the government by a Pontiff? What manner of sons are you who talk of denying your mother because her dress is not to your taste? Can a dress change the maternal bosom? When, resting there, you tearfully confess your infirmities to Christ, and Christ heals you, do you speculate concerning the authenticity of a passage in St. John, the true author of the fourth Gospel, or the two Isaiahs? When, gathered there, you unite yourselves to Christ in the sacrament, are you disturbed by the decrees of the Index, or of the Holy Office? When, lying there, you pass into the shadows of death, is the peace it sheds about you any less sweet because a Pope is opposed to Christian Democracy? . . .

His conclusion is a warning. There are faults in both camps. One Catholic party rejects every innovation, not knowing what they do; the other is intoxicated with modern ideas. Man's purpose on earth is to glorify God. 'One such just man, who professes and practises Catholicism, contributes more largely to the glory of the Father, of Christ, of the Church, than many congresses, many clubs, many Catholic victories in politics.' As they are about to leave he unfolds in glowing terms the dream of his life.

I see in the future, Catholic laymen striving zealously for Christ and for truth. . . . They will one day take arms as knights of the Holy Spirit, banding together for the united defence of God and of Christian morality, in the scientific, artistic, civil, and social fields; for the united defence of legitimate liberty in the religious field. . . . Pray that God's will may be made manifest concerning this work in the souls of those who contemplate it. Pray that these souls may willingly strip themselves of all pride in having conceived this work, and of all hope of witnessing its completion, should God manifest disapproval of it.

This strange personality did not remain long unnoticed, and after some time, Benedetto gets the opportunity of his life, a private audience with the Holy Father. Alone with the Pope, he gives utterances which he has always believed to be promptings of the Holy Spirit. Four evil spirits afflict the Church. The first evil spirit, that of falsehood, has entered in in the shape of an angel of light. Many Catholics are worshippers of the letter, fear that truth will destroy truth and brand as heretics and traitors

those who try to meet modern error with modern methods. He begs the Pope to honour these champions of all truth.

If it be necessary, counsel expounders and theologians to advance prudently, for science, in order to progress, must be prudent ; but do not allow the Index or the Holy Office to condemn, because they are bold to excess, men who are an honour to the Church, whose minds are full of truth, whose hearts are full of Christ, who fight in defence of the Catholic faith.

The second evil spirit is that of clerical domination, which is ever imposing useless obligations and demanding undue submission in matters both religious and profane. Benedetto begs the Holy Father not to allow himself to be influenced by this spirit, to have public counsellors, to let the people take a part in the election of bishops ; to counsel the bishops to mingle with the masses, and to cease shutting themselves up in their palaces 'like Eastern Princes.' The third evil spirit is that of avarice, which according to Benedetto makes Christ's anointed often too complaisant with the rich. He looks forward to the day when it shall be the duty of priests to live in poverty as it is their duty to live in chastity. The fourth evil spirit is that of immovability. Those Catholics who are dominated by this spirit are 'worshippers of the past ; they wish everything to remain immovable in the Church, even to the style of the pontifical language, even to the great fans of peacock's feathers which offend the priestly heart of your Holiness, even to those senseless traditions which forbid a cardinal to go out on foot, and make it scandalous for him to visit the poor in their houses.' Then, falling on his knees, and stretching out his hands :—

As a woman once entreated the Pope to come to Rome, so I now entreat your Holiness to come forth from the Vatican. Come forth, Holy Father ; but the first time, at all events, come forth on an errand connected with your office. Lazarus suffers and dies day by day ; go and visit Lazarus ! . . . These words of mine, could the world hear them, would bring scorn and contempt upon me, from those who profess the greatest devotion to the Vatican ; but though they hurl vituperation and thunderbolts against me, not until the hour of my death will I cease crying aloud, 'What will Christ say ? What will Christ say ? To Him I appeal !'



The Pope acknowledges the force of part of Benedetto's appeal, but reminds the Saint that, as Pontiff of the Universal Church, he must adapt his counsels and commands to the millions. He cannot carry on his school for the benefit of the brilliant pupils alone, for he dare not run the risk of losing even one of those million souls. As Benedetto is about to depart, the Pope asks about Selva's private life. Benedetto assures the Holy Father that Selva is a most just man. His books,

perhaps, contain some bold opinions, but there is no comparison between the deep burning piety of Selva's works and the cold, meagre formalism of certain other books. . . . The Church tolerates thousands of stupid ascetic books which unworthily diminish the idea of God in the human mind : let her not condemn those which magnify it.

This visit is the beginning of the end. The non-concessionists on learning that the Pope has been favourably impressed, and has withdrawn the Selva affair from the Congregation, determine on invoking the aid of their most inveterate enemies to crush Benedetto. An unholy league is entered on between those of Christ and those of the State. As he is engaged in winning back to the faith of his youth an unfrocked friar, the Saint is summoned to appear before the Ministers of State. They advise him to leave Rome. He scornfully refuses and in words of fiery eloquence, denounces the attitude of Italian statesmen towards God and His Church. As he leaves their presence fever seizes him, and before the expiration of the three days given him by the ministers to quit Rome he is dying at Villa Mayda. His last words to his friends are worthy of a modern Ignatius or Dominic.

Pray without ceasing, and teach others to pray without ceasing . . . carry in your breasts the Father . . . whom you have felt is a Spirit of love, breathing within you. Be pure in your lives. . . . Be pure in your thoughts. . . . Be holy. Seek neither riches nor honours. Put your superfluous possessions into a common fund for your works of truth and charity . . . be meek with those who offend you. Let each one perform his religious duties as the Church prescribes, according to strict justice, and with perfect obedience. Do not give your union a name, or speak collectively. . . . Many are doing the same work in the

Church. . . . I mean the work of purifying the faith, and imbuing life with the purified faith. Each should feel God's presence within himself, but each should feel it also in the other. . . . Yes, this is the true foundation of human fraternity, and therefore, those who love their fellow-men and believe they are cold towards God, are nearer the Kingdom than many who imagine they love God but who do not love their fellow-men. Purify the faith for grown men, who cannot thrive on the food of infants. . . . But be equally cautious that the infants do not approach their lips to the food for grown men. Be not offended by an impure faith, an imperfect faith, when the life is pure, and the conscience upright ; for in comparison with the infinite depths of God, there is little difference between your faith and the faith of a simple, humble woman, and if the woman's conscience be upright, and her life pure, you will not pass before her in the Kingdom of heaven. Never publish writings concerning difficult, religious questions for sale, but rather distribute them with prudence, and never put your name to them. . . .

Then he insists on the fact that religion is, above all things, action and life, that

the mystic prayer is the purest faith, the most perfect hope, the most perfect charity. . . . Do I tell you to take, publicly, the place of the Pastors ? No ; let each work in his own family each one among his own friends, and those who can with the pen. Thus you will till the soil from which the Pastors arise.

My sons, I do not promise you that you will renew the world. You will labour in the night-time, without visible gain, like Peter and his companion on the Sea of Galilee. But, at last, Christ will come, and then your gain shall be great.

These were Benedetto's dying counsels to his disciples, who were laymen. As he finished, one of the few priests who were among his disciples approached, murmuring, ' Master, and to us ? ' The dying man composed himself, and replied :—

Be poor ; live in poverty. Be perfect. Take no pleasure in titles nor in proud vestments, neither in personal authority nor in collective authority. Love those who hate you ; avoid factions ; make peace in God's name ; accept no civil office ; do not tyrannize over souls, nor seek to control them too much ; do not train priests artificially ; pray that you may be many but do not fear to be few ; do not think you need much human knowledge, you need only much respect for reason, and much faith in the universal and inseparable truth.

## III.

*Il Santo* has been more praised and more abused than any Catholic book that has seen the light for years. I think it may be conceded that passages here and there are open to misinterpretation, and that occasionally its theological *obiter dicta* are startling.<sup>1</sup>

The truth seems to be, *Il Santo* contains pearls of great price hidden away in waters so angry that inexperienced treasure-seekers are more apt to get into difficulties than to succeed in securing any booty. That the Holy Office had wise reasons for putting it on the Index, no Catholic will deny. What these reasons were, no one acquainted with the views of Franzelin, Hurter, etc., as to the myriad motives of the Holy Office in withdrawing certain books from circulation, will waste time in trying to guess. Fogazzaro's readers would do well to follow in this matter his example of loyal submission and respectful silence.<sup>2</sup>

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<sup>1</sup> Though these stray passages hardly affect the book, I think it better to set them down here.

'The answer was that probably human souls (after death) found themselves in a state and in surroundings regulated, as in this life, by natural laws, where, as also in this life, the future can be divined only by indications without certainty' (p. 19).

Selva's evolutionary theory on the development of the celibate ideal (pp. 37, 38) is not too unconvincing, though novel.

'You said that a man may deny the existence of God without really being an atheist or deserving eternal death, if that God, whose existence he denies, be placed before him in a shape repugnant to his intellect, and if he love Truth, Virtue, and his fellow-men, and by his life give proof of this love' (p. 196). This statement, I take it, is but a bold application of the axiom, 'Facienti quod in se est, Deus non denegat gratiam.'

'They do not understand that their duty toward God and their duty toward their superiors may be fulfilled, by never striving against what is good, by never refraining from striving against what is evil, by never judging their superiors, by obeying them with perfect obedience in everything that is neither opposed to what is good nor in favour of what is evil, by laying even life itself at their feet, but not their conscience; their conscience, never!' (p. 203). Personally I understand this in a perfectly orthodox sense, but I am inclined to think that one not acquainted with the theology of 'their conscience, never!' may easily draw false conclusions therefrom. I do not think the context makes the necessary limitations obvious.

'I believe that until the dissolution of our planet, our future life will be one of labour upon it, and that all those minds which aspire to truth, to unity, will meet there, and labour together' (p. 225).

<sup>2</sup> *Il Santo* was put on the Index about the middle of April, 1906. Fogazzaro at once accepted the condemnation and refused to discuss it with the interviewers or with his friends. A vigorous polemic ensued between his admirers and his opponents, as to the meaning of his silence. At last,



*Il Santo* clearly purports to be an account of 'the struggle at the springs of thought' in the Catholic Church. The ideas and purposes of progressive Catholics are set down in deservedly bright colours. Nor are all good qualities denied to non-concessionists. But while their intrigues are repeatedly insisted on, and rightly reprobated, there is hardly ever any serious attempt to persuade the reader that there are many noble, upright minds among them. It is a possible consequence that incautious readers will draw from the book conclusions as false as those of the writer of the preface to the English translation. This writer does not mince his words. Benedetto's opponents are described as 'the sagacious politicians of the Vatican, inheritors of the accumulated craft of a thousand years,' etc.<sup>1</sup> It is unnecessary to insist how offensive such language is, and what decidedly bad taste it was to not respect Fogazzaro's own feelings when writing a preface to his book. I cannot believe that this preface was printed with his consent, and I expect that one who went to the trouble of translating his book took sufficient interest in the author to get informed on his attitude. Whatever about the taste of such a preface, anyone acquainted with the pros and cons of this struggle cannot fail to be convinced that a book giving grounds for such appreciations is a plea *pro domo*. 'Rien n'est si hardi que d'être conservateur' has not lost its force because it was prominently and lamentably misplaced in a certain book on Scripture. And one who boldly professes his progressive views wrote

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on the 27th April, he wrote to S. Crispolti, in *Avenire d'Italia*: 'From the beginning, I resolved to show to this decree of the Index the dutiful obedience of a Catholic; I was determined, therefore, neither to discuss it nor to contradict it by authorizing fresh translations or editions in addition to those that were a matter of contract before the decree, and that, therefore, I cannot possibly rescind. . . .' The Fogazzaro question has entered on many phases since the publication of this letter; the Freemasons in Italy have attempted to deprive him of his senatorship on the grounds that his submission—which a certain group of Catholics affected not to believe in—was an abdication of the rights of reason, etc., but Fogazzaro has never wavered, and in reply to the congratulations of the Bishop of Lucera, declared: 'I wrote *Il Santo* in a Catholic spirit, and in the same Catholic spirit I accept obediently the decree of the Index.'

<sup>1</sup> *The Saint*. Introduction, p. xii. London: Hodder & Stoughton. 1906.

of the non-concessionists just a week before *Il Santo* was condemned :—

Convaincus du danger que nous faisons courir a l'Église, ils se font un devoir de prévenir les esprits contre les tendances nouvelles des catholiques progressistes. Nous n'aurons garde de nous plaindre de leur zèle. Il faut toujours soutenir les idées que l'on croit bonnes et combattre celles qui nous semblent mauvaises. A condition de fermer son ame aux sentiments de hostilité et d'aigreur, il ne peut être que salutaire d'entrer en lice pour défendre son patrimoine.<sup>1</sup>

If Lowell's lines—

Disappointment's dry and bitter root,  
 Envy's harsh berries, and the choking pool  
 Of the world's scorn, are the right mother-milk  
 To the tough hearts that pioneer their kind—

have any truth, there should be 'tough hearts' in the noblest sense, among the non-concessionists, as well as among the progressives. Scorn and envy and disappointment are falling thickly on the heads of both parties. It is *prima facie* evident that not a few non-concessionists are fighting for more than the flesh-pots. Now, beyond a passing phrase that easily slips the memory, *Il Santo* is practically silent on the view that non-concessionists take of all this hankering after modern thought and modern ideals. I reserve to a future paper my criticism of non-concessionism, but accepting fairness to all sides as a first principle in controversy, and further, believing no such fairness possible unless one is prepared, as far as in him lies, to look at the question from the opponent's standpoint, I am forced to conclude that in putting before the reading public a book which, whatever its purpose, decidedly invites readers to a judgment on official non-concessionism, it was unfair not to impress on that public—especially as Fogazzaro knew better than most how little the public was *au courant*, and how much, therefore, it was dependent on him for an adequate statement of the case—what grave issues were at stake from a non-concessionist standpoint. Rightly or

<sup>1</sup> *Les Deux Courants*. Dr. M. Rifaux. Demain, p. 2; April 6, 1906.

wrongly, non-concessionists regard Christian Democracy, Higher Criticism of the Bible, and Pragmatism in Apologetics, as so many dangers to the 'faith of the millions.' Those who follow the controversies will admit that, to say the very least, intellectual prowess is fairly divided, and not a few are of opinion that the preponderance of intellect and talent is gradually grouping itself around the standard of Progressive Catholicism. Further, it is evident, explain the fact as you please, that the rising generation is more partial to progressive than to conservative views. It is intelligible, therefore, that those who hold the reins of power should use that power mercilessly and, at times, narrowly, to crush out what they regard as a passing though formidable danger. That use of power may be an abuse—for the moment I am not interested in this aspect of the matter—but in submitting to an unprepared public an account of such facts where, even if nothing has been overdrawn, assuredly very little—of a certain aspect of the question—seems to have been omitted, it was illiberal—I use the term with regret—not to have presented the whole case. There are narrow, short-sighted minds among that large group of Catholic thinkers who are styled non-concessionists. No one dare deny what at first sight seems a greater anomaly, that there are minds equally narrow, equally short-sighted, among the progressives, small minds that wanting depth to sound principles, take fright at every shadow, and are ever ready to thrust aside the legacy of the past as if it was only in our time men faced honestly and seriously the vast problem of human destiny.

That one noble non-concessionist thinker, whose worship of the treasures of nineteen centuries did not wholly blind him to the possible value of the conquests of the nineteenth and twentieth centuries—there are such—was not given a prominent place in the gallery of keen intellects that fill the pages of *Il Santo*, is to my mind a fatal blot on the book. The absence of such a character deprives the picture presented of true perspective.

This is the chief defect, but many will agree that it was scarcely prudent in our present crisis, and in a book



obviously dealing with living issues and living personages, to have put into the mouth of the Pope the following declaration of policy :—

My son, many of these things the Lord had spoken of in my heart long ago. . . . I must adapt my counsels, my commands, to the different states of mind of so many millions of men. I am like a poor school-master who, out of seventy scholars, has twenty who are below the average, forty of ordinary ability, and only ten who are really brilliant. He cannot carry on the school for the benefit of the ten brilliant pupils alone and I cannot govern the Church for you alone and for those who are like you. Consider this, for instance. Christ paid tribute to the State, and I—not as Pontiff, but as citizen—would gladly pay my tribute of homage, there in that palace whose lights you saw shining, did I not fear by so doing to offend the sixty scholars, to lose even one of those souls which are as precious to me as the others. And it would be the same if I caused certain books to be removed from the Index ; if I called to the Sacred College certain men who have the reputation of not being strictly orthodox ; if, during an epidemic, I should go—*ex abrupto*—to visit the hospitals of Rome.

Observant readers cannot help thinking that in the pontificate of a Pope who, whatever his private views may be, has never in his public utterances rung the changes of the magic words ‘ Science and ‘ Democracy,’ after the manner of his illustrious predecessor, Leo XIII, such words were simply a challenge to combat. They were an appeal to authority at a moment when, from a human point of view, a *tolerari potest* could scarcely have been hoped for.

Therein Fogazzaro repeated the old mistake of the directors of *L’Avenir*, a mistake of many-sided issues, for if the fate of the great Lamennais fixes the minds of our generation on the saddest issue, Mrs. Wilfrid Ward’s genius has, as I hope to point out in a future number, given us the most comforting and most masterly account of the meaning of our present crisis in Catholic Apologetics by skilful treatment of a similar mistake on the part of Paul D’Etranges, the hero of *Out of Due Time*.

JOHN O’NEILL, PH.D.

## SYMBOLISM AND SACRAMENTS

**I**T is remarkable how deeply the instinct of symbolism is implanted in human nature. The child who, with a circle of shells and a small mound of sand, sets himself to build a medieval castle, the girl who sees in a tawdrily painted piece of wood and a scrap of horsehair a black-haired radiant princess, the savage who adores a tree and hangs on it particles of his own clothing—all these in their way are symbolists. It is scarcely to be doubted even, that the highest productions of art depend for their value upon their fidelity to an intensely refined code of symbols, rather than upon their realistic truth. In a picture, for example, we distinguish between legitimate and illegitimate art; the former is not that which by 'trick-painting' produces an illusion of reality, but rather that which is most faithful to a set of canons universally accepted by the most competent—an impressionist sketch consisting of a blur, a couple of shadows, and a red spot may be an example of far purer art than a painting of a bunch of grapes against which birds fly in vain.

So, too, with music. Messrs. Maskelyne and Cooke's admirable reproduction of a storm at sea, the shrilling of the wind, the roll of thunder, the dash and roar of waves—this is not an example of musical art, for it is no more than an ingenious realistic reproduction. On the other hand, Chopin's symbolic representation of the Rain on the Roof, depending as it does upon melody and reiteration, upon the suggestion of musical phrases, and the colour supplied by the harmonies he uses—this, too, produces the effect of a storm coming up out of the distance, roaring overhead and dying away under the breaking of clean sunlight; but this is accepted as lying in the realm of pure art, since it produces its effect by its amazing fidelity to that code of symbolism which lies at the back of all art whatsoever. Realism and art, therefore, are not identical.

It seems, therefore, that there is innate in human nature a mysterious language by which men may communicate with one another, employing as their vehicle of thought material objects or vibrations that bear no sensible relations to that which they convey.

Let us see this by another example. I am describing to a child, for instance, the battle of Waterloo, as we sit together in a summerhouse; and, in order to help him towards a realization of it, I choose pebbles of various sizes and colours to represent the places and persons concerned. A grain of earth is Napoleon, a round sea-pebble is Hougoumont, a white shell is the Duke of Wellington, and so forth. When he has once got these relations into his head, both for him and for me the small material objects receive a value which intrinsically they do not possess. It is even likely that if I succeed in inspiring him with military enthusiasm, I shall find that weeks afterwards the white shell travels with him in his knickerbocker pocket, is viewed with half shut eyes of delight as he listens to the tiresome talk of his elders in the drawing-room, and is reverently laid beside his bed to greet him when he wakes. When he is questioned as to the meaning of this ritual, he answers quite simply that 'It is the Duke of Wellington, who won the battle of Waterloo.'

Now, I think that we are a great deal too much apt to murmur that he must be a very imaginative child, and to think that having labelled him we have explained him; yet, to my mind, this is a very shallow way of dealing with the point; for I believe that here we have a witness to an extraordinarily deep law of human nature, a law that runs up into the spiritual world itself, and one that is even vitally connected with religion. After all, nothing that is human is alien to God.

What is it that has taken place that causes this child to say that the shell is the Duke of Wellington? It is not any visible resemblance between them. If I had taken the pains to carve a piece of wood with my pocket-knife into the semblance of a man with a cocked hat, certainly the symbol would have gained in realism, but it would have



lost in pure symbolic significance. Possibly, even, it would not have risen so high in the child's estimation, for it is a curious and a deeply important fact that children—who are, after all, men in the making—are apt to value less, rather than more, realistic representations of what they love; they prefer a bunch of rags tied together with a string rather than a wax beauty with closing eyes and flaxen hair. It is an important fact, I say, because here we have an indication that to those natures which we call imaginative, symbolism, pure and simple, makes a stronger appeal than does symbolism clothed with adventitious aids. The reason why the boy calls the shell the Duke of Wellington is a very much simpler thing; it depends solely upon this—that my will, acting practically apart from emotion or intellect, declared that it was so, and that his will accepted it.

It seems, therefore, that in this strange spiritual region where the symbolic language is current, the will is agent; and that man has the power, not indeed of literal creation, nor of causing matter to come into existence as the expansion of his thought, but of putting a practically insignificant piece of already existing matter into significant relations with an idea.

And this relation, too, is not purely transitory. The child retains a consciousness of it long after Napoleon has returned to the garden-bed and Hougoumont to the pit whence it was digged; and, if we greatly magnify the elements in this little situation, we shall see its truth more deeply than ever.

Let us imagine that I was the Duke of Wellington myself, and that I was lecturing on the battle, not to a child in a summerhouse, but to the crowned heads of Europe in Buckingham Palace. Let us imagine that the pebble was secured and labelled afterwards, that it was laid aside with veneration, and shown through generation after generation as the pebble which, in the hands of the Iron Duke, once represented himself on an important occasion. Is it not obvious that the pebble would acquire a value, after, let us say, a hundred years, ludicrously out

of proportion to its intrinsic worth? We shall have explained nothing when we shall have remarked on the force of 'association'; rather, by the very use of the word we shall have witnessed exactly to the point which I am trying to make, namely, that when a number of significant human wills have been brought to bear upon an object purely worthless in itself, that object is, in a manner which at present we cannot fully understand, brought into an union, which we call 'symbolic,' with something else—an idea or a reason—with which, treated realistically, it has no connexion at all. It has been, that is to say, 'associated' with an idea, and still, in some manner, retains that association. The fact that it is venerated by those who look upon it; the fact that the loss of it would be considered, like the disappearance of the Nelson relics, almost a national loss, would seem to indicate that the will and election of man has power to raise a thing from insignificance to significance, from worthlessness to worth, and to place it in almost mystical relations to something that inconceivably surpasses its intrinsic value.

The bearing of all this upon religion, and especially upon religion in its symbolic department, is obvious; for is not this, after all, the spiritual principle upon which the Church founds many of her devotional practices? If one considers the Brown Scapular, for example, we see in it, on a higher range, a parallel to our garden pebble. Intrinsically it is worth rather less than a farthing; spiritually it may be the means of preserving chastity and leading to eternal life. I say, 'on a higher range,' because there is no true comparison, except an analogical one, between the pebble and the scrap of brown cloth. Yet, it may well be the same spiritual principle on which the respective values of the two depend.

The shell in the summerhouse actually for weeks afterwards conveyed to the child an idea—(and an idea, after all, is a spiritual thing)—which he could not have retained so easily without it; the pebble in Buckingham Palace conveyed an idea far greater and far more effective to countless thousands of men who looked on it—greater and more

effective because the will and circumstances brought to bear upon it were greater and more effective than my own and the child's. When, therefore, we consider that the Divine consciousness of the Bride of Christ has been brought to bear upon the piece of brown cloth, and that she has seen in it, by an act of her will, the livery of Mary, Mother of God, it can scarcely be doubted that by that act an union has been set up between the material object and the idea it typifies and conveys, that surpasses in intensity the union of ordinary human symbolism, as the agent and the object concerned surpass in sacredness and spirituality the wills of the crowned heads of Europe and the Iron Duke. It would seem, then, that here, as always, the supernatural which transcends the natural yet follows its lines, and that God who implanted instincts in man acts also on the groundwork of those same instincts in spiritual things. We do not degrade Catholic symbolism by the analogy, rather we enhance the spirit of man and understand better how truly even in details it is made in the likeness of God.

It would seem possible, then, to extend the principle yet further, and to see, raised again on a yet higher plane, the same plan at work in the sacramentals of the Church. These, as we know, act *ex opere operantis* only ; there is not in them the intrinsic energy of the sacraments themselves. Yet even here, too, we see a further illustration of the parallel lines of thought. The pebble in Buckingham Palace has not in itself any intrinsic energy whatever ; for the drawing out of the power that it has acquired through the bending upon it of the energy of the wills that have given it its ' associated ' value, there is required a knowledge of what it is, and a certain sympathy with the language through which it speaks. One who had no knowledge of what it was, one even who had no historical imagination, would gain from it absolutely no idea nor emotion whatsoever. So, too, with the sacramentals of the Church. The holy water, the ashes, and the palms have received indeed the formal blessing of the Church, they have been set in relation to spiritual things. they thrill, as it were, with the



movement of the spiritual world, yet for the obtaining from them of the energy which they convey, there is needed a response of the intellect and the will. It is not enough to use them unintelligently or involuntarily. Yet, they are none the less vehicles of grace to those who fulfil the required conditions.

Finally, then, as we approach nearer to the Heart of all Reality, to Him Who is the centre of creation as well as transcendent of it, is it not possible to say that we can trace the lines that are so deeply cut in human nature even in the highest manifestations of His love in the very sacraments themselves? Here, too, the dignity of the Agent and the awfulness of the object immeasurably surpass any human analogy of which we can form any conception, and we pass to a new realm. It is not with the will of a few human beings that we are concerned; it is not with the mystical Personality of the Church acting as it were upon her own divinely-given authority; and it is not ecclesiastical authority, though supported by the Divine,—that authority which in virtue of that support has instituted the sacramentals as means of grace—which here declares a material thing to be in union with spiritual things; but it is the Supreme Authority and the Creative Will which is at work.

We are passed, therefore, out of the realm of the finite and the symbolic into that of the infinite and the actual, when we hear Jesus Christ Himself use the words of a man to absolve us from our sins, and see Him employ oil or water to convey to us the gifts of His own holiness. It is the Will which not only immeasurably surpasses, but transcends and is other than any conception that we can form of will. It is the will which not only links matter and spirit but which has brought matter into existence from nothing, that here employs it in His endless and patient work of raising us to the estate whence we are fallen. And, therefore, we find here, not symbols as they are ordinarily accounted to be, but a reality *ex opere operato*, which better accords with the dignity of Him by Whose word the heavens were made. We are passed, in a word, from

shadow to substance ; yet the substance, as is fitting, bears a certain resemblance to the shadow which it casts.

And even in the supreme Gift of all—the Gift which is the Giver—as we hear Him say through the lips of a man that *This is His Body* and *This His Blood*, is it not possible to see in this the crown and apex of the tiny faint circles of human consciousness, a Reality of which symbolism is itself but a symbol, but a Reality which so far condescends to human weakness as to employ the appearances of bread and wine to be the vehicles of the soul's food, and instead of as in symbolism conveying a memory by a thing and a shadow by a substance, to convey a thing by a memory, a substance by a shadow, and a Reality through an appearance ?

ROBERT HUGH BENSON.

## THE SECOND PART OF THE VATICAN EDITION OF PLAIN CHANT

**I**N the article on the Vatican Edition of Plain Chant in the I. E. RECORD of January last, it was my unpleasant task to criticise the first part of that edition, which comprises the *Ordinarium Missae*. It is now my equally painful duty to pass some strictures on the second part, which has been issued lately, and which comprises the *Commune Sanctorum*. For here, again, the hopes that were raised about the Vatican Edition, have been sadly disappointed.

The history of the movement towards the restoration of the Plain Chant is well known. The first serious attempt to return to the original form after centuries of 'reforms,' was made by a Commission, appointed in 1849 to issue a Gradual for the Dioceses of Reims and Cambrai. The result of their labours was published, in 1851, by Lecoffre, of Paris. Unfortunately, the Commission had not the courage to go the whole way. Otherwise their work, though based on a very limited manuscript material, would have been very valuable. It was Dom Guéranger, the Abbot of Solesmes, who laid down the principle of an absolute return to the original. About 1860, he ordered two of his monks, Dom Jausions and Dom Pothier, to study the matter with a view to editing a Gradual for the monastery. After twelve years of close work the Gradual was in the main completed. But another eleven years elapsed before Dom Pothier, who on the death of Dom Jausions, had become sole editor, published his *Liber Gradualis*. In this *Liber Gradualis*, then, the traditional form of the Chant was substantially reproduced, at least if we except the *Ordinarium Missae*. In the latter, indeed, Dom Pothier had introduced considerable changes from the readings of the manuscripts, changes which still mar the Vatican 'Kyriale.' But it is a proof for the faithfulness of the tradition as preserved in the



codices, that the rest of the Gradual, though based still on a small number of MSS., requires corrections only in some details in order to represent the true original reading as it can be restored now.

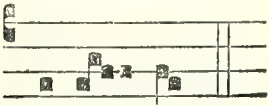

Since the publication of the *Liber Gradualis*, the Solesmes monks, under Dom Mocquereau, have continued their studies. Two things were required to settle some questions of detail: a larger MSS. material and better critical methods. Both were obtained, and as a result some improvements on the *Liber Gradualis* were embodied in the *Liber Usualis*, published a few years ago. But quite recently, the Solesmes monks began collecting materials on an unprecedented scale, and they have now in their laboratory at Appuldurcombe, about 400 of the best manuscripts—about 200 for the Gradual and 200 for the Antiphony—of all ages and all countries, in photographic reproduction. On this material the Vatican Edition was to be based, and, needless to say, with the excellent critical methods of the Solesmes school, and under the supervision of a fairly representative Papal Commission, it would have been a work reflecting the greatest credit on Catholic science.

It is sad to think, then, that this magnificent material has not been used at all. The vast majority of these precious documents still await critical examination, and the Vatican Edition is a patch-work based apparently on the *Liber Gradualis*, the *Liber Usualis*, the manuscripts published in the *Paléographie Musicale*, and perhaps one or two other manuscripts.

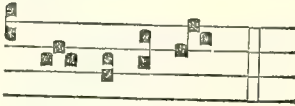

To get some idea of the nature of this second part of the Vatican Edition, I paid a visit to Appuldurcombe, and busied myself with the sources to be found there. Naturally, during the short time at my disposal, I could not go over the whole of the *Commune Sanctorum*. I had to be satisfied with taking up a few doubtful passages here and there. Even for these I could not consult all the 200 codices, but had to confine myself to the most important ones. Yet, however, I was able to get sufficient evidence that in a good many instances the Vatican Edition does not

represent the true tradition, and I publish my investigations confident that a future fuller examination will not modify my statements substantially.


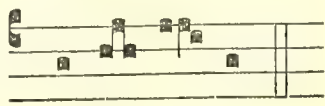
One of the principal changes by which, from the ninth or tenth century forward, the original form of the chant has been modified in the majority of MSS., is the substitution, frequently made, of the upper tone of the semitone interval for the lower one. Thus in the 3rd and 8th modes *c* has been substituted for *b*, in the 4th, and also sometimes in the 3rd, *f* for *e*. In my article in the May number of the I. E. RECORD, I have given (page 429 *seqq.*) a number of instances in which this change has worked strikingly to the detriment of the melodies. It is satisfactory to note that in the second part of the Vatican Edition, some of these changes have been rectified. Thus we read in the 4th mode Communion of the Mass *In Vigilia unius Apostoli*:

(1)  where the *Liber*  
*Gradualis* has (2)   
 Domi- ne Domi- ne

Similarly at *Domine* and *habui* in the Communion of the Mass *Me expectaverunt* (*pro Virgine et Martyre*). Also in the 3rd mode Introit *In Vigilia unius Apostoli*, at *Domini*.

For the 8th mode  
 we find (3)   
 tri- bu- isti  
 instead of (4)   
 tri- bu- isti

in the Tract of the Mass *Statuit* (*Unius Martyris Pontificis*), and similarly at *benedictione* (*ib.*) Also, in the same piece,

(5)  instead  
 of (6)   
 praeve- ni- sti praeve- ni- sti

Again, in the Offertory of the Mass *Lactabitur* (*Unius Mart. non Pont.*), we find the last figure on the second syllable of *Alleluia* given as *a b g* instead of *a c g*.

There are, however, a number of other places where the correction has not been made. Thus, for the 3rd mode,

we ought to read (7)

au-      tem sic-ut

instead of (8)

au-      tem sic-ut

(Introit, *In Vigilia unius Ap.*)

At *Domine* in the Introit *Sancti tui* (*De Plur. Mart. T. P.*), and also in the Introit *Cognovi* (*Pro nec Virg. nec Mart.*) we ought to have *b* on the last syllable, not *c*, thus :

(9)

Do- mi-ne

Similarly, in the last named Introit, on the third syllable

of *humiliasti* : (10)

humi-    li- a-

and likewise, at the repetition of the figure on *confige timore*, on *-ge* and *ti-*.

The reciting note of the Introit Psalmody of this mode, too, should be *b*, e.g. (II)

Quid glo-ri- a-ris in ma-li- ti- a : \* qui po-tens es in in-

i-qui-ta-te?





version. I shall enumerate them together with a general indication of the evidence against the Vatican reading.

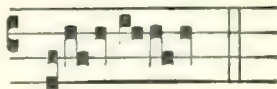
In the Communion *Semel juravi* (*Unius Mart. Pont.*) at the second *acternum*, nearly all the old MSS. have *f e* as the first figure on the accented syllable. The *Vaticana* has *g e*.

The melody of the Alleluja Verse *Hic est sacerdos* is one which recurs frequently. On the neuma of the Alleluja Dom Mocquereau published a special dissertation in the *Rassegna Gregoriana*, of May-June, 1904, page 311. From a careful examination of eighty-six codices, giving some 700 or 800 notations of the melody, he proves conclusively that the five notes *c d f d f* form one group. Notwithstanding, the *Vaticana* still separates the last *f* from the preceding group. It seems clear, then, that the editor does not want to act even on the most convincing evidence.<sup>1</sup>

In the Offertory *Inveni David* (*Unius Mart. Pont. II.*) at *brachium* almost all MSS. end the figure on the second syllable with *c b c*. The *Vaticana* omits the last *c*.

In the Gradual *Beatus vir* (*Unius Mart. non Pont.*) on the last syllable of *mandatis* the *Vaticana* writes *a g c d c*, while the majority of the MSS. have *a g a d c*. In the same Gradual at *terra* we meet the figure *a b c d b d c*, although the large majority of MSS. have *d a* instead of *d c*. At *semen*

*ejus*, we find the following figure (16)



Here the best neumatic MSS. have, for the last five notes, a double Clivis with Apostropha. The double Clivis might mean, of course, *d c* and *c a*; but the Apostropha excludes

<sup>1</sup> M. GrosPELLIER, in his article on the *Commune Sanctorum* of the Vatican Edition (*Revue du Chant Grégorien*, August-September, 1906), tries to justify the vacant space after the Clivis *f d* from the fact that this Clivis is marked by the sign of prolongation in the Romanian MSS. It is really astonishing how a man like GrosPELLIER can make such a blunder. The prolongation mark found in St. Gall codices affects the first note (*f*). No instance is found where a prolongation mark is added to the second part of the Clivis (the *d*). On the other hand, the space left in the Vatican Edition between the *d* and the following Virga *f*, of course, affects the *d*.

the interval of a third (*a c*). Hence the reading of the *Vaticana* cannot be correct. The proper reading is *d c d c c*.

At the beginning of the following Alleluja the *Vaticana* has *c d f g*. The oldest MSS. show a Quilisma after the second note (between *d* and *f*). Towards the end of the neuma the *Vaticana* has *c f g a a*. In this it follows the MSS. of Montpellier and Vercelli (186), against all the others, which have *c d f* instead of *c f*.

In the Communion of the same Mass the *Vaticana* writes at *vult*, *f*, although most of the oldest MSS. have here a Podatus (*d f*). Similarly, at *venire* it writes *b b a* on the last syllable, although most of the oldest MSS. have a Torculus (*a b a*). At *sequatur* the *Vaticana* ends with *f e c*, the following word *me* having *d*. This note on *me* is written, in the oldest MSS., as a Punctum. It cannot, therefore, be higher than the preceding note. The correct reading on *sequatur* is consequently *f e d*.

In the Offertory *Posuisti* (*Unius Mart. non Pont. II.*) the *Vaticana* has on the accented syllable of *coronam* a Distropha *c c*, followed by a Torculus *b c g*. All the oldest MSS., however, have a Virga and Clivis (*c c b*) followed by a Clivis (*c g*).

In the Communion of the same Mass, the *Vaticana* has *d* on the last syllable of *minister*. The MSS. here have various readings. The majority of the best have *c*, a fair number have *d c*, but the reading of the *Vaticana* is found only in a very small number.<sup>1</sup>

In the Offertory *Confitebuntur* (*De Uno Mart. T. P.*) there is a Quilisma on the accented syllable of *mirabilia*, which is not to be found in the oldest MSS.<sup>2</sup> In the following Communion all the oldest MSS. have an Oriscus at the end of the first Alleluja, which is omitted in the *Vaticana*.

In the Communion *Gaudete* (*Plur. Mart. T. P.*) we find a Quilisma on the last syllable of *Gaudete*. In this the codex of Montpellier is followed against nearly all the oldest MSS., which have a simple Podatus (*d f*).

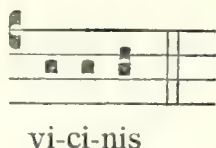
<sup>1</sup> Since the above was written, the Vatican Printing Establishment issued a sheet of errata. In this some of the mistakes that I mentioned, have been corrected. Thus on the last syllable of *minister d c* has been put instead of *d*.

<sup>2</sup> This Quilisma has been eliminated. See note 1.



In the Introit *Intret* (*Plur. Mart. e. T. P.*) on the second syllable of *redde* two notes are given against all the oldest MSS.

At *vicinis* the  
*Vaticana* has (17)



vi-ci-nis

while all the oldest  
MSS. have (18)



vi-ci-nis

In the Gradual of the same Mass there are only two notes (*a g*) on the second syllable of *manus*, while nearly all the oldest MSS. have a Torculus (*g a g*). At *confregit* we notice a division mark after the second group (*f e d*). Perhaps this is an oversight, as in the corresponding places, at *non* in the Gradual *Inveni* (*Unius Mart. Pont.*) and at *Christo* in the Gradual *Sacerdotes* (*Conf. Pont. II.*) the division mark is placed eleven notes later.

In the Alleluja neume (*Plur. Mart. II.*) we find the

following figure (19)



I discovered the initial neume *e g* only in the codices of Montpellier and Chartreux. All other MSS. have *f g*. In the Verse at *et exultet* the first two syllables have *d d*. This is supported only by Sarum and the Dominicans. All others that have the *et*, have *c d*.

In the Offertory *Iustorum* (*Plur. Mart. III.*) only three notes (*d c d*) are given on the second syllable of *manu*, while all the oldest MSS. have a double Podatus (*c d c d*). The final Clivis (*e d*) on the accented syllables of *tormentum* and *oculis* is not found in any of the oldest codices, except that of Montpellier, and in this only at *aureum* (in the Offertory *Stetit Angelus*, of which *Iustorum* is an adaptation),

not at *ei*. On the final Alleluja we find, just before the division mark, the figure *g e*, where the large majority of MSS. give *g f*.

The Intonation of the Communion *Fidelis servus* (*Conf. Pont.*) is given only by bad Italian MSS. The German, French, and English MSS., as well as the Dominicans and Premonstratensians, have *g a c*.

In the Gradual *Os justi* of Doctors, the *Vaticana* has on the second and fourth syllables of *supplantabuntur* respectively *g e* and *f f e d*, while all MSS. have *g g e* and *g f f e d*.<sup>1</sup>

In the Communion *Beatus servus* (*Conf. non Pont.*) only the Montpellier and St. Gall MSS. have *e g* at *quem*, all others have *f g*. The *Vaticana* has *e g*.

In the Alleluja Verse *Beatus vir* (*Conf. non Pont. II.*) almost all the oldest MSS. have *a c b a* on the first syllable of *ejus*. The *Vaticana* has *a c a b*.

The Gradual *Domine, praevenisti* (*Pro Abb.*) is ascribed, in the *Vaticana*, to the 4th mode, the Response proper (before the *Ÿ*.) ending *f g f e e*, not *f g f d d*. Dom Pothier wrote about this piece in the *Revue du Chant Grégorien*, 1897, No. 3, page 37. He points out that the final phrase of the Response is the same as the neuma of a 4th mode Alleluja (occurring, amongst other places, on the Third Sunday of Advent), and concludes from this that the Gradual *Domine praevenisti* must also be 4th mode. The stringency of this argument might well be doubted. As the whole character of the piece is that of the 1st mode, it would seem more likely that the accidental similarity of the phrase in question with the 4th mode Alleluja caused the transfer of the Gradual from the 1st to the 4th mode. But however this may be, it is interesting to quote what Dom Pothier says further on: 'Néanmoins le *Liber Gradualis*, dans lequel on n'a pas fait d'archéologie à outrance, donne le ré pour final au Graduel *Domine*, ainsi qu' au Graduel *Benedicta*, se conformant en cela à un usage suffisamment autorisé et depuis longtemps déjà généralement établi.' It would appear, then, that the *Vaticana*, which has changed *re* into *mi*, has 'carried archæology to excess'!

<sup>1</sup> The figure on the fourth syllable has been corrected. See note I, p. 420.

In the Alleluja Verse *Iustus ut palma* of the same Mass, the *Vaticana* has *b* as highest notes on *cedrus*. This reading is supported only by the codices of Montpellier and Marseille (Abbaye St. Madeleine). All the other old MSS. have *c*. It need scarcely be pointed out that the rise to *c* seems much finer as a description of a mighty tree. I may also be permitted to mention that the division of this neuma in the *Liber Usualis* seems much more appropriate than that of the *Liber Gradualis* and the *Vaticana*.

In the Offertory *Afferentur* (*Virg. et Mart.*) the *Vaticana* marks a liquescent note on the second *afferentur* which I have not found in any MS.

In the Communion of the same Mass the *Vaticana* follows Montpellier and Marseille against most other codices in giving to the first syllable of *injuste* the notes *d a* instead of *d f*.

In the Introit *Me expectaverunt* (*Virg. et Mart. II.*) all neumatic MSS. except Montpellier have a Torculus (*f a g*) on the third syllable of *consummationis*. The *Vaticana* shows again the one-sided preference for Montpellier.

The grouping of long neumata is a matter in which taste must have considerable sway, since the MSS. often give no clear indication on this point. In the figure on the first *Deus* of the Gradual *Adjuvabit*, however, we find three MSS. marking a Romanian *x* (a kind of pause) after the Distropha *cc*, while a number of others give the prolongation stroke to the second Apostropha. The same holds for the first Distropha on *civitatem*. Notwithstanding, the *Vaticana* joins the Strophicus in either case closely to the following group. At *commovebitur* the *Vaticana* has a Porrectus *c g a*, following the codices of Marseille and Chartreux, while practically all others have a Clivis *c a* followed by an Oriscus. At

*fluminis* the *Vaticana*  
writes (20)



while the MSS. have only one neume here (Podatus subpunctis). The difference is only slight, indeed. Still it constitutes a deviation from the tradition.



For the Alleluja Verse *Haec est virgo sapiens* the *Vaticana* has introduced a new melody, which calls for criticism. In the neuma of the Alleluja we meet the figure *g a b c b c b a g*, followed by the repetition *a b c b c b a g*. To this repetition there would be no great objection. But the whole figure occurs twice again in the body of the Verse and also, as usual, in the final neuma of the Verse, so that with the repetition of the Alleluja after the Verse, we hear ten times *a b c b c b a g*. This, surely, is an overdose!

In the Communion *Feci judicium* all the oldest MSS. have a Quilisma on the last syllable of *justitiam*. The *Vaticana* omits it.

In the Gradual *Specie tua* (*Pro Virg. tant.*) nearly all MSS. have *c b d f* or *c bb d f* on the final syllable of *justitiam*. The *Vaticana* writes *c c d f*.

In the Introit *Vultum tuum* (*Virg. II.*) the MSS. generally have a Torculus (*d e d*) on the first syllable of *ejus*. The *Vaticana* has only a Podatus *d e*.<sup>1</sup>

In the Communion of the same Mass only Montpellier and Sarum have *e g* on the first syllable of *bonas*, all the others have *f g*. The *Vaticana* has *e g*. Similarly, it follows Montpellier against all others in having a single note *g*, instead of *g a*, on the accented syllable of *comparavit*.

In the Intonation of the Introit *Cognovi* (*Nec Virg. nec Mart.*) only Montpellier has the Pressus as the *Vaticana*.

In the Alleluja Verse *Adorabo* (*Ded. Eccl.*) at the beginning of the repetition of the melody on *confitebor* the MSS. generally have *f g a*. The *Vaticana* omits the *g*.<sup>2</sup>

In the Offertory of the same Mass the *Vaticana* has a Pressus on the second syllable of *tuum*, which I have not discovered in any MS.

I notice that in the Intonation of the Communion of the same Mass, the *Vaticana* omits the *b*. If this is intentional, the fear of the tritone which was so noticeable in the *Ordinarium Missae* seems to have vanished.

It remains to say a few words about the treatment of the Introit Psalmody. The mediations and finals of these

<sup>1</sup> This has been corrected. See note 1, p. 420.

<sup>2</sup> Also corrected.

psalm tones are of two distinct classes. One class is based on an accentual principle, like the Office psalm tones; the other is based on the *Cursus*. The first class has two subdivisions, one having cadences of one accent, the other cadences of two accents. To the first division belong the mediations of the second, fourth, fifth, and eighth tones; to the second the mediations of the first, third, and seventh tones, and the final of the fifth tone. The *Cursus* is a peculiar rhythmical arrangement of the last two or three words of a clause, used by prose writers especially from the fourth to the seventh century. It is observed in all the prayers of our Liturgy (with the exception of a few modern ones). There are several forms, but the most frequent is the *Cursus planus*, which comprises five syllables, with accents on the first and fourth, and a cæsura after the second, e.g., *nóstris infúnde*. It is on this form of the *Cursus* a large number of cadences in Plain Chant are constructed. In the Introit Psalmody it includes the finals of the first, second, third, fourth, seventh, and eighth modes.

There remain the mediation and the final of the sixth tone. The *Vaticana* treats the former as a cadence of two accents, the latter as of one accent.

Dom Pothier speaks of this tone in the *Revue du Chant Grégorien*, January-February, 1906, page 90, *seq.* He says:—

Conformément à la doctrine classique et à un usage plus ancien, plus répandu et plus persistant, on trouve donc d'abord ceci :

(21)



Be-ne-di-ci-te omni- a ope-ra Do-mi-ni Domi-no : \* lauda-te



et super-ex-alta-te e-um in saecu-la.

Mais déjà de bonne heure apparaît la modification suivante :

(22)



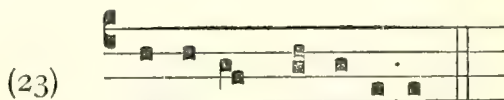
Be-ne-di-ci-te omni- a ope-ra Domi-ni Domi-no : \* lauda-te



et super-ex-alta-te e- um in saecu-la.

Cette finale se rencontre en particulier à la page 110 du codex, en neumes purs, B. 3, 18 de la bibliothèque Angelica, à Rome, de la première moitié du XI<sup>e</sup> siècle.

With regard to the mediation, the remark *de bonne heure* is misleading, to say the least. This mediation of the sixth tone, with *g* as first note, is not treated as a cadence of two accents before the fourteenth century. As to the ending, Dom Pothier's quotation from the Angelica MS. is not quite correct, as was pointed out in the *Rassegna Gregoriana*, of May, 1906, page 203. It is true, however, that some fairly old MSS. treat this cadence as of one accent, although originally, as Dom Pothier admits, it was treated as a *Cursus* cadence. But if it wanted to be consistent, the *Vaticana* should also have treated the final of the fourth tone as a cadence of one accent. For this cadence, too, is used thus in some codices, e.g.



pomo-rum custo-di- am.

The *Vaticana*,  
however, writes : (4)



pomo-rum cu-sto-di- am.

Besides fixing the form of the melody, the Vatican Edition has also in some cases changed the words from the



form of our present Missal, restoring the original form. In principle I approve of this entirely. I should even advocate at least one other change. In the Introit *Vultum tuum* (*Virg. non Mart. II.*) the text ran originally thus: 'adducentur Regi virgines: postea proximae ejus adducentur tibi,' etc. By restoring this form the musical cadence on *virgines* would have regained its significance. But what about the legality of these changes? In his *Motu Proprio* of 25th April, 1904, Pope Pius X laid down the regulation that in cases where the text presents any difficulty, the Commission should consult the historico-liturgical Commission of the Congregation of Rites. Has this been done? It is strange that nothing has been heard about it. Nor has there been any Decree of the Congregation of Rites on this point. It would seem obvious that any changes in choir books should mean corresponding changes in the Missal and Breviary. It would be most unusual, however, if such changes were introduced without any formal Decree of the Congregation of Rites. Until such a Decree is issued, it seems to me to be very doubtful whether we may use the new readings of the Vatican *Commune Sanctorum*.

In summing up my criticism of the Vatican *Kyriale*, I was able to say that of all existing editions it was the best. I cannot say the same of the *Commune Sanctorum*. On the whole the *Liber Usualis* is decidedly better. If the original plan of Pius X had been carried out, however, the Vatican Gradual would have represented a considerable advance on the *Liber Usualis*. It is most melancholy that the magnificent idea of his Holiness has been frustrated through the vanity of one man.

If one were to look out for a consoling feature in this failure, it might be the consideration that if the Solesmes monks had prepared for the Vatican Edition a new recension based upon their accumulated manuscript material, there would have been some hurry to get ready, and some trifle, here and there, might have been overlooked, which it would have been very difficult to correct once the new reading had been adopted officially; while now, that this

to reach that hidden and subtle attribute of the mind which men call taste. Its uncomeatableness may give some pause ; not alone to those excellent pastors and church decorators to whom Dr. Hogan refers, but to us artists and critics as well. And after some slight demonstration of the difficulties underlying taste formation, I shall attempt to show the nature of an artist's defence when assailed by the pastor's or tradesman's dictum that his taste is as good as ours.

‘ How is taste formed ? ’

‘ By the study and contemplation of masterpieces.’ This is Dr. Hogan's chief ‘ method.’ I agree that certain things hold good in painting and literature, sculpture and architecture, co-ordinately in the domain of art. And I hold in part the view of Goethe and of Matthew Arnold, that taste can be educated (drawn out), as well as acquired, by the study of masterpieces—i.e., to a much desirable extent. I seem, myself, by my occupation with the works of ‘ Donatello, Della Robbia and Perugino ’ to be, as it were, in my book, *pari passu* following these two great *littérateurs*. But the study and knowledge of masterpieces does not, unfortunately, always guide a man in forming a judgment that will carry the adhesion of posterity. Or, maybe, it guides him erratically. ‘ Milton and Keats,’ to whom Dr. Hogan refers, nay ‘ Shakespeare ’ himself, were thought little of by certain of their respective contemporaries who had studied masterpieces of other poets. Robert Greene, the poet, travelled scholar, and novelist, to whom Shakespeare was himself indebted, writing to ‘ those gentlemen, his quondam acquaintance, that spend their wits in making plays,’ terms Shakespeare ‘ an upstart crow beautified with our feathers,’ and sneers at Shakespeare's presumption, and conceit, and attempts to ‘ bombast out a blank verse.’ Nearly a century later hard things were said and written of Milton, and his blank verse ; and perhaps harder things thought (judging by some expressed opinions on poesy of the men of the Dryden period) ; and as for Keats, everybody to-day knows about his reception by those who undoubtedly had

studied masterpieces of literary and other art. But dozens of instances could be cited about other poets' opinions on poets.

The opinions of certain painters and sculptors seem to be as untrustworthy as those of literary artists, sometimes. Men of genius seem to have their faults of taste as much as lesser men. Indeed, as Sir Joshua Reynolds points out of other faults, 'so far indeed is the presence of Genius from implying an absence of faults that they are considered by many as its inseparable companions.' (In Ireland it is only the tradesman who can do 'faultless' work.) But to continue about the opinions of artists. William Blake, e.g., an artist in two media, held a poor one of Burke, an accepted æsthetician of his time; and still, to some extent, so. Says Blake in a marginal note to Reynolds *Discourses*: 'Barry Painted a Picture for Burke equal to Rafael or Mich.-Ang. or any of the Italians. Burke used to shew this Picture to his Friends, and say, "I gave Twenty Guineas for the horrible Daub, and if any man would give . . ." [cut away by binder] such was Burke's patronage of Art and Science.' I quote this, not to illustrate Burke's opinion of Barry (which I think was too low) but Blake's, which I hold to be excessively high and erratic.

Henry Weekes, R.A., the Professor of Sculpture at Burlington House, from 1869 to his death in 1877, in a lecture on this very subject of 'Taste,' said that Reynolds's picture of 'Mrs. Siddons as the Tragic Muse,' 'would, if well translated into marble, make one of the finest statues known'! Could he not, as a sculptor, understand that a *painting* cannot be translated into marble, and retain one quality of the original that commended it to our sense of beauty? (Here, in Ireland, the ghastly attempts of the tradesmen to 'translate' Leonardo's 'Last Supper,' indicate to some extent its impossibility; but were they artists they would still fail in translating any painting; for a painting can but suggest to the sculptor one aspect alone of a certain pose, or grouping; and any other aspect of this pose, or grouping, might be, and usually is, utterly disastrous. Sculpture, statuary, even high relief, invites many



points of view; painting only one.) Weekes, let it be remembered, was Professor of Sculpture at the Royal Academy.

Reynolds had strange taste in stained glass. His partial attempt to 'translate' Correggio's painting, the 'Notte,' into a window for an Oxford Chapel, failed almost as disastrously, as it had a right to, as any modern tradesman's pictorial plagiarisms in sculpture, or in any other medium. But Reynolds was a great artist. Another great man, an architect, he of St. Paul's at London fame, had a taste for doing very ugly things as well as beautiful ones. Had he his way, modern central London would have been planned out like Philadelphia, or Turin!

But these men had all studied masterpieces; and, in addition, were artists; practical ones. One could multiply instances of artists' tastes, and erratic opinions about works of art, to fill a volume. But, to refrain from anecdotes about 'the man in Cavendish-square,' as Reynolds termed the great Romney, with insulting contempt; and of Hogarth and his contemporaries; it might be helpful to indicate that musicians and dramatists have also, in their respective arts, been erratic in their opinions of contemporary work. What was said by composers in Paris, years ago, of Bizet's 'Carmen,' is not what is said to-day all over the world. And what was said of Wagner's art? Musicians to-day are beginning to discover the beauty of folk-songs that once were ridiculed. In the drama<sup>1</sup> it has been the like. Plays of great men have been condemned by men as great in the dramatic art. It is true that professional jealousy might, in certain cases, be advanced as a solution for problems of apparent taste<sup>2</sup> and strange opinion; but

<sup>1</sup> What was Dryden's opinion of Chapman's *Bussy D'Ambois*? And just compare the cultured, brave, honestly miscomprehending pedagogic opinion of Jeremy Collier, with the discriminating taste of Charles Lamb in the question of Wycherley's and Congreve's plays.

<sup>2</sup> Just as, per contra, personal *friendship* leads men to praise things which they *know* merits no praise. Dr. Samuel Johnson, in his Latin epitaph on Goldsmith (e.g.) insisted on '*Poetae, Physici, Historici*;' though he had said of the gentle Oliver, that 'if he can distinguish a cow from a horse, that, I believe, may be the extent of his knowledge of natural history.' (Goldsmith, following Buffon, said the cow sheds her horns every two years—as an instance of his zoological knowledge.)

one could cite many instances where such a solution would be futile.

It can thus be shown that the 'study and contemplation of masterpieces,' though it may educate taste, cannot always be relied on; and that the practice of any art (Dr. Hogan's lesser method) does not necessarily insure against erratic judgment. But to go further into this aspect of the question, one might delve into the virgin soil of Greek art, which underlies all the top-dressing of medieval and modern work, and enquire how the men of the Periclean period judged works of art without the study of pre-existent masterpieces? There was archaic and interesting work, truly; that of those who had laboured before Polygnotus and Phidias; from Bupalchus the painter (708 B.C.) to Anaxagoras of Aegina, whose period overlaps the birth of Phidias. But Phidias and his pupils were practically without the stimulus of great and perfect masterpieces in our modern sense. Yet who can doubt that the Periclean patrons were men of the most refined taste? The Pericleans culminated entirely by independent effort. We may postulate, if we choose, the existence of painted masterpieces, as these are perishable (and there were the Egyptian temples), but we cannot of statuary, for we have fragments, and better, of all the periods preceding Phidias. These ante-Periclean remains are often beautiful, but they are not masterpieces in the sense that the works of Phidias, and Polycletus, and Praxiteles and (leaping a chasm of time in which much beautiful *architecture* arose) Donatello, and Michael Angelo, and Giovanni Bologna are to us moderns.

The 'study and contemplation of masterpieces' is good; the practice of an art is better; but we must try and find something nearer invulnerability for the artist and critic when assailed by the tradesman and the philistine, if we can; something more than a passage from 'Milton and Keats,' or a visional memory of Raphael's 'Parnassus,' and Giovanni Bologna's 'Neptune.' How shall we meet these church decorators of Dr. Hogan's review, who 'will hold that their taste is as good as that of the fault-finders,

and that they have had as good opportunities of forming their taste, and better, than most of their critics' ?<sup>1</sup> By proving that they have little or no taste in art? Nay, they will flatly contradict that you can prove it—and I, for one, quite appreciate the almost insuperable obstacles to such a course. The tradesman, and his patrons, have perfect confidence in their taste ; and I am bound to respect that confidence, for I have confidence in my own. One must have confidence in one's self or 'the reed is as the oak,' and all is a sceptical chaos. And these tradesmen will always be the tradesmen they are, offering short cuts to art to people in search of it. By pointing out that great artists with their 'contemplation of masterpieces, and the practice of the art,' have formed erratic opinions on works of art now held to be masterpieces and that, this being so, how can a *tradesman* hope to be a man of fine taste? Nay, they may say that some of the greatest artists worked as tradesmen first, in the shops of their masters ; and, anyway, that this distinction between artists and tradesmen is an arbitrary one, without true significance ; they are artists as much as any who claim the title. Nay, they are also artists who have no errors of taste, like Reynolds or Hogarth had.<sup>2</sup>

If one say to the patron that the tradesman-work includes details that can really be 'described as horrible or shocking,' and that they do repel one ; he can reply that on the whole they do not repel him ; nay, that they awaken

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<sup>1</sup> I feel satisfied that in certain components of art work (in colour especially) science can be wielded as a defensive weapon by the man of artistic taste ; if he know how to. I suggested this some months ago. Here is something *apropos* of this point which I have dug up since : 'It is possible to measure the waves radiated from a piece of bad colouring and prove them *mathematically* to be bad colour. It is a satisfaction to the artist to know that this is so ; because although he will never compose colour-schemes by the aid of mathematics, it gives him solid ground to stand on, and it diminishes the assurance of the man who claims the right to assert his opinion on colour because "one man's taste is as good as another." '—D. B. PARKHURST.

<sup>2</sup> Benvenuto Cellini says, in the manner of his period, that he 'opened a fine shop in the place called Banchi, opposite to Raffaello,' and that he kept 'five able journeymen.' As the tradesmen, to-day, are beginning to use the words 'studio' and 'assistants,' I think that, in time, all artists will have to call their studios and assistants, just *workshops* and *journeymen*, as in the days of Cellini.



within him feelings of 'awe, reverence, solemnity, grandeur, which are the elemental feelings of all religion.' And if, as I wrote in the *Irish Independent* for March 26 (before my book was printed), patrons such as this 'ostensibly admire the best things that Europe of the great Christian art period produced, and yet who, in their patronage of either native or foreign art, strangely show what seems to be an inexplicable bias for everything contrary to the supposed foundations of their taste'—they can express surprise, and exclaim that Messrs. Pergola, Malfatti and Son's workmen, under their experienced direction, actually took the figures on the bridge of St. Angelo for models in their mosaic work. If one point out that the figures on that bridge are not masterpieces (and if they were the case would be worse still), but that this black and white drawing of a coster-girl by Phil May, which you have in your hand, is truly a masterpiece though ill-suited to mosaic work or stained glass, he smiles in a blank uncomprehending way, and the target is hopelessly missed.<sup>1</sup>

Yet the value of your own taste is not shaken; you feel that you are right, and that these tradesmen and their patrons are utterly wrong. It is not one's travel and study of masterpieces; it is not one's practice in any art, that lies at the base of one's critical confidence. I think it is something more assured than that. It is, I think, the consciousness of that early and full comprehension of æsthetic principles underlying all great work; from Botticelli's to Steinlen's; that no subsequent travel, no practice in the arts, has *been able to shake*. It is a reliance on conscious natural taste, as differentiated from that acquired taste which has often led artists astray.

Ah! this is a doctrine of innate taste; so this is your

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<sup>1</sup> And because art, like history (for art has made one half of history), as Sir Thomas Browne says of the latter, 'sets down not only things laudable, but abominable: things which should never have been, nor never have been known; so that noble patterns must be fetched here and there from single persons, rather than whole nations; and from all nations, rather than any one.'—because art, like history, does this; a rejecting and a discriminating taste must precede the contemplation of supposed masterpieces, the claim of which to be such does not rest on medium, size, or even on purpose.

infallible defence? Nay, it is not infallible; but it is a doctrine less shakeable than any other of æsthetics. But it is a putting of the cart before the horse; for study and experience form taste, do they not? No, they can develop natural taste, but may in exceptional cases spoil it. In the *New Ireland Review*, for April, I said: 'The milliner who makes a hat that will awaken strong emotions in the breast of a number of women may be a great artist; and the sculptor who works for twenty years at a statue, and transmits no emotion whatever, may not be an artist at all. And it is in this sense that, rightly or wrongly, we are beginning to use the word "artist" to-day.' The milliner pleurably affects the acquired taste of a certain number of women; the sculptor negatively affects our natural taste—offends it; though there may be men of acquired taste who are pleurably affected by it. One can acquire a taste for anything; from the commonplace and the insipid, to the bizarre and the grotesque. Tolstoy relates (I have not been able to verify it myself), 'Baudelaire had a preference, which he expressed, for a woman's face painted rather than showing its natural colour, and for metal trees and a theatrical imitation of water rather than real trees and real water.' I can understand that; and from one point of view I cannot condemn Baudelaire. I have seen Chinese women who were hideous when unpainted,—to my Western taste. Art improved *one aspect* of them; as shaving (an art) may improve a man with whiskers like tufts of asparagus foliage.

We can think of taste in an analogous way to that which we think of the artist who appeals to its two varieties—natural and acquired. We can readily distinguish between voluntary cultivation of, and subjection to fashion, until fashion becomes supremely dominant; and that natural disinclination for those things for which we showed a healthy detestation in early years, and which no study of masterpieces and no practice of art has been able to obliterate, but has rather helped to retain and develop. Byron's head may be tolerably beautiful or excessively divine—but a Satyr's feet are a Satyr's feet still.

William Blake's taste seems wholly of this innate kind. And though he called Rubens an outrageous devil, and Correggio an effeminate demon, there are many artists to-day who are prepared to admit that there is a certain substratum of truth in the words outrage and effeminacy, at least. He felt the same 'contempt and abhorrence' for Newton, and Locke, and Burke, when 'very young,' as he did in mature life; because, says he, 'they mocked Inspiration and Vision,' and such was always his 'Element and Eternal Dwelling Place.' He also says, 'I am happy that I cannot say that Rafael Ever was from my Earliest Childhood hidden from Me. I saw, and I knew immediately the difference between Rafael and Rubens.' Coventry Patmore, I think—but I cannot just now find the reference—calls Blake a 'mannikin genius'; and Swinburne, who has no love for 'fever and fancy,' says he lived and worked out of all rule and yet by law. But my point lies in the subjective verity and constancy of his natural taste, more than in the objective quality of it. This natural taste for art distinguishes the true artist from the counterfeit one, so often an imitative tradesman.<sup>1</sup> Ruskin's taste, though he was an artist himself, was, like that of many others', at the mercy of later acquisitions, which made it shaky, unreliable, and often self-condemnatory. Acquired taste, where we can prove it by a man's utterances, is generally to be suspected. The tradesman acquires, and even,—what is worse,—affects to acquire; first, a taste for 'gothic' art; then 'classic'; then 'romanesque'; and so on, to curry favour with his patrons. The man usually has no taste at all; though, as I suggested, he can put one to some straits in order to prove it. If he have any natural taste for those beautiful, and age-long principles that underlie all art work, he will come forth from the camp of the tradesman and show himself an artist.

But how is a candid patron, who does not pretend to

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<sup>1</sup> Whether there is anything in some eyes visually analogous to the physical *gustative papillae* of the tongue, I do not know; but we should distinguish between the natural taste in art, and that youthful power of intellectual perception and apprehension of propounded theory—about art or anything.



any kind of taste in art, and yet who becomes responsible for the administration of a fund, or bequest, to choose his advisers among artists? How is he to know that one has this excellent natural taste, which, however affected by later acquisitions, is radically invulnerable? Nay, how is the patron to know that the study of masterpieces and practice of art has not spoiled it, as unfortunately might happen in *exceptional* cases, as I pointed out? After all, is he not safer in the tradesman's hands; the tradesman is so sure, so confident, yet so deferent withal, if his patron doubt? And then consider the money and the labour saved. One goes to the shop, and says, 'I have thirty pounds, I want a life-sized statue; give me the *best style of art* (*sic*) for the money.'

'Which do you prefer?' says the tradesman, 'the Rue Buonaparte, the Ober Ammergau, or the Romanaliffic style?'

'Oh, I'll leave that to you; but I want value for my money.' And he gets it; the money is always worth the statue.

Consider the case if he go to an artist. 'Perhaps,' says the patron to himself, 'this man would like to make me a victim of experiment; I must be circumspect, cautious; I am dealing with a strange fellow now; Heaven knows what kind of taste is his!' The patron is suspicious from the start; for that which is misunderstood sets up uncertainty. The artist himself is uncertain, as it were. ('The most powerful motor of human energy is uncertainty,' said Dumas.) The artist deprecates haste; he must carefully think on the subject; it must grow in his mind; then he must feel the necessity of releasing himself from a burden which shall be daily accumulating. And then he may set to work to bring forth—to create; for then he *must* create, or he will be miserable. The mind has conceived in fullness; mental parturition takes place; and, with the aid of cunning, scheming brain, and skilful trained hand, the work of art, for good or for ill, is made.<sup>1</sup> And the price? Ah, the

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<sup>1</sup> See my essay in the *New Ireland Review*, referred to; also one in the *Nationist* last October (1905).

patron wishes he had gone to the tradesman, after all. He has paid six hundred pounds for a single figure, six feet high, and the artist complained that it was too insignificant a sum for a figure that had destroyed many a night of sleep and many a day of peace, and left him no profit in the end ; and, in addition, to make the patron more dissatisfied, the artist himself does not seem satisfied with his own work ! And the tradesman—his opinion invited—says that the artist's figure is not truly devout ; because the eyes are neither gazing toward the sky, nor cast down humbly to the ground ! Sanctimony, as a last stroke by the tradesman, pierces through even the armour of a patronic indifference to art. The tradesman gets the next commission, and furnishes a whole side chapel with altar, statuary, candlesticks, and vases for six hundred pounds ; and the patron is happy once more.

How is the patron to find taste in others, if he lack it himself ? How is he to distinguish the man of taste, and the artist, from the impostor, or the self-deluded ? And, if he cast his lines among artists, how is he to hook out one who will be worthy of trust ? He must be able to distinguish between taste and the absence of it, and between good natural taste and acquired uncertain taste, in others. How can he do it, if he be just an ordinary conscientious patron ?

He cannot. There is no need that he should be able. Why should he be afraid to experiment with an artist ? Such proceeding succeeded in ninety out of a hundred cases in the days of peasant Arnolfo, or of Pope Leo X. Why not now ? Can the modern inartistic tradesman and the 'jobbing architect' insure him against fewer failures ? Nay, rather can they insure him one success ? Which is preferable, to be at the mercy of the artist or the tradesman ?

Dr. Hogan rightly says, *apropos* of church-building, 'employ as good an architect as you can get, and give him as free a hand as you can give him.' The general and quite rational idea of a good architect is that of one with a diploma, great experience, and great achievement. Mr. Wm. Scott

has diplomas, and experience, and also 'great achievement,' in the sense that he has built buildings as fine as lay in the power of any great architect under like conditions of monetary resource. But how came he to be patronized before he had achieved? Was it not by wise experiment? He has not as yet built a cathedral. Others have, in Ireland. Should there be any hesitation in giving him the next Irish cathedral wherever needed? No. Not because he has diplomas, not because he has long experience, not because he has achieved really great things, but primarily because he has shown himself possessed of that natural taste which makes him kin to all the great artists that the world has honoured. And he has shown that taste as much in the designing of a domestic ventilating shaft, as in the designing of a sanctuary corona, or in the projection of the plan of a convent chapel, or a hostelry for a garden village, or a college of agriculture.

I do not underrate the value of the study and contemplation of masterpieces; for many years I have studied them myself in different lands, and so has Mr. Scott, Mr. John Hughes, Miss Purser, and others, who have Irish art so much in their care. Their knowledge and experience of their respective arts is immeasurably greater than mine; but the artist is born, not made, as the trite saying goes—poet, painter, sculptor, or architect—and all must have natural and inherent taste rather than (though not excluding necessarily) acquired taste. No study of masterpieces, I hold, can form taste that shall be always good, confident, and unchangeable in essentials. The tradesman's is as changeable as his patron's. The poor confident taste of men who admire much of the modern, and some of the worst ancient, art in Ireland, can be changed by study and examination; it is possible for them to acquire a very good taste in art; but such taste is never quite reliable, it affects fashion, and the excellence of their taste will depend upon the excellence of the prevailing fashion. Natural and inherent taste is as much a rejecting taste as an acquiescent one; it is, perhaps unfortunately, not normal to man, though thousands may have it who do not suspect



it. It may be, in a figurative sense, a natural disease like the pearl formation in the oyster; but who doubts the beauty and value of the pearl, a gem likened by One to the Kingdom of Heaven, and by another to a gate of the New Jerusalem?

There can be no disputing the existence of the pearl when time has opened the oyster, found it, and set it in an annulus fit to adorn the pointing finger of destiny.

ROBERT ELLIOTT.

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NOTE.—We should not confuse knowledge and appreciation of 'technique' with natural taste for the essentials of objective beauty, which a work of art can contain (or exhibit) despite defective technique. An Italian marble, and a Bavarian wood, carver, can do wonderful things sometimes with their tools (as in undercutting especially), but the very excellence of their craft does but emphasize the absence of essential beauty in the 'work of art' when completed. Somewhat analogically in literature, a clever writer may construct a polished sonnet irreproachable in sense, measure, rhyme; and even *verbally* attractive with carefully chosen syllabical music; and yet, despite all, it may not contain that essential beauty which is found sometimes in the coarsest of peasant-fathered ballads; or in, say, Herrick's insistently re-iterative *Ternary of Littles*—the other end of the gamut. (This beauty, of course, is undepending on the subject, or on the purpose, of the work of art.)

## DIALOGUES ON SCRIPTURAL SUBJECTS: THE PENTATEUCH

### DIALOGUE II

**PATRICK O'FLAHERTY.**—At our last interview you told me that, in order that I may properly understand the nature and force of the late decision of the Biblical Commission on the Mosaic authorship of the Pentateuch, the way has first to be prepared. I am glad you have taken that course, as since then it has occurred to me to ask you, how do you know that there was such a person as Moses ever in existence, and, if there was, how can it be proved that he was the leader and lawgiver of the Israelites, or the author of the Pentateuch?

**FATHER O'BRIEN.**—A very natural question to ask. May I ask you, in return, do you believe that there was a Pope called Pius IX, or a Daniel O'Connell, or a St. Pius V, or a Hildebrand?

**P. O'F.**—Most certainly I do.

**FR. O'B.**—How do you know? You never saw them.

**P. O'F.**—Never; but everybody knows and believes that these men existed. Their names occur in the history and tradition of the times. Anybody who would deny their existence, I would regard as an idiot.

**FR. O'B.**—Just so. Do you believe that there was a St. Patrick, who preached Christianity in Ireland nearly fifteen centuries ago?

**P. O'F.**—Of course I do. I may as well doubt my own existence as doubt that. The history of the Irish race and nation during all these centuries would be an inexplicable riddle, if we were to try to explain it, leaving out the existence and mission of St. Patrick.

**FR. O'B.**—Quite right. You have the very same reasons for belief in the existence of a real historic person called Moses, the leader and lawgiver of the Jews, and,

furthermore, of his being the author of the Pentateuch, as you have for your belief in St. Patrick. If you disbelieve or doubt it, the history of the Jewish people from the earliest ages is perfectly unintelligible, and ought to be regarded as a myth.

P. O'F.—This statement is decisive enough. You are taking up a rather strong position, considering the waverings and uncertainties one notices even amongst some Catholic writers.

FR. O'B.—This I know—but I hope to be able to justify myself for doing so.

P. O'F.—I will be an attentive and interested listener to the exposition of your arguments.

FR. O'B.—In order that you may understand the force of my arguments in support of my thesis, let me tell you, in the first place, that the existence of Moses, the Jewish lawgiver, and his authorship of the Pentateuch are questions of fact. Now, facts are to be proved by witnesses. Other arguments may be used to help on this testimony of witnesses. The main argument depends on testimony—the others are secondary and subsidiary. Let me give you a homely illustration of my meaning. Suppose there is question of whether your friend Charles M'Grath was at Mass last Sunday, or not. One or two of your companions, who know him well, and are truthful, say to you that they saw him there. That would be enough for you to make you certain of this fact. There is an external argument—an argument based on testimony. Let us suppose, in addition to this, that the day was fine, the distance short, his health was good—in a word, there that was no reason why he should not have been at Mass. All these circumstances would strengthen, if necessary, the testimony of your two friends. The argument derived from such circumstances corresponds to what is called the internal evidence regarding the authorship of a book. Now, I want to know from you, in this particular case which argument has the greater force with you?

P. O'F.—Why, of course, the direct evidence of my two truthful friends, who saw him at Mass; the other



circumstances of themselves are only of a secondary kind, and beget a strong probability that he was there. The testimony of my two friends produces certainty in my mind.

FR. O'B.—That is right. Now, let us take the converse of the case, and suppose that the day was wet, the distance long, and that Charles had been in delicate health some time previously. These circumstances would create a probability in your mind that he was not at Mass. But suppose that in this case, also, your two trustworthy friends assure you that they saw him at Mass, which would you trust—the antecedent improbability arising from the accidental circumstances of health, weather, distance, or the direct positive evidence of the truthful witnesses who knew him, and assure you that they saw him at Mass?

P. O'F.—Most assuredly, I would believe the witnesses.

FR. O'B.—Quite right again. This is common sense. When there is a conflict or apparent conflict between external and internal arguments in questions of fact, the latter must give way to the former. Keep this before your mind. It is the key to the solution of many of the difficulties which are being urged by rationalists, or rationalising Christians, against the authenticity of the Pentateuch and the other books of the Sacred Scripture, as well as to the understanding of the recent decision of the Biblical Commission.

P. O'F.—I think I grasp that principle. But kindly let me hear how you will now apply it to the question before us.

FR. O'B.—In this way. The Jewish people are scattered over the globe to-day. They have the Old Testament as their guide wherever they are. The first book in that sacred volume is the Pentateuch. If you ask the Jews who wrote that book, they will tell you it was Moses. And if you ask them who was Moses, they will tell you he was the great leader and lawgiver of their forefathers, when they left the land of Egypt, and wandered in the desert of Arabia for forty years. Is not that the belief of the Jews of the present day?

P. O'F.—Yes ; as far as I know.

FR. O'B.—You need have no doubt about it. Furthermore, that has been the belief, universal and unchanged, of the Jewish people during all the centuries from the present back to the time of Christ and the Apostles. Nobody will question this.

P. O'F.—That is so far an argument in favour of your position. But I am curious to know what was the view of Jesus Christ and the Apostles on the point. For this must be a factor of great importance in the argument?

FR. O'B.—I was just coming to that. But, in order to make my argument clear on this head, I must fetch my New Testament and read for you the exact words of our Lord and His Apostles. And, mind you, at present I do not want you to assume at all that Jesus Christ was God, but simply to take Him at the rationalists' own estimate of Him—as the noblest type of man, of vast knowledge, high character, a truthful teacher. Now, let us see what does Jesus Christ say about the Pentateuch and its author. I will take up at random a few of the many texts bearing on the point. Look here at Mark xii. 26, in which, replying to the objection of the Sadducees regarding the resurrection, He uses the following words: 'And as concerning the dead that they rise again, have you not read in *the book of Moses*, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob?' Here He calls the Pentateuch the 'book of Moses'—and lest there may be any mistaking His meaning, He quotes the very words used by God to Moses at the bush, which are recorded in Exodus iii. 6. Again, speaking of the law of divorce, Mark x. 2-4, we read as follows: 'And the Pharisees coming to Him asked Him: Is it lawful for a man to put away his wife? But He answering, saith to them: What did *Moses command* you?' Is not this a clear proof that our Blessed Lord believed Moses to be the lawgiver of the Jews? 'Who [that is the Pharisees] said: Moses permitted to write a bill of divorce, and to put her away.' Here you have the Pharisees not only acknowledging that Moses was their lawgiver, but actually quoting in substance the words of

the law as given in the book of Deuteronomy xxiv. 1, which reads thus, as you see: 'If a man take a wife, and have her, and she find not favour in his eyes, for some uncleanness: *he shall write a bill of divorce*, and shall give it in her hand, and send her out of his house.' Mark, now, what our Blessed Lord said in reply, verse 5: 'Because of the hardness of your heart, he *wrote* you that precept'; that is, he not only gave them that precept but *wrote* it in the book of Deuteronomy. Again, in the Gospel of St. John v. 46, 47, speaking of Moses, He says: 'For he *wrote* of Me. But if you do not believe *his writings*, how will you believe My words?' When did he *write* of Him? What were *his writings*? Surely nowhere else or no other than in that book with which his name has been identified at all times—the Pentateuch.

P. O'F.—These seem to be very clear and convincing arguments in support of your thesis—so far as the testimony of Jesus Christ is concerned.

FR. O'B.—There are many others equally strong. I have given you only a few as specimens. Let me now read for you the teaching of some of the Apostles on the point. See here how, at the Council held at Jerusalem by the Apostles, St. James speaks (Acts xv. 21): 'For Moses of old time hath in every city them that preach him in the synagogues, where *he is read every sabbath*'—that is, his work, the Pentateuch. Again, see how St. Paul speaks in his second Epistle to the Corinthians, iii. 15: 'But even until this day, *when Moses is read*, the veil is upon their heart;' so that according to these two Apostles, Moses—that is, the book written by Moses, the Pentateuch—was read in their own time by the Jews in their synagogues. There are several other texts which I might read for you proving the same thing, but there is no need to multiply them, as I am sure from what I have read for you, you are thoroughly convinced that Christ and His Apostles and disciples, and the whole Jewish people at that time, firmly believed that Moses was the author of the Pentateuch.

P. O'F.—I confess, I cannot conceive how anybody who reads what you have just read for me, can have



a shadow of doubt of the universal belief of the Jewish people at that period of their history, at all events, in the Mosaic authorship of the Pentateuch. But what was their belief prior to that ?

FR. O'B.—The very same. Let us take that period of their history between the time of Christ and the Babylonian Captivity, and look into their canonical books that were written during that interval, what do we find ? In the second book of the Maccabees, which was written towards the end of the second century before Christ, and is the last of the canonical books of the Old Testament, in chapter vii., which treats of the martyrdom of the seven Maccabees and their mother, having previously described the cruel sufferings inflicted on the eldest son, the sacred writer, in verse 5, thus continues : ' And while he was suffering therein [that is, being fried in a frying pan] long torments, the rest [that is, the other six sons] together, with their mother, exhorted one another to die manfully, saying : The Lord will look upon the truth, and will take pleasure in us, *as Moses declared in the profession of the canticle* : And in his servants he will take pleasure,' or as in some readings, ' He will have mercy.' This quotation is from the book of Deuteronomy xxxii. 36. So you see this pious family believed Moses to be the author of the book of Deuteronomy.

Let us now go back a few centuries, and what do we find ? In the prophecy of Malachias, the last of the prophets, who lived, according to the common opinion, towards the end of the fifth century before Christ, in chapter iv. 4, we find the following words : ' Remember the *law of Moses* my servant, which I commanded him in Horeb for all Israel, the precepts, and judgments.' Here allusion is made to the twentieth chapter of the book of Exodus, in which the Commandments are contained, and to the fourth, fifth, and sixth chapters of Deuteronomy, in which they are reaffirmed and further explained.

Let us go back to the second book of Esdras, which is usually attributed to Nehemias, the contemporary and co-labourer of Esdras in the building up of the Jewish

republic after the Babylonian Captivity, that is, about the same time as that of the prophet Malachias. See here, in the thirteenth chapter, verse 1: 'And on that day they read *in the book of Moses* in the hearing of the people, and therein was found written, that the Ammonites and Moabites should not come into the Church of God for ever.' Come back, now, to the book of Deuteronomy xxiii. 3, and what do we read? Here it is: 'The Ammonite and Moabite, even after the tenth generation, shall not enter into the Church of the Lord for ever;' just the exact words used by the prophet. See here, chapter viii. verse 1 of the second book of Esdras: 'And they [that is the children of Israel] spoke to Esdras to bring the *book of the law of Moses*, which the Lord had commanded to Israel.' Further on, verse 14, see: 'And they found written in the law, that the Lord had commanded by *the hand of Moses*, that the children of Israel should dwell in tabernacles on the feast in the seventh month.' What could be more explicit, more convincing, than this language? The *book of the law of Moses*, and by *the hand of Moses*? What book is that, I wonder? None other, of course, than the Pentateuch. For if you read and compare Exodus xxiii. 16, Leviticus xiii. 34, Deuteronomy xvi. 13, you will find the prescriptions of the law for keeping the Feast of the Tabernacles, to which allusion is made, clearly laid down.

P. O'F.—From what you have just read for me, it seems to me clear, that at this period of Jewish history, that is, five centuries before Christ, the universal belief amongst the Jews was that Moses was not only their law-giver, but was himself the author of the Pentateuch.

FR. O'B.—Let us now go back further, to the time of the Babylonian Captivity, during which Daniel wrote the book which bears his name, and which contains partly history and partly prophecy—that is, to the end of the seventh century before Christ. Let me read for you the eleventh verse of the ninth chapter: 'And all Israel have transgressed Thy law, and have turned away from hearing Thy voice, and the malediction and the curse, which is *written in the book of Moses*, the servant of God, is fallen

upon us, because we have sinned against Him.' Let us turn back now to our Deuteronomy xxvii. 14-26, what do we read : ' And the Levites shall pronounce, and say to all the men of Israel with a loud voice : Cursed be the man that maketh a graven and molten thing.' . . . ' Cursed be he that honoureth not his father and mother.' . . . ' Cursed be he that removeth his neighbour's landmarks.' . . .

P. O'F.—Quite enough. I see that each of the verses from the fifteenth to the end of the chapter begins with the word ' cursed ' and the whole extract is evidently that portion of the *book of Moses* to which Daniel alludes.

FR. O'B.—Let us now go back to the next stage of Jewish history—that of the Kings, which comprises a period of about 500 years. You will see that during this period also, it was regarded as a certain fact amongst the Jews that Moses was the author of the Pentateuch. See here, in the fourth book of Kings, xiv. 6, speaking of the action of King Amasias, who put to death the murderers of his father, the author adds, verse 6 : ' But the children of the murderers he did not put to death, according to that which is *written in the book of the law of Moses*, wherein the Lord commanded, saying : The fathers shall not be put to death for the children, neither shall the children be put to death for the father ; but every man shall die for his own sins.' Let us turn back to Deuteronomy xxiv. 16, what do you read ?

P. O'F.—I read the very same, word for word, just as you have read it for me from the book of Kings.

FR. O'B.—It is needless to read for you further proofs from this period, which are to be found in this book, and the books of Paralipomenon. Let me rather bring you back to an earlier stage of this period of history, to the time of David. What was his dying exhortation to his son Solomon. Here it is in the third book of Kings ii. 2, 3 : ' I am going the way of all flesh : take thou courage, and shew thyself a man. And keep the charge of the Lord thy God, to walk in His ways, and observe His ceremonies, and His precepts, and judgments, and testimonies, *as it*



*is written in the law of Moses.*' Furthermore, in his Psalms he mentions more than once the name of Moses in connexion with the book of the law.

Let me bring you back yet another stage, to the time of the Judges. And, first of all, I will direct your attention to chapter iv. of that beautiful book called Ruth which, whoever the author was, relates the history of an event that occurred at this time. For Ruth gave birth, from Booz, to Obed, who was the grandfather of David. But what I wish you to observe in particular is, that the renunciation of his claim to the hand of Ruth by the next kinsman of her deceased husband, and her marriage with the second next of kin, namely Booz, was carried out in every detail according to the law of Moses, as it is contained in Deuteronomy xxv. 5-7.

See here, too, in the book of Judges iii., in which alluding to the nations which the Lord spared in order to try as well as instruct the Israelites, the author thus speaks (verse 4): 'And He left them, that He may try Israel by them, whether they would hear the commandments of the Lord, which He had commanded their fathers by the *hand of Moses* or not.'

And now I will read for you texts from the book of Josue, who was himself very probably the author of the book, with the exception of the last few verses. Moses, as you are aware, brought the Israelites in sight of the Promised Land—but did not enter it. This privilege was reserved for his successor Josue, who became their leader. Now, in the first chapter of the book of Josue, verses 7, 8, what do we read? Here it is. The Lord speaks to Josue: 'Take courage, therefore, and be very valiant: that thou mayest observe and do *all the law, which Moses My servant hath commanded thee*. . . . Let not the *book of the law depart* from thy mouth. . . .'

Again, see here, chapter viii., verses 30, 31:—'Then Josue built an altar to the Lord the God of Israel in Mount Hebal, as Moses the servant of the Lord had commanded the children of Israel, *and it is written in the book of the law of Moses*'—that is to say, just a few years after the death

of Moses you have his contemporary and successor, Josue, carrying out an ordinance of Moses *as it is written in the book of the law of Moses*. Where is this commandment written? You will find it in the book of Exodus xx. 5, and again in Deuteronomy xxvii. 2-13.

Let me now sum up for you the result of what I have been trying to explain to you. Looking back from the present moment to the time of Christ, we find that the whole Christian world, not only the Catholic Church, but all the Christian communions outside its fold, have believed in the Mosaic authorship of the Pentateuch. The voices of the few heretics in the early ages of the Church, such as the Nazarenes and the author of the Clementines, and of Carlostad and a few others in the sixteenth century, were drowned in the unanimous chorus of condemnation by both the Christians and the Jews. They do not count. We see, furthermore, that during all these centuries the Jewish people scattered all over the habitable globe have regarded Moses not only as their lawgiver, but also as the author of the Pentateuch. The two Rabbis, who in the eleventh and thirteenth centuries raised a doubt about it, were refuted and reproached by their own co-religionists, and may be passed over, too. You have heard the words of Christ and the Apostles appealing to Moses as the author and writer of the Pentateuch; and the Jews who were listening, and were often confounded by this appeal to Moses, never raised their voices to question the words of our Lord or His Apostles. A clear proof that the Mosaic authorship was the belief not only of Jesus Christ and His Apostles and followers, but of the entire Jewish people at that time. Going backward from the time of Christ to the Babylonian Captivity, thence through the period of the Kings, thence backward through the time when the Israelites were ruled by Judges, back to the days of Josue, and of Moses himself—have we not traced in their canonical books a firm, clear, constant, and universal tradition that the Pentateuch was the work of Moses?

P. O'F.—Of that there can be little doubt, I think.

FR. O'B.—Now, there is only one explanation of this

fact ; and that is, that Moses was really the author of the Pentateuch. If you deny or doubt this, the whole history of the Jewish people becomes an inexplicable mystery—a succession of frauds and forgeries, which it is impossible to explain or even to conceive. You must not lose sight of this fact, also. If the Jews were not firmly convinced that Moses was their divinely appointed leader and legislator, and the author of the Pentateuch, why should they have guarded and revered in every period of their history, from Moses himself up to the present moment, this book as among their most sacred and precious treasures ? Does it not contain much unpleasant reading for them ? How many an exposure and rebuke calculated to put them to shame and wound their racial feelings does it not contain ? And yet, when it was quoted against them time after time by the Prophets—by Jesus Christ and His Apostles, as we have seen—not one of them ever raised his voice to say, Moses is not the author of that book. How explain this phenomenon ?

P. O'F.—As far as I can see, there is no explanation possible, except that they knew it would be useless for them to deny it, and were themselves firmly convinced that Moses was its author.

FR. O'B.—You can understand now, why I said in the beginning of our interview, that you may as well try to read and understand Irish history for the last fifteen centuries, ignoring the existence and mission of St. Patrick, as to try to understand the domestic history of the Jewish nation for the last three thousand five hundred years, setting aside the great central fact that Moses was the author of the Pentateuch.

P. O'F.—Yes, and I can see now, why, on a question of fact such as the authorship of a book, the primary and fundamental argument must be the testimony of tradition, written or oral—or both. For, as you said, the authorship of a book is a question of fact, and facts, according to the trite saying, have to be proved by witnesses.

FR. O'B.—Yes ; and I think, too, you can now understand how vain and silly are the attempts of the modern



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enemies of Revelation, the rationalists from the end of the eighteenth century up to this present moment, to whom must be added some Christian and a few Catholic writers with rationalistic tendencies, to set aside that grand argument of prescription by inane conjectures, philological subtleties, and sophistical reasoning. I believe, too, that you are now in a position to understand the meaning of a portion, at least, of one of the recent decisions by the Biblical Commission, about which you questioned me. But, as it is now late, we will discuss this on a future occasion.

H. D. L.

## THE RIGHT REV. MONSIGNOR MOLLOY

WITH this number of the I. E. RECORD the name of Gerald Molloy disappears for ever from its accustomed place on our cover. Since the year 1880, when the periodical was revived, Dr. Molloy acted as its 'Censor.' He was, moreover, as our readers know, one of our most constant and valued contributors. Indeed his contributions to the I. E. RECORD extend back to its earliest days, and it was in its pages that his work on 'Geology and Revelation' first appeared. We have many personal reasons, therefore, for expressing our sincere and heartfelt regret at his departure from amongst us. Mgr. Molloy was a man with whom it was a pleasure to have any business relations. Thoroughly matter of fact, and at the same time considerate and refined, he was in our experience the very model of an accomplished and courteous gentleman. The great variety of his gifts and acquirements make his loss irreparable to the Catholic body at large. His disappearance at a critical moment in the settlement of the Irish University question is particularly deplorable.

This is not the place or the occasion to write a history of his life and labours in the cause of the Church which he so faithfully served. Here we can only say how sincerely and widely his loss will be felt, nowhere, we believe, more sincerely and affectionately than in the College of Maynooth, in which he spent close on twenty years of his life as a professor. To Maynooth he was devotedly and gratefully attached to his dying day. His pleasant reminiscences of old times and of old professors were amongst the features of his visits which ever made him a doubly welcome guest at the College board. Dr. Russell, Dr. O'Hanlon, Dr. Callan, Dr. Whitehead, with all their peculiarities and characteristics, were brought back to life before a new generation. Dr. Gargan, whose perpetual youth, notwithstanding his great age, made him live in the present and the future rather than in the past, would listen complacently to stories of his own contemporaries, who had long gone the way of all flesh, whilst he, who had been extremely delicate in his youth, outlived them all and surpassed them in vitality and endurance. But apart from such domestic attractions Dr. Molloy's great intellectual gifts, the lucidity of his mind, the admirable purity of his speech, the variety and accuracy of his acquired knowledge, together with his great experience of men and

of the world made his conversation at all times delightful and his company most pleasant. He could adapt himself to his surroundings as few other men could, and whilst he willingly talked on subjects with which he knew his companions for the time being were conversant he did not do so with the air of one who was anxious to show off or to impress people with his versatility or his penetration.

As for ourselves, we cannot sufficiently express our sense of the kindness, forbearance, patience, and gentleness with which he discharged his office of 'Censor' during the time that it has been our lot to conduct the fortunes of the I. E. RECORD, nor adequately to record our gratitude for the support and assistance he gave us. Few had stronger claims than he had on our space and on our compliance with his desires in the matter of publication; yet few were more willing to leave such matters entirely in our own hands, and at our own convenience, or were more anxious to have their attention called by the Editor to anything that appeared inappropriate to him or otherwise to call for comment.

Does it not look as if he felt the end drawing near when he sent us about a year ago those lines of the poet on the passage from Purgatory to Paradise?—

As snow amid the living poles that grow  
Along the back of Italy congeals,  
When blown upon and pressed by Eastern winds  
Then trickles liquefied within itself,  
Soon as the land that knows no shadow breathes,  
Like as a candle melts before the flame:  
E'en so devoid of tears and sighs was I,  
Before the chant of those who tune their song  
Unto the notes of the eternal spheres.

During his whole life-time Dr. Molloy was occupied with great thoughts and great ideas. There was nothing narrow or paltry or small in his nature. Broad-minded in the truest sense he did to others as he would be done by; and he now reaps the reward of his high character and great services not alone in the universal esteem in which his memory is held, but in the ardent prayers that accompany him through whatever trials await him on his way to eternal peace. In the sincere hope that these prayers may be the pledge of happiness we lay our wreath on the tomb of one of the most distinguished priests and scholars that Ireland has ever produced.

J. F. HOGAN, D.D.



# Notes and Queries

## THEOLOGY

### CELEBRATION OF MARRIAGE BEFORE A PROTESTANT MINISTER

REV. DEAR SIR,—A Catholic contracting marriage before a Protestant minister who uses the prayers of the Protestant Ritual commits a grave sin, and is excommunicated. A Catholic marrying in the presence of a Protestant minister acting simply as a civil registrar does not incur excommunication, nor does he commit a grave sin if there are sufficiently grave reasons for his action. What is to be said of a Catholic who marries a Protestant before a Protestant minister not employing any religious ceremony, nor yet acting as a civil registrar? The bride, for instance, happens to be a Protestant and succeeds in getting the Catholic bridegroom to go before the parson, because she wishes to be married by her own religious pastor. To allay the scruples of the bridegroom she arranges that no religious ceremony of any kind is to be performed by the Protestant minister; she gets him to be present merely as a witness in the same way in which a parish priest assists at a mixed marriage if the general law of the Church is enforced. Is the Catholic party excommunicated?

M.

Our correspondent states, with truth, that a Catholic who is married before a Protestant minister acting as a civil registrar does not incur the papal excommunication of the Constitution *Apostolicae Sedis*, and that a Catholic who is married before a Protestant minister employing any religious rite or ceremony of his Ritual does incur the excommunication. Even the celebration of marriage in the Protestant church, or outside the Protestant church but with the use of some Protestant vestment such as the cotta, comes under the excommunication. The question of our correspondent refers, however, to the case when the Protestant parson, acting as an heretical minister and not

as a civil registrar, assists at the marriage not in the church, but, say, in the parsonage, without any religious vestment, and without the recitation of the prayers to be found in the Protestant Ritual.

This case seems to come under the excommunication specially reserved to the Holy See. In the first place, there is favour shown to Protestantism as such, since a Catholic who acts in the way stated goes before the Protestant minister not in a civil capacity, but in a religious capacity; the minister is not present in the case as the deputy of the State; he is present as an official of his heretical sect. Just as a Parish Priest is the authorized witness of the Catholic Church when he assists even passively at a mixed marriage, so too the Protestant minister who passively assists at the marriage in the circumstances indicated is present in the name and by the authority of his heretical church. It seems clear that a Catholic who employs a Protestant minister in his official capacity of representative of his Church in religious affairs is guilty of the crime of showing favour to Protestantism as such, and, therefore, incurs the excommunication attached to *communicatio in divinis* with heretics.

In the second place, the ceremony of marriage in the circumstances is a religious service, even though the parson recites no prayers. If the marriage were celebrated before a civil registrar it is the civil aspect of the matrimonial contract that would be brought into prominence; so, on the other hand, when the consent is externated before a religious minister as such, that externation of matrimonial consent necessarily wears a religious aspect; and when the religion of the minister is heretical the ceremony will be an heretical rite. A Catholic, consequently, who takes part in such a ceremony incurs the excommunication specially reserved to the Holy See. So that, whether we look at the minister as representative of an heretical sect, or at the ceremony performed by the contracting parties, the truth seems clear that there is of necessity a grave crime of favouring heresy, which comes under the excommunication of the Constitution *Apostolicae Sedis*.

In the third place, this view seems to have the sanction of the Holy See. It will be sufficient for my purpose to quote two decrees emanating from the Holy Office. In its Instruction to the Bishops of the kingdom of Hanover (17th February, 1864), the S. Inq. made the following declaration :—

Verum enimvero quotiescunque minister haereticus conseatur veluti sacris addictus, *et quasi Parochi munere fungens*, non licet Catholicae parti una cum haeretica matrimonialem consensum coram tali ministello praestare, eo quia adhiberetur ab quandam religiosam caeremoniam complendam, et pars Catholica ritui haeretico se consociaret; unde oriretur quaedam implicita haeresi adhesio, ac proinde illicita omnino haberetur cum haeticis in divinis communicatio. . . . Sciant insuper Parochi, si interrogentur a contrahentibus, vel si certe noverint eos adituros ministrum haereticum sacris addictum ad consensum matrimonialem praestandum, se silere non posse, sed monere eosdem debere sponso de gravissimo peccato quod patrant, et *de censuris in quas incurrunt*.

In this decree it was stated explicitly that a Catholic who externates matrimonial consent before an heretical minister who is *sacris addictus, et quasi Parochi munere fungens*, thereby is guilty of implicit adhesion to heresy and of unlawful *communicatio in divinis* with heretics, and incurs the censures attached to such crimes. Now, in the case under consideration the minister does act the part of a *quasi parochus*, since he is in precisely the same position as a Parish Priest who passively assists at a mixed marriage. Hence the case comes under the excommunication of the *Apostolicae Sedis*.

On the 29th August, 1888, the Holy Office was asked the following question: ‘Utrum absolutio a censuris omnibus catholicis, qui coram ministro acatholico nuptias contraxerunt, necessaria sit, an potius in eo tantum casu impertienda sit, quo in hujusmodi celebrationem ab Antistite censurae promulgatae sint?’ The reply was: ‘Affirmative ad I<sup>am</sup> partem, negative ad II<sup>am</sup>.’ Hence, again, the excommunication of the *Apostolicae Sedis* is incurred by all Catholics whose marriage is celebrated before an heretical minister as such, no matter whether he assists passively or actively.



The opinion which I have so far defended is maintained commonly by theologians, some of whom explicitly teach it,<sup>1</sup> and others of whom implicitly adopt it by stating generally that a Catholic who celebrates marriage before a Protestant minister as such, and not as a civil magistrate, incurs the excommunication.<sup>2</sup> Gasparri,<sup>3</sup> on the other hand, maintains that excommunication is not incurred in the case contemplated, because, no heretical ceremony being performed by the parson, there is no *communicatio in divinis* with heretics. In proof of his theory he points to the argument of the Instruction to the Bishops of Hanover: 'Non licet catholicae parti una cum haeretica matrimonialem consensum coram tali ministello praestare, eo quia adhiberetur ad quandam religiosam caeremoniam complendam, et pars catholica ritui haeretico se consociaret.' This reason is not verified, according to Gasparri, when no religious rite or ceremony is performed by the assisting parson, and consequently the excommunication is not incurred. To my mind, this interpretation of the Instruction is not warranted by the context, because the decree plainly states that celebration of marriage before an heretical minister of whom it can be said that he is *quasi Parochi munere fungens* entails excommunication proper to communication in divine things with heretics; and because in the case contemplated the celebration of marriage is a religious rite or ceremony even though the prayers of the Protestant Ritual are not recited, the religious nature of the contract being sufficiently determined by the presence of a parson who assists, not as a civil registrar but as an heretical minister.

Until the Holy See gives a definite decision on the point raised by our correspondent, there seems no reason for denying practical probability to the view of Gasparri, so that no censure is incurred in practice, unless there is a local censure imposed by competent authority.

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<sup>1</sup> V.g. Genicot, II. n. 520.

<sup>2</sup> V.g. Wernz, IV, n. 588. not. 42; Santi-Leitner, IV., n. 194.

<sup>3</sup> *De Matrimonio*, n. 467.

**OBLIGATION OF PAYING 'CATHEDRATICUM SEDE VACANTE'**

REV. DEAR SIR,—Would you kindly give your opinion on a disputed question amongst some clergy, viz. : Are the Parish Priests obliged to pay 'cathedraticum' to the Vicar Capitular or Administrator, *sede vacante*? By answering the above you will oblige,

A SUBSCRIBER.

Parish Priests are bound to pay the 'cathedraticum' as a mark of subjection to the Bishop and in honour of the Episcopal See. Hence, the obligation is founded not merely on submission to the individual Bishop who happens to rule the See for the time being, but also on subjection to the episcopal See itself. The 'cathedraticum,' consequently, belongs to the revenues of the See and as such must be paid during a vacancy, just as other revenues that belong directly to the See must be paid in like manner. Parish Priests are, therefore, bound to pay the 'cathedraticum' to the Vicar Capitular or Administrator who, in these countries and the United States, holds episcopal authority in the temporal and spiritual affairs of the See during the interregnum; and the Vicar Capitular or Administrator can, apparently, use his spiritual jurisdiction to enforce payment, no limitation excluding this power being laid down by Canon Law.

The Vicar Capitular or Administrator cannot, however, utilise the 'cathedraticum' for his own purposes; he must reserve it for the future Bishop. If the Vicar Capitular or Administrator requires a salary as well as necessary diocesan expenses, it will be provided out of the revenues of the diocese, but he has no authority to appropriate these revenues to himself.

J. M. HARTY.

## LITURGY

CEREMONIES OF BENEDICTION OF THE MOST HOLY  
SACRAMENT

REV. DEAR SIR,—Your answers to questions about the rite to be employed in giving Benediction of the Most Holy Sacrament, which appeared in the October issue of the I. E. RECORD, suggest to me some further queries under this head on matters that have often perplexed myself and others.

1. Is the genuflection on both knees the proper reverence to be made when the Celebrant ascends the predella and places the monstrance on the throne, and also when he goes up to take down the same for the Benediction?

2. When a person has genuflected *utroque geni* is it also necessary to make a profound inclination of the body?

Information on these points in an early issue of the I. E. RECORD will oblige,—Yours truly,

SACERDOS JUNIOR.

1. We are aware that the custom of making a *double* genuflection, when the Officiant at Benediction of the Most Holy Sacrament goes up to the predella to take the monstrance for the blessing and afterwards when he has placed it on the altar, prevails in some places, but we have failed to find any authority for it among approved modern Rubricists. All these without exception direct the Officiant or the sacred minister who may assist him, to make a *simple* genuflection. The practice of genuflecting on both knees is possibly to be attributed to a different direction by some of the older Liturgists, or to a mistaken notion of the outward reverence due to the Blessed Sacrament in the circumstances. Seeing that the Church is inclined to tolerate such well-meant and edifying customs rather generously in this matter,<sup>1</sup> we are slow to condemn the practice, but we have no hesitation in saying that the simple genuflection is sufficient, and more in harmony with the principles of the Liturgy generally.

2. For the *simple* genuflection no inclination of the body

<sup>1</sup> Cf. Decr. S.R.C., n. 3108 ad vi.



or head in necessary. In fact, these are to be kept perfectly erect and rigid. Not so in the case of the *double* genuflection. Here, in addition to bending both knees to the ground, a further reverence is required. Is this additional reverence an inclination of the body, or of the head merely? This question, which has been a moot point among Rubricists heretofore, has recently been decided by a Decree of the Congregation of Rites.<sup>1</sup> The query being put in terms almost identical to those in which we have just proposed it, received the following response: '*Inclinatio mediocris, id est capitis, et modica humerorum inclinatio, quae in casu habetur ut profunda.*' To us the answer appears somewhat ambiguous, as it does not clearly define whether the supplementary reverence is a *moderate* inclination of the body or a *profound* inclination of the head, both of which are discriminated in the rubrics.<sup>2</sup> The description given would point in the former direction, contrary to prevailing notions, but the matter is of trivial importance as there is in reality very little difference between the two forms of reverence, while the important thing decided is that a *profound* inclination of the body is not required as the complement of a *double* genuflection.

We may here take occasion to emphasize some other points about Benediction decided in the Decree referred to.

(1) Those kneeling around the Altar are not to make any reverence when the tabernacle is opened either before or after the exposition of the Blessed Sacrament.

(2) The Officiant and the ministers should make a *moderate* inclination<sup>3</sup> before rising to put incense into the thurible. No reverence, however, is to be made when the Officiant rises to recite the prayer or ascend the Altar, when the Assistant rises to go for the humeral veil, or when the Celebrant has knelt after giving the blessing.

(3) It is also decided that the custom of putting incense into the thurible after the singing of the prayer of the *Tantum Ergo* may not be continued.

<sup>1</sup> Feb., 1906. Cf. I. E. RECORD, August, 1906, pp. 163-4.

<sup>2</sup> Van Der Stappen, *Ceremoniale*, III. ; De Herdt, etc.

<sup>3</sup> *Ut Supra.*

## THE FIRST SUNDAY PLENARY INDULGENCES

REV. DEAR SIR,—The question put in the October number of the I. E. RECORD regarding the Indulgence of the First Friday of the month was not sufficiently explicit. By the addition of a few words the difficulty raised will be apparent. It is stated in a footnote, on page 26 of the July number of the I. E. RECORD, that a Plenary Indulgence may be gained on the First Friday, but only by members of a Sodality of the Sacred Heart. I do not see this limitation mentioned in the *Ordo*, where (at bottom of page viii.) it mentions this Indulgence. I take it that the answer to the part of the question—which regards the Indulgence of the First Sunday—is in the affirmative? Faithfully yours,

C. D.

I. The *Ordo* states in the place indicated that a Plenary Indulgence may be gained by the faithful generally on the First Friday of each month—provided they fulfil certain conditions—independently of their connexion with any Association, and our correspondent wishes to know what is the authority for this statement which, to his mind, appears to conflict with something he has seen elsewhere. The compiler of the *Ordo* relies for his information on a Decree of the Congregation of Indulgences, published in 1897. As it is important we take the liberty of giving it *in extenso*. It will be seen that the conditions required for the Plenary Indulgence, which prescind altogether from membership in any Sodality, are Confession, Communion, Meditation on the infinite charity of the Sacred Heart, and prayers for the Pope's intention; and that the fulfilment of the same conditions on *any* Friday of the year will entitle the faithful in general to a *partial* indulgence.

*Gulielmus Pifferi, Epis. Porph. ad S. V. pedes provolutus humillime exponit quod R R. P.P. Plenariam Indulgentiam benigne concesserunt lucrandam prima sexta<sup>1</sup> cujusque mensis ab omnibus Christifidelibus qui Conf. SSmi. Cordis Jesu nomen*

<sup>1</sup> *Quinta*, the word in the copy of the *Acta Sanctae Sedis* from which we copy, is manifestly a misprint.

*dederunt. Ut magis magisque haec devotio augeatur S. V. humiliter exorat ut eamdem Indulgentiam omnibus utriusque sexus Christifidelibus concedere dignetur qui dictae Confraternitati adscripti non sint, tamen die supra dicta vere poenitentes, confessi ac S. Synaxi refectionis infinitam SSmi. Cordis Jesu caritatem pia meditatione recoluerint et aliquamdiu ad mentem S. V. oraverint, insuper ut ejusdem Christifidelibus qui praefata praestiterint quaecumque sexta anni feria indulgentiam septem annorum totidemque quadragenarum benigne elargiri dignetur :—*

*S.S D. N. Leo Pp. XIII benigne annuit pro gratia in omnibus juxta preces. Presenti in perpetuum valituro absque ulla Brevis expeditione contrariis quibuscunque non obstantibus.*

*Datum Romae ex Secretaria S. C. Indulgentiis Sacrisque Reliquis praepositae die 7 Sept. 1897.*

2. Yes. The First Sunday Indulgences are also granted to the faithful generally and without any limitation The conditions necessary to gain them are of the usual kind, viz.: Confession, Communion, prayers for the Pope's intention, and visit to the Parochial Church.<sup>1</sup>

P. MORRISROE.

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<sup>1</sup> For text of those Indulgences *vide* I. E. RECORD, March, 1882, pp. 182-5.



## DOCUMENTS

**RESOLUTION OF THE TRUSTEES OF MAYNOOTH COLLEGE**

AT the annual meeting of the Trustees of Maynooth College, held on the 9th October last, the following resolution was unanimously adopted :—

That the Trustees desire to place on record their appreciation of the valued services of their late distinguished Secretary, the Right Rev. Monsignor Molloy, and their estimate of the irreparable loss which the Irish Church and the cause of Catholic education in Ireland have sustained by his lamented death, and that a copy of this resolution be sent by the Secretary to his brother, John Molloy, Esq.

**RESOLUTION OF THE IRISH HIERARCHY REGARDING MIXED TRAINING COLLEGES**

AT the meeting of the Irish Hierarchy, held at Maynooth, on the 10th October last, his Eminence Cardinal Logue presiding, the following resolution was unanimously adopted :—

As it has come to our knowledge that mixed residential colleges have been established by the Department of Agriculture and Technical Instruction, we have to direct the attention of the faithful to the following declaration of the Bishops, published on the 16th of May, 1899 :—

‘ We desire to impress upon the local bodies concerned the primary importance in the establishment and direction of Technical Schools and Colleges of avoiding anything to which Catholics should object on religious grounds, whether in the teaching or in other departments of such schools and colleges. It has been the duty of the Bishops to repeatedly warn their people against the institution of mixed residences for Catholics and Protestants. The principle already so successfully maintained for many years in the working of training colleges in Great Britain, and applied within recent times with the best results in the case of similar institutions in Ireland, should be followed in this also if residential institutions are to be set up.’

In addition to this, a decree of the last Synod of Maynooth, which has been already sanctioned by the Holy See, enacts as follows :—

‘ Since it appears to us that interest in technical subjects and in agriculture is highly useful, and even necessary for our people, we consider it permissible for Catholic youths to frequent schools attended by non-Catholics where this instruction, as distinct from a general training or education, is given. We, however, strictly forbid Catholics to reside with non-Catholics in such schools, unless on special grounds the Bishop of the place judge otherwise in particular cases.

‘ Whilst we are prepared to support an agitation for the reform of the National Board that will give adequate representation to the educational interests of our people, we wish to warn our priests and people against any movement that may result in a change calculated to interfere with or endanger the authority or control of our Catholic managers, which is our chief security for the safety of religion in the school.’

**LETTER OF SYMPATHY FROM THE IRISH HIERARCHY  
TO HIS EMINENCE CARDINAL RICHARD, ARCHBISHOP  
OF PARIS**

THE following letter was addressed by the Irish Hierarchy, on the occasion of their recent meeting at Maynooth, to his Eminence Cardinal Richard, Archbishop of Paris.

COLLÈGE DE S. PATRICE, MAYNOOTH,  
*le 10 Octobre, 1906.*

EMINENCE,

L'étroite amitié qui a toujours uni les Catholiques irlandais à leurs frères de France et les faveurs insignes que nous avons plus d'une fois reçues de la grande et généreuse nation française nous imposent un devoir spécial de partager vos soucis et vos douleurs comme vous avez partagé les nôtres aux époques de nos luttes pour la foi de Jesus-Christ. Aussi réunis en ce moment à notre assemblée annuelle, nous tenons à exprimer à votre Eminence, au vénérable épiscopat français, au clergé, et au peuple Catholique de votre pays, notre très vive et très fraternelle sympathie au milieu des épreuves si cruelles que vous subissez aujourd'hui.

Avec les Catholiques du monde entier nous nous rejouissons

à l'attitude si ferme et si digne que vous ne cessiez de maintenir en présence des dangers qui vous menacent. Votre esprit d'unité et de foi ; votre admirable fidélité aux traditions les plus glorieuses de la France ; votre confiance si pleine et si frappante dans les directions et les conseils de l'auguste Pontife qui est chargé de veiller sur les suprêmes intérêts de l'église, ont été pour nous l'objet d'une juste admiration et ne nous laissent aucun doute sur l'issue d'un conflit que vous n'avez pu éviter.

Nous, évêques irlandais, nous sommes les fils d'une église qui a connu la souffrance. Les libertés que nous avons conquises sont les fruits de siècles de renoncement et de sacrifice de la part de nos prédécesseurs et de leur noble peuple. Nous avons la conviction profonde que la foi de la France Catholique renâîtra pareillement plus forte et plus pure de la crise ardue qu'elle traverse, et que l'église de S. Louis, loin de faiblir, prendra de nouvelles forces pour accomplir sa mission glorieuse et divine.

Avec les sentiments de la plus profonde vénération nous sommes de votre Eminence les serviteurs très dévoués et très fidèles en N. S.

Signé de la part de tous les Archevêques et Evêques d'Irlande,

✠ MICHEL, CARDINAL LOGUE,

*Archevêque d'Armagh.*

✠ RICHARD,

*Evêque de Waterford et Lismore.*

✠ HENRI,

*Evêque de Down et Connor,*

} *Secrétaires.*

#### REPLY OF HIS EMINENCE CARDINAL RICHARD

ARCHEVÊCHÉ DE PARIS,

*le 21 Octobre, 1906.*

EMINENTISSIME ET RÉVÉRENDISSIME SEIGNEUR,

La lettre que votre Eminence a eu la grande bonté de m'adresser au nom de tous les Archevêques et Evêques d'Irlande rappelle l'étroite amitié qui a toujours uni les Catholiques irlandais à leurs Frères de France. Elle s'affirme une fois de plus dans cette participation de votre charité à nos soucis et à nos douleurs.

Entre tous les fils de l'Eglise les Irlandais ont donné les témoignages les plus éclatants de leur inébranlable constance. Les Catholiques d'Irlande ont gardé la foi de S. Patrice malgré



trois<sup>e</sup> siècles de persécution. Ni la tribulation, ni la famine, ni le glaive n'ont pu vous séparer de Jesus-Christ et de son Vicaire.

Puissions nous, par un courage aussi persévérant que le vôtre, reconqu岸rir cette liberté religieuse dont vous jouissez maintenant. Celui qui s'en est fait l'éloquent défenseur, votre O'Connell, a voulu que son cœur reposât à Rome ; c'est le symbole de votre inaltérable attachement au Saint-Siège. Nous demandons à Dieu d'imiter cette admirable fidélité.

Je me suis fait un devoir de communiquer votre belle lettre à tous mes collègues de l'Episcopat français.

Je prie Votre Eminence de vouloir bien être l'interprète de notre très-vive reconnaissance auprès de nos vénérés Frères, NN. S.S. les Archevêques et Evêques d'Irlande, et d'agréer l'hommage de ma profonde vénération.

De Votre Eminence le tres humble et dévoué serviteur.

✠ FRANCOIS CARD. RICHARD,

*Archevêque de Paris.*

## NOTICES OF BOOKS

LORD ACTON AND HIS CIRCLE. Edited by Abbot Gasquet,  
O.S.B. London : Burns and Oates. 1906.

THIS volume presents Lord Acton in a much more favourable light than the volume of his letters to Mary Gladstone, published some time ago, by Mr. Herbert Paul. In truth, it is not very easy to reconcile the two ; but at present we are only concerned with the work before us ; and, judging by its contents alone, it is impossible to resist the conclusion that, whatever may have been Lord Acton's aberrations regarding certain phases of ecclesiastical history, he was deeply and sincerely attached to the Catholic Church and intensely desirous of serving it in the only way in which, rightly or wrongly, he conceived it could be served by a layman and a man of the world in his position.

Abbot Gasquet presents him to us as the real moving power that gave life and vigour to the *Rambler*, the *Home and Foreign Review*, the *Chronicle*, and the *North British Review*.

In all his activities Lord Acton was a liberal Catholic, some will think much more liberal than Catholic ; but it is clear from the evidence of this volume that whenever he came into collision with ecclesiastical authority he found a way out of his difficulties without any open rupture, and satisfied his immediate ecclesiastical superiors as to his motives and his orthodoxy.

It has to be borne in mind that Lord Acton was a man of great learning and great intellectual gifts, who was brought into contact with many of the ablest men both inside and outside the Church at home and abroad. Considering the surroundings in which he lived, the turn and constitution of his mind, the nature of the influences brought to bear upon him, the fascination of the Church that kept him within its pale must have been great indeed ; and the strength of his own faith must have been much greater than he got credit for. His attitude on the occasion of the definition of Papal Infallibility, which gave rise to such misgivings amongst Catholics, is admirably cleared up in the concluding part of this volume, and reveals him to us in a very different light from that in which he had long been regarded.

With the history of the Church and the Papacy in its temporal and civil aspect, Lord Acton took liberties which remind us of Villani and Guicciardini ; but it is evident that he distinguished sufficiently between the accidental and the essential to satisfy his own conscience that he did no wrong, but rather served the spiritual interests of the Church which he had much at heart.

If we must have liberal Catholics to remind us that the kingdom of God is not of this world, and that the most glorious epochs of the history of the Church were not those in which she adopted many of the ways of the world and shone most brilliantly in wealth and earthly splendour, it is well that they should be men like Montalembert and Lord Acton whose motives were not corrupt, to say the least of them, and whose devotion to the Church cannot be seriously called in question.

The danger is, that the methods of procedure and the forms of speech employed may be taken up and utilized by men who have neither the wide learning, the high motives, nor the true faith of Lord Acton, and that the language of persistent depreciation may alienate people from the Church on personal and historical grounds, who would otherwise remain undisturbed, or become more attracted towards her. Nothing could well be more disgusting to Catholics than to see a man scavenging in the contemporary annals of the Church in order to find something to say, in Protestant newspapers and periodicals, against the rulers of an institution of which he professes himself a member. We are all familiar with the letters of such men in the *Times*, and in the monthly reviews. They evidently think that they are imitating the independence and courage of Lord Acton ; and they do not shrink from indulging in their shady occupation under the cover of his name. It is a poor way of making a living, and not very creditable either to the journals and reviews that encourage it, or to the individuals who make it their trade. We can understand an independent though not a disloyal attitude in the investigation of the facts of history, whether civil or ecclesiastical ; but when we find men distorting the words and misrepresenting the acts of those whom they profess to acknowledge as their spiritual rulers in order to curry favour with the enemies of the Church, or to manufacture a spurious though lucrative reputation for themselves, we can only regard them with contempt. It will probably be Lord Acton's misfortune if not entirely his fault, if the least



reputable of this band both claim him and proclaim him as their leader. Whatever we may think of some of his letters and opinions, we could wish him a better fate than to be regarded as the head of such a school.

No Catholic can or will defend the passages in Lord Acton's letters to a Protestant young lady, in which he attributes the most atrocious crimes to the Popes and to several canonized saints of the Church. These passages are shocking and revolting in the last degree, and, coming from a man who made such a boast of scientific methods, they are partisan and biassed beyond all decency. It is, indeed, difficult to believe that they were ever written by a man who held the Catholic faith and professed his submission to the Catholic Church. And yet, on the other hand, we remember to have read a few years ago, in the *Memoirs* of Sir Mountstuart Elphinstone Grant Duff, the declaration of Lord Acton, that never during his whole life had he a moment's doubt as to the truth of Catholicism. The author of the *Memoirs* adds, that this was one of the most remarkable declarations he had ever heard, coming as it did from one of the most learned and enlightened men of his age. How Lord Acton was able to reconcile in his own mind and to his own conscience, the passages in his letters to which we have referred, with his statement to Grant Duff, is it not easy to divine. The problem is more difficult when we remember that the letters were written not for the benefit of the public, but for the private enlightenment and edification of the daughter of Mr. Gladstone. Lord Acton, no doubt, was anxious to react against the methods of writing history which were, perhaps, too common amongst Catholics in his day, and wished to show that an educated Catholic was as free to judge the shortcomings of the Church on its worldly side as any other man; but he surely overshot the mark, and left a stain, not upon the Church, but on his own reputation. We should be sorry, however, to cast the stone at him and take such outbursts as the substance of his message to his countrymen. These are the shadows of a great reputation, which is far, in our opinion, from being entirely clouded by them.

J. F. H.

PRAELECTIONES IN TEXTUM JURIS CANONICI—DE JUDICIIS ECCLESIASTICIS. Auct. Michaelē Lega, Antistite Urbano, Sub-Secretario S. Cong. Concilii. 4 vol. in 8. Romae: Ex Typographia Polyglotta S.C. de Propaganda Fide. Editio altera.

It is next to impossible to acquire a full and complete knowledge of the intricacies of ecclesiastical trials unless their theory and practice be carefully perused and profoundly studied. It is necessary to discover the intrinsic and extrinsic motives which originated the various parts and numberless details of the interesting procedure, harmoniously co-ordinating the different matters, and showing that, despite the apparent diversity, the whole is animated by the same spirit, tending towards the same end which is the triumph of justice.

Then alone the theological school-tyros, and in general those who are prone to belittle the importance of the story of ecclesiastical law, will begin to realize how mistaken and unjust they were in their estimation, and how a defective knowledge in this line, besides being a lamentable drawback in the case of ecclesiastics, will inevitably lead them to form an erroneous conception of the necessity and arduous nature of this branch of ecclesiastical learning. In order to acquire an exhaustive idea of the provision made by the Church to regulate the complicated subject of ecclesiastical judicature, and to comprehend its far-reaching importance from the practical point of view, it will suffice to read the excellent and valuable work under consideration. This is the second edition, augmented and corrected, while the first appeared in 1896, and it was then that all conversant with these special studies hailed it with praise, and agreed that Mgr. Lega's elaborate tract is a marked success, and one of the best works which have appeared for a good many years past.

Here we find the sound doctrines treasured in the old tomes as well as the novelties contained in the manuals of recent date, all happily combined with the valuable outcome of the author's long experience as Professor of Canon Law in the Roman Seminary, of his practice as Vice-Secretary of the S. Cong. of Council, and of his unremitting study and patient research. Indeed, we who have the pleasure of his personal acquaintance know him to be the happy possessor of rare gifts, varied talents, extensive knowledge, and, above all, of an unlimited love of study and

capacity for taking pains in acquiring knowledge. This is with him a regular monomania, and his figure is familiar to those who frequent libraries and archives in Rome, where he is frequently to be found spending long and weary hours in exploring both musty volumes and new books in search of doctrine, and we believe that there is not even a single book or pamphlet, old or new, having some connexion or other with his favourite subject, of which he has not made a special study, or of which, at least, he is not cognizant. It took him, we are told, almost twenty years of constant labour to compose and bring to completion this work, and it is appalling the phenomenal amount of doctrine he was able to accumulate within the compass of four octavo volumes. From the outset he made up his mind to produce a classical work, and he admirably succeeded in achieving this result. True, the path of his work was not strewn with roses, the subject was encompassed with difficulties and beset with obstacles, but time, patience, and study enabled him to unravel the first and surmount the latter, thus clearing the way of the sinuous labyrinth of judicial procedure for the studious youth to tread on it with safety and profit.

Mgr. Lega is not only a learned canonist, and an incessant worker in his multitudinous avocations, but also an amiable and highly accomplished gentleman. Of kind disposition and gentle manners he is held in great esteem by his acquaintances and friends, and no wonder if all the Roman students who have been in his class speak in glowing terms of his affableness and courtesy, and cherish for him warm feelings of affection and regard.

He has also published a few days since, and for class use, a 'compendium' of his large work; for although he wrote the tract, *De Judiciis Ecclesiasticis* and adapted it as a manual in the class while he was professing Canon Law, yet he was the last man to believe that it was suitable for ordinary school purposes, on account of its extensive proportions, and of its method not being strictly in accordance with the best pedagogical rules.

The work under notice consists of four volumes. The first treats of judicial processes in the civil causes of clerics, which are tried in ecclesiastical courts; the second is occupied with the organization of the Roman Curia and all its attributions and ramifications, some attention being paid also to the diocesan courts; the third is entirely devoted to the exposition of



ecclesiastical crimes and punishments; the last deals with criminal and disciplinary trials. Our remarks, however, will be confined to the first volume of this second edition, which alone lies before us.

The author warns us, at the outset, that a change has been effected in the method of exposition. The legal and historical method of interpretation of the Decretals, hitherto prevailing in the works of Canon Law, has been relinquished and replaced by the logical or ontological system which appears to be at once more natural and scientific, and has the advantage of presenting collected together all the various laws bearing on the same subject, and enacted in different times; co-ordinating them, moreover, according to the doctrinal order, and connecting them with the supreme principles of law. This departure from the old method introduced in recent years has proved beneficial both to professors and authors, for while the legal order served the purpose of the collector of the Decretals who aimed at preserving them from dispersion and corruption, it would scarcely be equally suitable to doctors and writers who have to explain them systematically, or compose a doctrinal treatise.

Apart from the diversity of method the doctrine is the same as that of the *Corpus Juris*; but the author does not content himself with the exposition and interpretations of the Decretals, he shows, also, the main evolutions and historical phases of canonical legislation, determining what is in force at present, and what, in process of time, has been modified or become obsolete, and keeping pace with the latest innovations contained in the responses of the Sacred Congregations.

He divides this first volume into three sections. He devotes the first to extensive and copious prolegomena, discoursing on peaceful and private ways of settling controversies either by arbitration or compromise, on the *personnel*, principal or secondary, required in forming an ecclesiastical court, namely, on plaintiffs, defendants, judges, advocates, and procurators, and other persons of minor importance, on actions and exceptions, on the competency of the ecclesiastical judge, and on other general rules to be observed in a judicial process. All these topics are in the main abstruse and complex, but at his hands they receive an exhaustive and scholarly treatment. He is unexcelled in the art of seizing, amid a maze of ideas and opinions, what is pertinent to his subject, and discarding what is out of place or irrelevant; in arranging the divergent views;

in adopting the most scientific and the safest, and in presenting old doctrines in such a fashion as to make them assume a new character under the light he sheds upon them.

The manifold ways of introducing and conducting ecclesiastical trials are now explained in the second section. Here questions regarding citation, the nature and various kinds and force of judicial proofs, questions which may incidentally arise during the debate find their place and lucid exposition, and it is gratifying to notice that summary trials have engaged, in a particular manner, the author's attention in the last title. This is a form of procedure used in cases indicated by law and frequently adopted in places where it is impossible to have fully equipped courts, and which is in keeping with the ever increasing need of discarding certain judicial formalities which have grown useless or entirely antiquated. In the treatment of those momentous subjects, the author reveals himself, as ever, a learned and competent lawyer ; one to whom study and practice have yielded an abundant wealth of doctrine and experience ; but he is at his best, when he, with rare ability and dexterity, disposes of the numerous difficulties with which he is often confronted.

Lastly, the conclusion of a trial and all its parts are discussed in the third section, especially with regard to the sentence and its execution, and to the remedies provided to impugn it, with all their multiform and practical details.

These sections are so skilfully connected with each other, as to lead us gradually and almost inadvertently through the different stages of the proceedings, and when the subject threatens to prove heavy and tiresome, he relieves it with opportune historical digressions. Besides, he makes it one of his special pleasures to take occasional wanderings through the vast field of old Roman legislation, and never fails returning without a handsome amount of information, which is sometimes as necessary as it is always useful in elucidating unintelligible enactments of Canon Law. This is the work both of a canonist and jurist, of one who aimed at offering a helping hand to students *in utroque iure*, in clerical places of learning ; hence, he is not to be blamed if his appeals to arguments derived from the ancient Roman Law, and its history and evolution, are frequent and plentiful.

He holds the opinion that defective canonical legislation should be supplemented by Roman Civil Law, and that a recourse to modern civil law in force in different countries may

be had only in profane matters concerning clerics, and in civil courts. Roman Law was already approved of by Pope Lucius III, as a subsidiary source of law in the Church ; hence a departure from it cannot be effected without a declaration from the Holy See, which is going to be made, he asserts, in the compilation of the new code under the auspices and approval of the present Holy Father. It would be a difficult undertaking to show all the parts and passages of this work where Roman Law has played a great part in the explanation of obtruse questions ; but I will mention one example, namely, the much disputed but all-important subject of Possession.

It is well known how, in the Roman Imperial times, the *prætor*, or equity judge, in disputed matters used, before settling the main case at issue, to decide the question of Possession, granting the ' Interdicts,' *Uti possidetis* and *Utrobi*, in behalf of those who were found to enjoy a lawful possession—*nec vi, nec clam, nec præcaris*—in order to retain it, relying on the dictates of common sense, and on the spirit more than on the strict word of the law. In process of time he issued also ' Interdicts ' for recovering and also for acquiring possession, thus contriving to relax the strictures of the rigid *Jus Quiritarium*. Hence the origin of the common saying, *De minimis non curat prætor*.

The study of that and similar questions in the old law of the Romans is of a fascinating character. It is absorbingly interesting to realize how human reason, obnubilated by depraved nature, often conceived and adopted legislative measures, which far from being just and wise were positively tyrannical and iniquitous ; and how gradually it redeemed itself by a number of ingenious devices which eventually formed that wonderful body of laws handed down to posterity under the stylish name of *ratio scripta*, on account of their accuracy and ingenuity, and on which all modern legislations and codes, whether civil or ecclesiastical, are modelled and based.

Mgr. Lega has fully mastered all these nice yet difficult questions, and he, of course, only hints at them in his tract, a full treatment being beyond his scope ; but the fitting and learned application he makes of them, and especially of the question on Possession, to the canonical legislation with regard to the spiritual rights and ecclesiastical goods, such as benefices and matrimony, bears unmistakable witness to his learning and



competency, as both a famous canonist and civilist ; so that Mgr. Giustini, a renowned canonist himself, Professor of Law for a good many years, and now secretary of the Sacred Congregation of Bishops and Regulars, emphatically said on one occasion, that had Mgr. Lega written nothing else but this part of Canon Law on Possession, it would have been more than an abundant reason for him to claim the place of honour in the ranks of the living canonists in Rome.

Having thus acknowledged the excellence of this work, well maintained throughout, we must regretfully, before concluding, point out two defects which struck us since the time it was put in our hands as a manual in the text-class of Canon Law.

It is an obvious principle of art, that the door of an edifice solely meant to allow admittance should not be, or threaten to be, wider than the forefront of the structure ; a departure from this rule would cause the whole construction to look disfigured and quaint. The 'Prolegomena' of this work seem to sin against that principle ; for they are prolix beyond measure, occupying almost half of the volume, and, as an introductory part, are certainly out of proportion with the rest of the book. We always cherished the hope of seeing this imperfection soon eliminated from an otherwise excellent book, and are sorely disappointed to find it still maintained in the second edition.

Again, the style is at times unnecessarily diffuse, creating entanglement and confusion, where clearness and lucidity were perhaps aimed at, and certainly needed. We still believe in the time-honoured principle of Horace, *Quidquid praecipies esto brevis*, which is as true now as it was of yore ; the inevitable result of prolixity and verbosity being, as the same poet points out, a hopeless loss of strength in the main concept, *nervi deficiunt animique*, if, indeed, it does not vanish altogether, distempered and diluted, in a sea of words and quotations.

It is very hard, we readily admit, to avoid all imperfections in a work of such gigantic proportions ; but we are, at the same time, glad to notice that those blemishes affect only the form and style of the work, and do not in the least interfere with the soundness and excellence of its doctrine, and that it remains, as it was, a classical book, with its original features and novelties, and a veritable mine of erudition and information in contentious matters ; a book which ought to prove indispensable not only

to specialists and students of law, but also to all diocesan superiors who, in the discharge of their arduous office as administrators of justice, are occasionally called upon to institute judicial proceedings, and want a complete and reliable guide for the accurate fulfilment of their duties.

S. L.

**BRIEFS FOR OUR TIMES.** By the Rev. Morgan M. Sheedy. Altoona, Pa.; author of *Christian Unity, Social Addresses*, etc. New York: Thomas Whitaker. 1906. Price One dollar net.

FATHER MORGAN SHEEDY is one of the most learned priests and solid theologians in the United States. He has devoted his brilliant talents in recent times to the study of social questions, and this is the second book which has resulted from his studies. Father Sheedy takes up, one by one, some of the great failings of modern life in America, and deals with it from the point of view of a clear-thinking, practical Christian.

Father Sheedy is an able man, and his essays and lectures are neither commonplace nor meagre. They are full of substance and are admirable examples of how a profound knowledge of the Scriptures and of Catholic principles can be brought to bear with effect on the problems of the day. Father Sheedy knows what he wants to say, and says it in a manner which is dignified, and at the same time intelligible to all men. His essay entitled 'Money Mad,' is perfect of its kind, bold and courageous without being offensive, and persuasive without being weak. His papers on the 'Gospel of Wealth,' and the 'Gospel of Pain,' on 'Faith and Doubt,' 'Labouring in the Night,' 'How to Win the Crown,' are quickly and pleasantly read; but they do not pass away like the ephemeral papers of profane literature. They make a permanent mark, and will be read again.

Father Sheedy has done a good work in writing these papers, and in giving them to the public. They are one more proof that the Church neglects nothing that is capable of attracting the world; that she presents her message in any and in every form that can bring it home to men. We congratulate him on his ingenuity and his success. His papers are of a high class, and deserve the widest attention.

J. F. H.

A HISTORY OF MODERN ENGLAND. By Herbert Paul. Vol.V.  
London : Longmans, Green & Co. 1906. Price 8s.

THIS is the fifth and last volume of Mr. Herbert Paul's *History of Modern England*, which opened at the fall of Sir Robert Peel's government in 1846, and closes with the disappearance of Mr. Gladstone in 1894. This last volume is one of the most illuminating and valuable of the five. The historian has gained confidence in himself as he advanced, and has had less recourse to smart sayings, epigrammatic sentences, and other tricks of rhetoric which irritated the reader in his early volumes. His criticism of the policy of Unionism, of Lord Salisbury's attitude towards 'Home Rule,' when he thought it might be turned to some party account by Lord Carnarvon, of the great plot of the *Times* and Pigott to wreck the Nationalist movement, is clever and interesting from beginning to end. Mr. Herbert Paul has certainly done one historian's part to stigmatize the infamous conduct of the plotters.

Mr. Herbert Paul seems obsessed, like many of his kind, by the idea that the power of the priests in Irish national life is the bane of the country. We do not think the priests will feel inclined to relinquish any of their authority on that account, nor do we believe that it will make much difference even in the attitude of the laity towards them.

English writers will, of course, insist on lecturing us in such matters ; but we can also persist in telling them they would be better employed in minding their own business, and particularly in endeavouring to patch up some sort of unity amongst their almost innumerable sects.

J. F. H.

A MODERN PILGRIM'S PROGRESS. With an Introduction  
by Henry Sebastian Bowden, of the Oratory. London :  
Burns and Oates. 1906.

THE author of this book is a lady who has made her own way, guided by the hand of God and urged on by His grace, to the Catholic Church. It is evident from the contents of the book that she is no ordinary lady, but one highly endowed and intelligent far beyond the average of her sex. The account of her conversion given in this volume might well be included, in



an abridged form, in a new edition of *Roads to Rome*. Not that there is anything absolutely unique in the influences that have moved her on the way of grace; but the strivings and trials of an individual soul are always of interest, and are helpful and encouraging to others.

Amongst other things we learn from this volume the value of the notes in the Douay Bible, and we realize how much depends for a soul in doubt and trouble on the accurate application of Catholic principles to the philosophic questions of the day. The course of the pilgrim was, from the spiritual point of view, somewhat chequered and erratic; but it was, on the whole, brave and loyal to the truth. Her sincerity has been crowned with a rich reward, and the story of her progress will be an undoubted help to others who are groping their way on the same pilgrimage.

J. F. H.

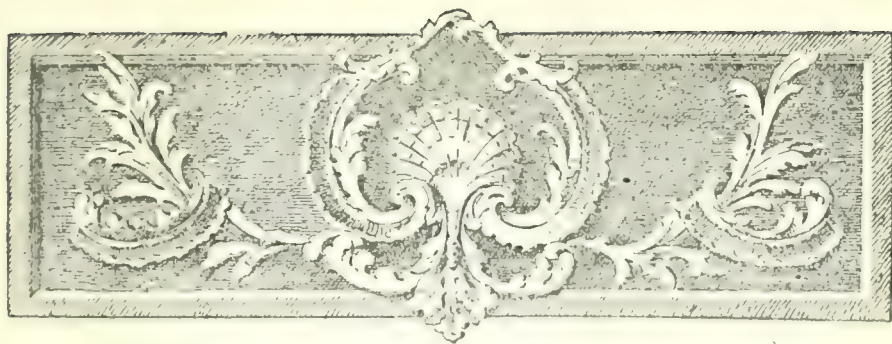
DOCTRINAL HYMNS. By the Most Rev. Archbishop Bagshawe. Westminster: Art and Book Company,

THIS is a collection of hymns expressing devotionally in verse the doctrine of the Church on some of the principal mysteries of faith. We single out as illustrations, 'The Word made Flesh,' a simple rhyming paraphrase of the first chapter of St. John's Gospel, in which the words of the Sacred Text are very ingeniously preserved; Jesus our High Priest and Sacrifice; the Holy Ghost; and a beautiful prayer for the Dying. The last thirty pages of the volume are devoted to a method of assisting at the Holy Sacrifice.

MASS OF THE HOLY ROSARY (No. 2 in C.) for Four Voices, with Organ Accompaniment. By Alphonse Cary. London: Cary & Co. Price 1s. 6d.

WE are sorry to see a Mass like this one published at the present day. Perhaps it is not so bad as other Masses, but that is about all that can be said in its favour. It is certainly not in a style that we should desire. The beginning of the *Gloria*, for instance, is the true music-hall style undiluted. We must sincerely wish that it may have no sale.

H. B.



## A SOLDIER BISHOP

ONE of the most interesting figures amongst the Irish Hierarchy of the seventeenth century, is that of Heber M'Mahon, the warrior Bishop of Clogher. Unfortunately for his fame, the terrible disaster which finally befell the Confederate army under his leadership has thrown into the shade his life-long efforts for the freedom of his country, and has robbed his memory of the meed of honour due to his lofty patriotism, his dauntless courage, and his heroic death.

Heber, or Eber M'Mahon, sprang from the ancient nobility of Ulster. His family had for ages been chiefs of Oirghialla, or Oriel, and had ever been ready to take the field in defence of their ancient independence. The M'Mahon of the time had been one of Hugh O'Neill's staunchest lieutenants, and having fled the country with the fugitive Earls when the cause was lost, he died in exile, at Genoa. Emer's father, Turlough M'Mahon, had shared the fortunes of the war from Clontibret and Armagh to the great victory of the Yellow Ford, and the terrible disaster of Kinsale. This Turlough had married Eva, a daughter of the princely house of O'Neill, and their son Heber was born in Farney, in the year 1600. The child was but three years old, when the last hopes of the Irish chieftains were extinguished at Kinsale. Four years later the head of the clan, James Colla M'Mahon, was obliged to join the fugitive Earls in their flight from Lough Swilly ;

but Turlough, who never quite recovered from the wounds he had received at Kinsale, resolved to brave the storm of persecution at home. For greater security, however, he withdrew from his ancestral home in Monaghan, and retired to Donegal, where he took up his residence near Killybegs, with his wife, Eva, and their only child. Some years later he learned that his chief had died in exile, at Genoa, and that the Irish executive had confirmed the new settlers in their possession of his lands.

Seeing himself thus shut out for ever from his rightful patrimony, Turlough, now head of his clan, resolved to devote the remaining years of his life to the training of his youthful son. The father's intention was that his boy should become a soldier in the service of Spain, where so many of his fellow-countrymen were biding their time, waiting an opportunity of striking a blow at their oppressors and despoilers. But his mother, Eva, had other plans for her son. It was her earnest wish that he should devote himself to the service of the Church in the priesthood, a profession at that time no less dangerous than the profession of arms itself. Though the youthful Heber inherited to the full the martial instincts of his race, his wishes in this matter were identical with his mother's, and he forthwith proceeded to devote himself to the necessary preparatory studies. Already his house had given many distinguished ecclesiastics to the Church, and about that very time a scion of his race, the learned Eugene M'Mahon, was promoted from the see of Clogher to the Archiepiscopal see of Dublin. Little did father or mother dream that the wishes of both were to be realized in their boy, who was destined one day to be Bishop of his native diocese, and commander-in-chief of all the northern clans!

Heber's education for the priesthood began in his father's place of retreat in Donegal. His first preceptor was a poor Franciscan friar of the neighbourhood, who taught him Latin, Greek, and Spanish, which last held then a place of eminence amongst European languages afterwards held by the French. In his seventeenth year the youth bade a last adieu to the fond parents whom he



was never more to see on earth, and proceeded to Douay, in France. Here he entered the Irish College, and read his course of philosophy. Thence he went on to the University of Louvain, where he studied theology under the learned MacCaghwell, a priest of the Order of St. Francis. Having at length completed his studies, to the entire satisfaction of his professors and superiors, Heber M'Mahon was ordained priest in the year 1625, in the Franciscan chapel at Louvain, in presence of Colgan, O'Clery, and other distinguished Irishmen.

At this period it would have been easy for an ecclesiastic of M'Mahon's character and family to have obtained high preferment in Flanders. That country was filled with Irish soldiers, amongst whom were officers of great influence, as Owen Roe O'Neill, Preston, O'Cahan, and others. The Archduke Albert and the Archduchess Isabella were the devoted friends and supporters of the Irish Catholics, and would have esteemed it an honour to protect and advance a scion of the princely house of Oriel. But with the courage of a true soldier of the Cross, he preferred to brave a life of poverty, hardship, and danger amongst the persecuted faithful of his native diocese.

Here, for twenty years, M'Mahon toiled in poverty and obscurity. He saw his people deprived of their lands and churches, and obliged to worship by stealth in the fastnesses of the woods and the mountains, but had the consolation of finding them, amid the fierce fires of persecutions, still true as steel to the faith of their fathers. He laboured zealously amongst them, sharing all their misfortunes, but still revered by them, not alone as a priest, but as a scion of their ancient nobility. So well did he discharge his ecclesiastical duties, that we find him specially recommended to the Roman authorities by O'Reilly, then Vicar-General of Kilmore, and afterwards Primate, as worthy of the highest honours to which the Holy See might raise him.

But, devoted though the young priest was to the spiritual wants of his flock, he was not neglectful of their temporal interests either, nor did he forget his duties as a

patriot to his oppressed country. On one occasion at least, before the rising of 1641, he warned the authorities that, if justice were not done to the Catholics, they must of necessity, in self-defence, have recourse to the sword. But, finding that all such remonstrances fell upon deaf ears, he entered into communication with the Irish leaders in Flanders with a view to securing their help in the great struggle which could not be long delayed. Indeed, he appears to have visited Flanders about 1630, for in an account of the conspiracy by Lord Maguire, that nobleman represents him as having had an interview abroad with Owen Roe O'Neill. Possibly it was in consequence of this interview that M'Mahon, with Daniel O'Neill, Owen Roe's nephew, journeyed in 1634, through most of Ireland, to test the feelings of the chiefs and clans. The result of this propaganda was soon visible in the great body of recruits that Owen Roe's regiment received from Leinster. When, at length, after several years more, everything was ripe for the great struggle, Heber M'Mahon was one of those who, with Lord Maguire, Phelim O'Neill, and Rory O'More; fixed the 23rd October, 1641, for a general rising of the clans of Ulster against the English and Scottish usurpers.

Meantime, M'Mahon's zeal for faith and fatherland had not escaped the notice of his ecclesiastical superiors. His native diocese of Clogher had been without a bishop since the translation of his kinsman, Eugene M'Mahon, to Dublin, in the year 1611. In 1632, indeed a petition was forwarded to Rome, praying that this dignity might be conferred on Father Francis O'Donnell, O.S.F., a son of the Earl of Antrim, but no appointment was made. The see was meantime ruled by Vicars-Apostolic, and to this dignity M'Mahon was raised, in 1637. In 1641, he was strongly recommended for the see of Down and Connor, by the Primate and the Bishops of Meath and Kilmore; and was appointed Bishop of that diocese in March 10, 1642. The *processus* of his appointment bears witness to the efficiency with which he had discharged the duties of his Vicariate, and to his learning and sanctity. M'Mahon remained Bishop-elect of Down and Connor, till the 2nd of

June, 1643, when, on the recommendaton of the bishops and nobles of the Confederation, he was transferred to his native diocese of Clogher, 'in order,' according to the *processus*, 'that he might the more easily take part with the lords and prelates in certain weighty matters concerning the kingdom of Ireland.' The consecration took place at Drogheda.

When Owen Roe arrived in Ireland, in July, 1642, he was met at Doe Castle, Co. Donegal, where he landed, by Heber M'Mahon. From that day till he was laid to rest in an obscure grave in Cavan, O'Neill had no trustier friend in every phase of fortune than this soldier Bishop, who now placed at the general's service his own good sword, and the spears of his clansmen. It was chiefly through M'Mahon's exertions that Sir Phelim O'Neill, a brave soldier but an inexperienced commander, was superseded by his cousin, Owen Roe, who, to the fearlessness of his race added the experience in war reaped on many a bloody field, and the wisdom and prudence of a consummate statesman.

As might be expected, Heber M'Mahon was one of the most earnest and enthusiastic of the prelates who, in solemn council at Kells, on the 22nd March, 1642, pronounced the war just and lawful, and issued a spirited call to arms, urging the people to join in a holy war for their country and their religion. Before separating, they summoned a National Synod, to meet at Kilkenny, on the 10th of May following. Accordingly, on that date, the three Archbishops, of Armagh, Cashel, and Tuam, along with six others, met and drew up the oath of the association. Amongst the signatures to this historic document we find that of 'Emer., Elect. Dun. et Conor.' So zealous was M'Mahon in organizing the Confederation, that he was specially recommended to the Holy See by Father Luke Wadding, and so highly were his services appreciated at Rome, that when the Holy Father resolved to send over Rinuccini as Papal Legate or Nuncio to the Irish Catholics, he instructed that prelate to make a special confidant and counsellor of Heber, Bishop of Clogher.

When at length, in 1645, the Nuncio arrived at Kilkenny,



one of the first to greet him was the Bishop of Clogher. The two men became fast friends, and in all the trouble and vexations of his nunciature, Rinuccini could at all times rely on the true heart and clear head of Heber M'Mahon. Some of his earliest despatches to Rome prove how much he esteemed the Bishop, and bear witness to the help he received from him in overcoming the timorous policy of some of the older prelates. He found in M'Mahon great zeal for the restoration of ecclesiastical buildings and ceremonies, and a boldness and decision of character that were in strong contrast with the vacillation of many of his colleagues.

During the campaign of 1646, which culminated in the battle of Benburb, Heber M'Mahon was constantly with the army, and shared the honours of that great victory. When immediately afterwards, the half-hearted party in the Confederation agreed to an ignominious truce with Ormond, M'Mahon denounced the truce and supported the Nuncio in his secession to Waterford. Unfortunately he must share the blame, too, of supporting Rinuccini in recalling O'Neill from the pursuit of Monroe, to support his party in the Confederation against the Ormondists.

Immediately after this, M'Mahon formed a project well worthy of his bold and enterprising spirit—the reduction of Dublin itself. The defences of the city were weak, and the garrison not large. He urged his plan both on O'Neill and Rinuccini. O'Neill's forces were insufficient, and so M'Mahon tried to get Preston, the general of the moderate Ormondist faction, to co-operate with the northern leader in this great enterprise. But unfortunately, the rivalry and jealousy of the generals rendered all his efforts nugatory. He accompanied the Nuncio on this occasion to Preston's camp, but the attempt to overcome that general's prejudices against O'Neill was all in vain. Indeed, Preston had been urged by the Ormondists to arrest the Bishop, but thought it more prudent to refrain from doing so. The opportunity for reducing Dublin was gone, and all M'Mahon could do was to induce the generals to sign an agreement to act in conjunction on all future occasions.

Wearied and disgusted by these dissensions, the good Bishop now withdrew to his diocese, where he spent most of the year 1647. He held conferences of his priests, administered Confirmation, visited the parishes, and initiated the restoration of the churches. Even now, however, he did not lose sight of the cause. It was at his request that General O'Neill marched to Trim, when Preston had been defeated there by Jones, the governor of Dublin. For four months O'Neill held the Parliamentarians at bay. This saved the situation ; for Jones, who meant to finish the war by seizing Kilkenny, was obliged to retire within the walls of Dublin. Soon afterwards M'Mahon again joined O'Neill at Trim, where he remained, till summoned by the Nuncio to Kilkenny.

Here the Ormondists had prepared a scheme to rid themselves of this troublesome prelate. They represented how necessary it was for some influential ecclesiastic to proceed to the Continent to procure aid for the causes and voted that M'Mahon, with two others, should go to the court of Henrietta Maria, the exiled Queen of Charles I, at Paris. M'Mahon at once saw the object of this scheme, and bluntly refused to go. He pleaded his ignorance of the French and English languages, the strong prejudices of the Queen against him, the enmity of her secretary, Digby, and of her favourite advisers. The indignation of the Ormondists at seeing themselves thus baffled knew no bounds. They ordered the mayor to arrest the Bishop of Clogher ; but that functionary, on the contrary, offered him his protection. Thereupon, the gates of the city were closed to prevent all communication between the Bishop and his friend O'Neill. Next day, when M'Mahon appeared in the assembly, he was forced to retire while the Ormondists discussed the legality of arresting him. Defeated in this, they sent him an order not to quit the city, but such was the effect of the Nuncio's protest, and of O'Neill's threat never to set foot in their town, till they should have apologized to his friend, that they withdrew everything, and made a tardy atonement. Thereupon, the Marquis of Antrim was chosen envoy in his stead, and Heber of Clogher

was left to be a thorn in the side of Ormondism and flunkeyism.

When, later on, the ignominious truce was concluded with Inchiquin—Murrough of the Burnings—M'Mahon was one of the prelates who supported Rinuccini in his excommunication of all the aiders and abettors of the truce. But this act soon made Kilkenny too hot for both, and they were obliged to escape secretly from the city by night, and join their trusty O'Neill at Maryborough.

Here it was that the Nuncio resolved to return to Rome, in spite of the earnest remonstrances of O'Neill and M'Mahon. He published his excommunication, signed also by M'Mahon, against all the aiders and abettors of the Inchiquin truce, with the result that 2,000 of Preston's soldiers joined O'Neill. After this, M'Mahon accompanied O'Neill to the north, where many recruits flocked to his standard. They then returned to Leinster, and defeated Preston, but were soon obliged to go north again to defend Ulster against the Scots.

Soon after this, O'Neill found himself obliged to make an alliance for a time with the Parliamentary, Coote. That general agreed to supply him with arms and ammunition, if he would march to the relief of Derry, then besieged by the Scots. O'Neill did so, and the Scots fled before him. He was splendidly entertained by Coote at Derry, but it was soon clear that this unnatural alliance could not last. He then resolved, at the instance of M'Mahon, to join his forces with the Royalists under Ormonde, and with a view to this he marched his troops southwards. But he was suddenly seized by a deadly illness, the result, according to tradition, of poison administered to him at Derry. The heroic soldier gradually sank, and at last died at Cloughouter, Co. Cavan, the residence of his brother-in-law, Philip O'Reilly. He was attended by his grief-stricken friend, the Bishop of Clogher, who administered to him the last rites of the Church, of which he had been such a loyal and devoted son. Two days later, that is, on the 8th November, 1649, his mortal remains were laid to rest in the cemetery of the Franciscan monastery in Cavan.

On the 4th December following, the Irish prelates met,



twenty in number, at Clonmacnoise. Their deliberations extended over a period of three weeks, and the result was embodied in an address to the clergy and laity of Ireland, urging them to forget their quarrels and unite for the common safety. Chiefly owing to the pleading of M'Mahon, they resolved to adhere to the treaty between Ormonde and O'Neill, and to declare that no security for life, liberty, or religion could be expected from Cromwell, whose shadow now began to darken the unhappy land. To this, Cromwell replied in what Carlyle calls 'the remarkablest State paper ever issued by a Lord Lieutenant;' but which the unprejudiced reader would be inclined to describe in the words which the same writer applies to the Bishops' very moderate call to arms: 'A huge embodiment of headlong ferocity and general unverity.'

Early in the following March, 1650, a meeting of the northern leaders was held at Belturbet, under the presidency of M'Sweeny, Bishop of Kilmore. The purpose of the meeting was to appoint a commander-in-chief, in succession to Owen Roe. There were present, the Marquis of Antrim, Sir Phelim O'Neill, Henry O'Neill, son of Owen Roe; Con O'Neill, Daniel O'Neill, General O'Farrell, Philip O'Reilly, and the Bishops of Clogher and Down. There was a stormy debate on the question before the meeting. The O'Neills, as the chief clan in Ulster, claimed the position for themselves. O'Farrell demanded it, as having been Owen Roe's chief lieutenant, and the Marquis of Antrim was also a candidate. Antrim was not agreeable to Ormond; Daniel O'Neill looked on himself as disqualified, he being a Protestant; and the assembly was divided between the others. At length, to prevent dissension, it was unanimously resolved, that Heber, Bishop of Clogher, be appointed. The good Bishop, though brave even to temerity, was not possessed of the military training necessary for a successful general. Nevertheless, with his usual dash and energy, he accepted the onerous position, and Ormond soon confirmed, in the name of the exiled Stuart, the appointment of his trusty and well-beloved Heber M'Mahon to the generalship of the Ulster army.

The patriot Bishop now found himself at the head of an army of 5,000 foot and 600 horse. O'Farrell acted as lieutenant-general; and, owing to his exertions, the troops were soon disciplined and ready to take the field. They marched east to Charlemont, where a proclamation was issued, inviting the Scots to join the Irish under the Royal standard. Very few answered the appeal; the majority continued to serve under the old commanders, Coote and Venables. M'Mahon marched north along the Bann, taking several forts that had been garrisoned by Coote, and then, turning west, crossed the Foyle, near Lifford. This was an unfortunate move, as it left Coote and Venables free to unite their forces which separately would have been no match for the Irish army. These commanders effected a junction near Letterkenny, and M'Mahon, contrary to the advice of his officers, determined to offer them battle.

The armies met on the fatal field of Scariffhollis, near Letterkenny. The battle was fought on the 21st June, 1650, and lasted nearly the whole day. The Irish fought fiercely and well, but their position was most unfavourable and told against them in the long run. The ground was very uneven, and unsuited for the operations of the cavalry, who were thus unable to sustain the splendid work done by the infantry. By sunset, the Irish forces were completely defeated, with a loss of 3,000 men, including most of the bravest and most experienced generals.

After this terrible defeat, M'Mahon was a fugitive, with a few faithful followers. Information as to his movements was given to King, the governor of Enniskillen, and that officer despatched a party of horse to seize the fugitive prelate. M'Mahon defended himself with great courage, but was at length wounded and taken prisoner, under a promise that his life should be spared.

The unfortunate prelate was conveyed to Enniskillen, and thrown into the common gaol to await the orders of Coote. Meantime, the governor, King, a brave and humane officer, learned to esteem his frank and soldierly captive, and resolved to make an effort to save him. Coote refused; but King again petitioned him, representing how cruel and

unnecessary it was to put to death a brave soldier, who had surrendered on a promise of quarter, and who could not any more lead an army against the Government. But Coote was inexorable, and sent back a peremptory order that the Popish Bishop should be hanged forthwith.

When the fatal day arrived, the generous King secured for his prisoner the services of a Catholic priest, bade him farewell, and absented himself from the town, that he might not be present at the cruel fate of a gallant foe.

And so, one beautiful July evening, when the setting sun was gilding with its last rays the lakes and mountains of that beautiful district, the soldier Bishop was led out to die. To the last he maintained the courage and manly bearing that had always distinguished him, so that an old writer tells us, that he might have been taken for the captain in command, and not for a prisoner on his way to death, were it not that he held in his hand a small gold crucifix, which he frequently pressed to his lips. When the fatal spot was reached, the prisoner knelt awhile in silent prayer, and then addressing those around, told them he was grateful to God for giving him the opportunity of laying down his life for the Catholic faith, and for his dear country. He then submitted to his terrible fate with the steadfast courage and fervent piety that became his noble race and his high and holy dignity. His body was cut down before he was yet dead and the head struck off, and stuck upon the gates of the town. Some few friends, with the governor's permission, took charge of the mutilated trunk, and buried it in the holy Island of Devenish, a fitting resting place for a martyred priest and patriot.

His memory is still green in Clogher, and his statue, sword in hand, adorns the beautiful cathedral which his successors in the see have raised to the glory of God and the honour of St. Macarten.

JAMES J. M'NAMEE.



## OXFORD AND THE BENEDICTINES

THE stream of Benedictine student life at Oxford ceased to flow in the sixteenth century. The thread then broken has again been taken up, and year by year one or more English Benedictines may be seen in the Sheldonian theatre having various degrees conferred upon them by the University.

Ampleforth Abbey resumed this long severed connexion in 1897, and it is interesting to know, that as the last Benedictine to graduate at Oxford was John Feckenham, the last Abbot of Westminster, so the next to succeed him, after a break of more than three centuries, was a monk of Ampleforth, an abbey which inherits from Westminster the right to be a monastery of the ancient English Congregation of the Order of St. Benedict.

The monastic colleges which were confiscated at the dissolution of the monasteries were Gloucester, Durham, and Canterbury; the two first still exist under the names of Worcester and Trinity. Gloucester College, founded by Sir John Giffard, in 1283, was established according to Leland for thirteen monks of St. Peter's Abbey, Gloucester; but, as Camden puts it, 'Gloucester Hall was founded in the reign of Edward I on ground obtained of Sir John Giffard of Brimsfield by the Benedictine monks within the Province of Canterbury for students of their Order; the prior and first twelve monks being taken from Gloucester Abbey gave it its name, but that abbey soon disclaimed it, and it was subjected to the General Chapter of the Order.'

However, if the monks of Gloucester were the sole owners in the beginning, they did not remain so long, for the Abbot of St. Peter's soon found that he was not able to carry on the new house satisfactorily unaided by his brethren. These also saw the advantages to be gained from sending their younger monks to study at the University and eagerly wished to join in the new venture. The matter was brought before the notice of the Chapter of 1290, when

four officials were appointed to make arrangements for increased accommodation at the College. In the Chapter of the following year some further regulations were agreed upon, but unexpected difficulties blocked the way.

In the last year of his (Giffard's) life, he fell into the hands of the Abbot of Malmesbury. The abbot persuaded him to annul the deed by which he had already conveyed away the college. This could easily be done, as the grant was to a corporation which did not exist; and a grant of the ground on which the college stood was made in almost identical words with those of the earlier deed, the only difference being that the name of the Abbot of Malmesbury was inserted as grantee. The copy of this deed, which is at present in the Bodleian, is written in a handwriting of about 1480. But the claim of Malmesbury was set up at a much earlier date, and even if the deed itself were a forgery, it would still substantially represent the position which the Abbot of Malmesbury maintained with a great measure of success. The effect was to annul all the provisions of the Chapter. Gloucester College could no longer be an independent priory, as Malmesbury had become the freeholder of the site, and the dual ownership was one of the causes that impaired the harmony of the College for many years to come.

In this way the thorough establishment of the College was delayed for some years after its actual foundation. At first it only admitted monks of the Canterbury province, and not until 1337 was it open to students from the Province of York. This was the year in which the two provinces united to form one Chapter, and the Bull of Pope Benedict XII ordering this, also commanded all monasteries to send their younger monks to the Universities. In England the only choice was between Oxford and Cambridge, and out of the total number of sixty-five abbeys and priories thirty-eight can be connected with Gloucester College.

The peculiar feature of this College, was the distinct lodgings built by the various monasteries for their own students. As Antony Wood says: 'They were known from each other, like so many colonies and tribes, by arms and rebuses, that are depicted and cut in stone over each doorway.' There were buildings on the north side of the quadrangle used by the monks of Abingdon, St. Albans, Gloucester, Norwich, and Westminster; the last monastery

took over the dwelling which originally belonged to Canterbury, and which the monks of Canterbury vacated when they built their own college. On the south side five of the original lodgings can still be seen with their original doorways and separate roofs ; they belonged to Winchcombe, Westminster, Ramsey, Pershore, and St. Augustine's, Canterbury. Nothing is known of the buildings which stood on the west, while on the east were the chapel, library, and refectory.

In the choice of students from the different monasteries, the rules laid down by Pope Benedict XII were followed. One out of every twenty had to be sent to the University, and monasteries which had more than eight and less than twenty members had to send one. This rule was frequently evaded, so that visitors were appointed to decide how many students each house could afford to send. The actual choice of students rested with four electors appointed by the superior in each monastery. Many of the superiors seem to have been as reluctant to send students, as the students themselves were eager to be sent, and to avoid the necessary expenses students were often recalled before taking their degrees, *in totius ordinis verecundiam generalem*. The Chapter put a stop to this by providing a common fund, which was to supply the £20 for those who took the degree of D.D., and the twenty marks required for those who took their degree in Canon Law. The abbot of Abingdon collected this money which was kept in a chest in the college.

The students might graduate either in Theology or Canon Law, but a few graduated in Arts before commencing either of these courses. Indeed for some time this was the general custom at Oxford, but in 1421, the University exempted the Regular Orders from taking the Arts course. The Canon Law was the easier course ; it entailed the study of Civil Law for three years, the attendance at lectures on the *Decretum* of Gratian for two years, and on the Decretals of Gregory IX and Boniface VIII for three more. Thus, in eight years, the student could become a Bachelor of Canon Law, was allowed to lecture, and very shortly to proceed to the Doctorate.



The theological course was much more tedious. After spending six years in the study of Theology proper in the monastery, the student was sent to Oxford, where he spent his first three years in the study of Sacred Scripture, his fourth and fifth in opposing at the disputations in the schools, and was then allowed to 'respond' and to 'determine.' This fitted him for the Bacalaureate, and permitted him to lecture on the *Sentences* of Peter Lombard and Sacred Scripture. Finally, he preached a Latin sermon in St. Mary's, and was then admitted a Doctor of Theology.

Over and above the ordinary work of the schools, there was a regular system of tuition inside the College, regulated by the General Chapter. This included the study of Logic and Philosophy, as a preparation for Theology; each student had to preach four times a year in both Latin and English; disputations were held in the college twice each week.

Gloucester College, as we have seen, was the general house of studies for the whole Order. Every monastery had a right to send students there, but the northern monastery of Durham, from the beginning, and Christ Church, Canterbury, after a time, opened colleges of their own at Oxford. Land was given to the prior and convent of Durham for an Oxford College, as early as 1286; but for twenty-five years it was merely a site and nothing more. After this, developments began, and the College was gradually established. It was supported almost entirely by the mother house, aided by the more important cells, such as Stamford, Wearmouth, Jarrow, and Coldingham. There was no permanent endowment for at least the first fifty years of its existence. Richard de Bury, Bishop of Durham, made an attempt to alter this unsatisfactory condition. He persuaded Edward III, whose tutor he had been in former years, to fulfil a vow he had made on the eve of the battle of Halidon Hill, by granting the rectory of Symondburn for the support of the Durham monks at Oxford, but for some reason or other the appropriation never took effect. Another of his designs was to leave his large and valuable collection of books to the College; but this scheme also fell

to the ground. The library seems to have been sold at his death to pay his debts, and so in spite of his efforts and generous intentions he did not leave the College in any more flourishing condition than that in which he found it.

Though no financial progress had been made by the middle of the fourteenth century, the College was playing no obscure rôle in the intellectual life of Oxford. Its prior, Uthred de Bolton, was one of the leading controversialists of the day. He showed himself no friend of the friars, and so Tryvythan, in his *De Laude Oxoniae*, calls him their third great enemy—a blasphemer, a Scot, a beast armed with two horns :—

Jam loco tercio procedit acrius  
Armata bestia duobus cornibus.  
Hanc Outredem reputo, qui totis viribus  
Verbis et opere insultat fratribus.  
Hic Scottus genere perturbat anglicos  
Auferre nititur viros intraneos.

Thomas Hatfield, one of the grandest of the Durham bishops, finally was able to place the College in a sound financial condition. He endowed it with £3,000, a capital which is supposed to have produced an income of £240. He formulated its statutes, wherein it was dedicated to our Blessed Lady and St. Cuthbert. Eight Durham monks were to be on the foundation, and the 'prior' or 'custos' was to be appointed by the Prior of Durham, therein differing from Gloucester College, where the students had the right to elect their own *prior studentium*. Eight secular students had also to be maintained, who had to take their meals apart from the monks, and perform all *honesta ministeria* for them.

The method of keeping up the supply of students was quite systematic. They were carefully trained and watched at Durham ; ' And if the maister did see any of them weare apt to lerning, and dyd applie his booke, and had a pregnant wyt withall, then the maister dyd lett the Prior have intellygence. Then straighteway after, he was sent to Oxforde to schoole, and there did lerne to study divinity.'

The relations between Gloucester and Durham Colleges

were, on the whole, amicable, but at times these relations did become strained. It is not surprising to find the former claiming a certain jurisdiction over the latter, since Gloucester, by virtue of the Constitutions of Benedict XII, and the repeated Acts of General Chapter, was the representative College of the whole body of Black Monks in England, and had a right to claim a certain amount of support from every monastery. No doubt, the reason for this feeling between the two colleges was mainly a financial one, for the existence of Durham College not only kept the Durham monks away from Gloucester College, but was also the cause of the monks of other monasteries absenting themselves, viz., the monks of Whitby and St. Mary's, York, who patronized Durham College in preference to Gloucester.

As at Worcester College, so also at Trinity, there are still remaining small portions of the old monastic buildings, but there is nothing now at Oxford to remind us of the college of the Canterbury monks, save the name of the smallest quadrangle of Christ Church, which occupies the site of the old college. When first beginning to launch out for themselves, the Canterbury monks settled in very humble quarters, in what is now known as Queen's Lane ; there were three of them there in the year 1331. The estate nearest to Oxford, which belonged to Canterbury, was Newington, near Henley, so its bailiff was required to keep them properly supplied. The number of students at this house never seems to have been more than two or three at a time ; it was an unsuccessful venture, and was finally abandoned. In 1355, Archbishop Islip complained to the prior that none of the Canterbury monks were at the University, urging him to again bring the monastery into touch with Oxford. So a few years later, a new beginning, was made by purchasing chambers in Gloucester College ; this arrangement was but temporary. It was about the time of the great pestilence, and one of the worst results of this awful scourge, a result which bore evil fruit for many long years, was the thinning of the ranks of the clergy. It became very difficult to worthily fill the vacant places, and unfortunately it often became necessary to supply these vacancies with men, who



through lack of education were but little fitted for such positions. The remedy needed was a suitable education for these men, and this Archbishop Islip determined to effect by founding an Oxford college. At first various small tenements adjoining the Priory of St. Frideswide, were made use of, until means were in hand for building Canterbury College.

The question of the constitution of the College was a difficult one. The Archbishop wished to help the secular clergy, but he also realized that the monks of his own cathedral church had claims upon him. To have ensured success the college ought to have been entirely secular or entirely regular; the Archbishop unwisely attempted to come to a compromise by joining both parties together. In his statutes there is nothing which might lead us to think that he specially wished to benefit the monks, but from another source we find that he allowed the Prior and Chapter of Canterbury to nominate three monks, one of whom he chose for the first warden. This arrangement proved a failure; the monastic customs, rules, and method of discipline did not suit the tastes of the secular students; they gained the ear of the Archbishop, and the monk-warden was supplanted by a secular one, John Wycliff.<sup>1</sup>

Shortly after this Islip died; his successor, Simon de Langham, took the opposite view of the case, dismissed Wycliff, and recalled the Canterbury monk as warden. Then began a course of litigation, which resulted in the entire College being handed over to the Benedictines. This decision has been looked upon as unjust and tyrannical, but it must be remembered that the statutes of the College gave to the Archbishop of Canterbury the right 'statutaque praedicta, cum et quotiens opus fuerit declarare, corrigere, adjudicare et mutare.' Therefore, just as Islip acted within his rights in the dismissal of the monk and the subsequent

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<sup>1</sup> Was this the reformer, or not? Though the learned note of the Rev. W. W. Shirley, at the end of his edition of the *Fasciculi Ziganiorum* (Rolls' Series) goes a long way to disprove the identity of the reformer with the warden, it must not be forgotten that the Grey Friar Wodeford, who was practically a contemporary of the reformer, says that they were one and the same person.

appointment of Wycliff to the wardenship, so also did Simon de Langham, when he chose to dismiss Wycliff and reinstate the Benedictine. From this time forward, the College belonged to the monks of Christ Church, Canterbury; no longer requiring the chambers in Gloucester College, they handed them over to the Abbey of Westminster, and set to work to build their own college.

Here and there in the Canterbury Letter Books,<sup>1</sup> there are interesting chatty letters which passed between the collegians and the friends and superiors at home. One of them becoming dissatisfied with his progress, tells the Prior he has made 'lytyll or nought profett in arte.' He feels more attached to the study of Law, and wishes to change his course. 'I have had, I thank your fatherhood, a long prose in Arts, and the season is in a manner but lost, which is sorrowful to my heart to remember, and my only comfort is to remember, if it shall please you, that I go to Law, that such small crumbs as I have gathered in Arts shall somewhat feed me in Law.'

That even wardens were human appears from Dom Humphrey's letter to his prior in 1476. He is very comfortable and happy at Oxford, when the Prior wishes to put him in office, at Christ Church. He is, of course, ready to do as the Prior wishes, but thinks there are many reasons why he ought not to be changed. If the change has to take place, he writes: 'I beseech you that I may have such stuff and apparel as I have at Oxford;' and he would also like 'an honest chamber.' Then, again, Dom Thomas Tysted, who has been appointed sub-cellarer at Christ Church, writes to Oxford for his little personal property:—

Truss up my stuff and send it by Buck with all speed: and because the great coffer is cumbrous to carry, truss them in my bed, laying my clothes in the middle of my stuff and my books thereupon. . . . Heartily cause my table<sup>2</sup> of St. Dorothy to be conveyed safe without hurt . . . if you have made sale of any of my stuff send me six pair of gloves, buttoned, in cheverett.

<sup>1</sup> *Christ Church Letters.* Camden Society.

<sup>2</sup> *Table* is here used for tablet, or picture. Fosbroke says: 'Where St. Dorothy's life was written or read in any house, it was deemed a protection from lightning, thieves, sudden death, and decease without the Sacrament.'

As was the case with the other Benedictine colleges, the wardenship was often the stepping-stone to positions of higher authority. The Priors of Canterbury, Molash, Salisbury, and Goldstone, had all been wardens. Another of the wardens was Edward Bocking, who for openly professing his belief in the inspired character of the Maid of Kent's predictions, suffered death at Tyburn.

The most famous of all the *alumni* of the College, its brightest ornament, the man whose connexion with it ought to cause it to be remembered by all classical scholars, was William Selling. He was a student at the College about 1460. Thence he went abroad to study at Padua, Rome, and Bologna. At Bologna, he became the intimate friend of Politiano whom he astonished by his wonderful skill in acquiring a knowledge of the classical tongues. He returned to Canterbury the bearer of many Greek and Latin MSS., was elected Prior, and established a systematic teaching of Greek in the claustral school. To this school came Linacre to learn his first Greek lessons at the feet of Selling. When Selling went as Henry VII's ambassador to the Pope, Linacre accompanied him and remained at Florence, with Politiano; here he was joined by his old Oxford friend, William Grocyn. Linacre and Grocyn are given all the credit for the introduction of the study of the classical languages into England, and the name of Selling is very rarely heard in this connexion. But, as Abbot Gasquet has written :—

Dates are important things when it becomes a question of who has, or has not, the right to be considered first in such a matter as this. Grocyn was admitted as a Winchester scholar in 1463, and was at Oxford in 1467. In 1488 he left England to study Greek in Italy . . . Thus whilst Grocyn was beginning his career as a boy at Winchester, William Selling, a man of thirty-four, a trained Oxford scholar, with the highest aspirations to profit by every opportunity, was drinking at the fountain-head in the cup of the new learning.

The stream of Benedictine student life at Oxford ebbed slowly and gradually. Even after the dissolution of the monasteries and the confiscation of the colleges, individuals sought shelter for a time in Gloucester, Durham, and



Canterbury Colleges, creeping back secretly to the homes of their early studies. But this was only for a few years, and after the middle of the sixteenth century the Benedictine became a stranger in the University which was once his home. He has again ventured to return to take up the broken thread, living in a humble dwelling almost in the shadow cast by the old walls of Gloucester College. He has not returned as a stranger, nor has he been received as one, for his memory still lives in the minds of many. The deeds of his past are not forgotten.

His return to Oxford, in 1897, was not unlike the advent of the Canterbury monks, when they came to reside in Queen's Lane. In both cases a very humble beginning was made, with no cloister and its garth, no grand monastic church with its daily round of praise and service ; nothing but the bare necessities of a student's daily life. Three came from Canterbury in the fourteenth century, four from the Vale of Mowbray, in the nineteenth. Of the Canterbury monks one died before the completion of the first year's residence—of the last comers one was recalled for other work shortly after the close of his first year's residence. But the admission to a University nowadays is not so simple as it was in days gone by. Now it is hedged round about with many formalities, laws and statutes. A student now must live in lodgings which are licensed by the University, and so, when the Benedictines had quietly chosen their own dwelling, furnished a humble chapel, begun the recitation of the Divine Office, and settled down to the daily routine of University work, they were told that it was all contrary to the statutes, and that they must go into licensed lodgings, or open a private hall. The first way out of the difficulty was no way at all for them, because it would have made impossible community life, the reservation of the Blessed Sacrament, and the work of the Divine Office. The other alternative was adopted, and a private hall was opened in October, 1899. All this took time to arrange, but the University in the meantime, kindly consented to license the house in which they lived, until the hall was established. For several years the number of

undergraduates never exceeded four or five, until October, 1904, when a larger house was taken, and the number of students was doubled. The Benedictines do not, as formerly, confine themselves to the courses of Canon Law and Theology. To-day they will be found reading for very various schools to fit themselves for the work of teaching Catholic youth in England. In the last few years there have been successes in the schools of *Litterae Humaniores*, Mathematics, and History, while at present in addition to those who are reading classics and history, one is devoting himself to the work of the Science School. The English Benedictines are thus preparing themselves to take their part in the efficient education of English Catholics.

G. E. HIND, O.S.B.

## LEGAL ASPECT OF THE SEAL OF CONFESSION

THE question whether courts of justice recognize any claim to privilege for confessions to clergymen, so as to secure to them exemption from compulsory disclosure in evidence, cannot be said to be finally settled, though, undoubtedly, much weighty judicial opinion has been expressed on one side of the question, regarded simply as one of legal right. Less than a year ago the point was raised by the refusal of a clergyman of the Church of England who had been called, by the prosecution, as a witness at Greenwich Police Court, to give evidence, on the ground that, as a priest, he might not disclose what he knew concerning the charge. The magistrate, in remanding the case, warned the witness that, if he continued to refuse he might be committed to prison.

The last occasion on which the matter appears to have attracted public interest was in 1865, when Constance Kent gave herself up for the murder of her little step-brother, which she had committed five years previously. She had been staying in an Anglican institute at Brighton, where she had become acquainted with the Rev. Arthur Wagner, curate of St. Paul's Church in that town. She made to him an open confession of the murder, and expressed her resolve to give herself up to justice. Mr. Wagner assisted her in carrying out her resolution, and he gave evidence of this open confession, and of her expression of her determination to give herself up, at Bow-street, and, subsequently, before the justices at Trowbridge; but on the latter occasion he prefaced his evidence by a statement that he must withhold any further information, on the ground that it had been acquired under the seal of 'sacramental confession.' He was but slightly pressed by the magistrates, the fact being that the prisoner was not defending the charge. But it is rather difficult to see how this case can be held to have established the immunity of religious confession,



as one of the clergy at St. Alban's, Holborn, was reported by the *Daily News* to have stated to their correspondent in an interview occurring directly after the incident at Greenwich Police Court last year. At the Assizes Constance Kent pleaded guilty, and her plea was accepted, so that Mr. Wagner was not again called, and the question of privilege did not receive the decision of Her Majesty's judge.

Questions were asked on the matter in both Houses of Parliament. In the Commons, Sir George Grey, Home Secretary, replied that he did not believe the magisterial bench had on this occasion recognized such immunity. In the Lords, in reply to the Marquess of Westmeath, the Lord Chancellor (Lord Westbury) and Lord Chelmsford both stated that the law recognized no such privilege, not even, the Lord Chancellor said, in Roman Catholic clergymen when dealing with a person of their own persuasion. In the remarks that accompanied his question, Lord Westmeath quoted two recent cases, one, he said, being the case of a priest in Scotland who, on refusing to give evidence, had been committed to prison ; as to this case Lord Westmeath stated that, upon an application for the priest's release being made to Sir George Grey, the latter had replied that if he were to remit the sentence without an admission of error on the part of the Catholic priest, without an assurance that he would not again adopt, in a similar case, the same course, he would be giving a sanction to the assumption of a privilege by ministers of every denomination which, he was advised, they could not claim. The second case referred to by Lord Westmeath was that of Father Kelly, cited more fully below.

This incident in the Kent prosecution, coupled with the statements made as to it, drew forth some animated leaders in the *Times* in defence of the right of the Protestant State ; while, on the other hand, it gave rise to one of the ablest essays on the law of the subject by Mr. Badeley, a barrister, and a convert to Catholicism. Mr. Badeley contended that there is still by common law a privilege attaching to religious confession. That there was such a privilege in

pre-Reformation days seems to be an almost irresistible inference from different undoubted facts, one fact of some little significance being, that there is, seemingly, no reported case to show the contrary. Sir Edward Coke affirms it in his Second Institute, when treating chap. x. of the *Articuli Cleri*. That enactment, passed in the ninth year of Edward II, in dealing with the right of sanctuary of offenders who have abjured the realm, after stating that such people are to have the necessities of life and an opportunity of egress in order to relieve nature, concludes as follows: 'Placet etiam domino regi, ut latrones vel appellatores, quandocumque voluerint, possint sacerdotibus sua facinora confiteri; sed caveant confessores ne erronee hujusmodi appellatores informant.' Sir Edward Coke's comment on the *caveant* clause begins thus:—

This branch extendeth only to thieves and approvers indited of felony, but extendeth not to high treasons: for if high treason be discovered to the confessor, he ought to discover it for the danger that thereupon dependeth to the king and the whole realme; therefore this branch declareth the common law, that the privilege of confession extendeth only to felonies . . . for by the common law [he states further on] a man indited of high treason could not have the benefit of clergy nor any clergyman priviledge of confession to conceale high treason.

But the wording of the *caveant* clause seems to show that Sir Edward Coke has incorrectly interpreted it, and that the clause—except in so far as it shows that the right of confessing was reserved to such offenders—by its actual words contains no declaration as to the privilege of confession, because, taking the words in their usual and grammatical sense, the warning appears to be given to the confessors not to inform these offenders of what is going on outside, when they are admitted to hear their confessions.<sup>1</sup>

<sup>1</sup> If this interpretation is the correct one, it would not be the only time that that great lawyer had made a mistake in the interpretation of the wording of a statute, for—a mistake pointed out by the late Wright, J.—in the 4th Institute, in dealing with the origin of the Court of the Star Chamber, he cites the statute 3 Henry VII c. 1, which assigned to this court certain offences against the administration of justice, etc., and the 'taking of money by juries.' This statute had been incorrectly printed as 'by taking of money by injuries.' Sir E. Coke, interpreting the statute according to the misprint, comments that 'albeit injuries is a large word,' yet the court had an extensive jurisdiction.

In support of his statement Sir Edward Coke quotes two cases. Firstly, he cites from Rolls of Parliament 7 Henry V, the case of Friar John Randolph, the confessor of Queen Joan, widow of Henry IV. It is difficult to see how Sir Edward Coke deduced from that record the averment that the Queen's conspiracy had been proved by the disclosures of her confession to Friar Randolph. The words are: 'Tant p relation & confession d'une frere John Randolf de l'ordre des Freres Menours come p autres evidences creables.' But the word 'confession' in that record cannot mean disclosure of a confession; it seems clearly to be used in its primary sense of an admission. The reports of the matter in Holinshed and in Stow support this view, as they state that Randolph was imprisoned. Holinshed saying that 'it was reported that he had conspired with the quaene by sorcerie and necromancie to destroie the king;' while Stow says that he had counselled the queen to her crime. Thus, evidently when he was imprisoned on the charge of this conspiracy he made a confession of it.

Sir Edward Coke cites, secondly and lastly, the case of Fr. Garnett, in which, he says, it was decided that the privilege from disclosure did not extend to the confession of high treason. But there is no record of any such decision in that case. The point in question there was—only one of the many facts alleged against Fr. Garnett as proof of his share with Catesby, Greenwell, and others, in the Gunpowder conspiracy—an alleged confession of the conspiracy by Fr. Greenwell to Fr. Garnett some time before its attempted perpetration, and Fr. Garnett's failure to disclose what he had learned. The report of the proceedings certainly shows a seriousness paid by the court and counsel to the plea of Catholic confession which surprises us in a post-Reformation period, and especially at a moment of such strong anti-Catholic agitation.

Sir Edward Coke, for the prosecution, in addressing the court, put six points on the subject of this alleged confession, the first being that it was not sacramental; while the fifth was that Fr. Garnett had learned of the conspiracy



from Catesby *extra confessionem*, and only the sixth and last put forward his aforesaid contention, that 'By the common law, howsoever it (the confession) were (it being a *crimen laesae majestatis*), he ought to have disclosed it;' and not a word is recorded as having been said by the court to uphold that contention. On the contrary, the Earl of Salisbury seems to have discussed at some length the nature of the confession, asking Fr. Garnett if there must not be confession and contrition before absolution. Lord Salisbury then went on to remark that Greenwell had shown no penitence or intention to desist, seeing that he had immediately afterwards encouraged the plot. 'Hereby, he said, 'it appears that either Greenwell told you out of confession, and then there would be no secrecy; or, if it were in confession, he professed no penitency, and therefore you could not absolve him;' and he added that after Greenwell had told him what Catesby meant in particular, and Fr. Garnett had then called to mind what Catesby had previously told him (Fr. Garnett) in general, he might have disclosed it out of his general knowledge from Catesby.

Proof of the recognition of the privilege in Anglo-Saxon days is to be derived from the laws of the time, both Anglo-Saxon and Danish, where it is made a punishable offence to withhold confession from a man 'guilty of death,' that is, a man who has incurred the penalty of death. The laws of Ethelred, who reigned from A.D. 978 to 1016, lay down: 'And let every Christian man do as is needful to him: let him strictly keep his Christianity and accustom himself frequently to shrift and fearlessly declare his sins, and earnestly pray as he may be instructed: and let everyone prepare himself to go to housel oft and frequently.'

In the laws of Henry I, 'To be observed concerning the liberty of the Church and of the whole of England,' which, according to Sir Edward Coke, are a monument of the ancient common law of the land, we find the following injunction against revelation by priests of confessions: 'Caveat Sacerdos ne de hiis qui ei confitentur peccata sua alicui recitet quod ei confessus est, non propinquis, non

extraneis,' and a perpetual penance of ignominious wandering is prescribed by way of penalty for a breach of the seal. That the Catholic Church in those days, as to-day, insisted on the most absolute secrecy, cannot be denied. The synods and provincial councils of England repeat it emphatically. For instance, the Council of Durham, in 1220, declared that not even fear of the Church or of death will excuse a confessor for violating the secrecy, whether by word or sign, general or special, as, for instance, by saying, 'I know what manner of men ye are,' under penalty of being degraded without mercy.

Thus, in an age when the whole nation was Catholic, and, as Sir Edward Coke states, the judges were sometimes priests, and under laws declaring the necessity of, and the subject's right to enjoy, religious confession, it would be contrary to all probability to hold that a violation of the secrecy of it might be demanded by courts of justice. Undoubtedly, the *raison d'être* of the privilege would be that the king and nation professed a religion of which confession was not only a prominent, but a vital element, not merely in extraordinary moments such as death, but more or less habitually. So the privilege would nowise have rested on any immunity granted to confidential communications to clergymen, but on the universally held doctrine of the necessity of sacramental confession. Accordingly, when we come to the Reformation I submit that the keynote to the question as to the continued existence of the privilege will be this: Has the significance of confession, on all sides admittedly altered in degree, remained, in essence, the same? The question is purely one of historical fact. It seems to me that even from a study of the reference to confession in the Royal Ordinances of Edward VI, in the prayer-books or homilies, or in ecclesiastical councils, one is forced to the conclusion that the significance of confession was essentially altered. Most people will probably admit that in the Protestant Church of England, in the belief of the majority, it ceased to rank as a sacrament. The statute 31st Henry VIII, it is true, declared auricular confession

to be 'expedient and necessary, to be retained and continued, used and frequented in the Church of God,' and constituted a felony the expression of a contrary opinion; but this latter part was repealed under Edward VI.

I do not think that I can agree with Mr. Badeley that the burden of proof rests on those who affirm the cessation of the privilege in the Protestant national Church; for, it seems to me that, if the nature of confession was altered, it lies upon their opponents to show that the privilege still attaches to the attenuated form of confession exhorted as a pious optional practice on extraordinary occasions, and that the proposition of 31st Henry VIII did not share the fate of the five other propositions that preceded it, concerning Transubstantiation, communion under one kind, celibacy of the clergy, observance of vows of chastity or widowhood by men and women, and the celebration of private Masses, all of which had been likewise by the statute affirmed. Even the 113th of the Canons of 1603, which Mr. Badeley cites in support of his contention, tends rather to show the essential change in the purport and meaning of confession. Having dealt with the presentment of the crimes and misdeeds of the parish by the vicar to the Ordinary, it provides

that if any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience and to receive spiritual consolation and ease of mind from him, we do not in any way bind the said Minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same) under pain of irregularity.

Even apart from the exception, the words present a marked contrast to the vigorous language of the pre-Reformation councils.

The cases and the judicial dicta on the subject are generally noticeable for the fact that the courts seem to ignore the existence of sacramental confession, so that the question is treated solely on the basis of confidential



communications. As such, the balance of legal statement is against the claim of privilege from disclosure for confessions to clergymen. In the report of *The King v. Sparkes*, which only comes to us second-hand, about the year 1790, Mr. Justice Buller is said to have received in evidence the confession of a 'papist' made 'before a Protestant clergyman,' of the crime for which he was indicted; the prisoner was convicted and executed. From what we are told concerning the two principal parties it seems highly improbable that either of them would have regarded the confession as sacramental. The case of *Butler v. Moore* was decided in Ireland about a century ago, by Sir Michael Smith, M.R. It concerns the will of Lord Dunboyne, the popular story of whose return to Catholicism reminds one of a piece called 'The Sacrament of Judas,' so admirably played a few years ago by Mr. Forbes Robertson. On the death of the previous Lord Dunboyne, the succession had fallen to the Bishop of Cork. Anxious to be able to transmit the peerage and the headship of an ancient house, the new Lord Dunboyne applied to Rome for a dispensation from his vow of celibacy. It was refused him, and, thereupon, he joined the Protestant Church, and married, but had no issue. The story is told that one day, while he was driving along a country road, a woman rushed out of a cottage calling for a priest for some one who lay dangerously ill inside. Lord Dunboyne answered her: 'I am a priest,' and entering the cottage he heard the dying person's confession. From that time he conformed again, at least privately, to the Catholic faith. His will was disputed by his sister, Mrs. Catherine O'Brien Butler, on the ground that, being a 'lapsed papist,' he was incapable of making one. In order to prove that fact, she administered interrogatories to the Rev. Mr. Gahan, a Catholic priest, to the following effect: What religion did Lord Dunboyne profess, firstly, from 1783 to 1792? and, secondly, at the time of his death, and a short time before? As to the first, the witness answered that he professed the Protestant religion. To the second question he demurred on the ground that his knowledge (if any)

arose from a confidential communication made to him in the exercise of his clerical functions, and which the principles of his religion forbid him to disclose. Sir M. Smith held that there was no privilege from disclosure, and he overruled the demurrer. Father Gahan was subsequently committed to prison for refusing, on the ground mentioned, to answer questions put to him in this case.

In 1828, in the case of *Broad v. Pitt*, where the privilege of communication to an attorney was under discussion, Lord Chief Justice Best said: 'The privilege does not apply to clergymen since the decision the other day in the case of *Gilham*. I, for one, will never compel a clergyman to disclose communications made to him by a prisoner; but if he chooses to disclose them, I shall receive them in evidence.'

Lord Chief Justice Best, at that time, evidently only knew of the *Gilham* case by rumour, because, in fact, it did not decide nor did it even turn on the question of privilege of confession to a clergyman, but on the question of the admissibility against a prisoner of his own confession, induced by the ministrations and words of the prison chaplain, and made by the prisoner to the jailer, and subsequently to the authorities. The prisoner appears to have made no confession of the murder to the minister himself. Indeed the conduct of the different parties in that case would probably not commend itself to our courts to-day and though the clergyman was undoubtedly prompted by a desire to do good, yet his action in immediately reporting to the magistrates the events of his interview with the prisoner, would probably to-day meet with severe criticism. But of sacramental confession there appears not to have been the slightest suggestion between the clergyman and the prisoner, both of them being Protestants.

In 1853, in the case of *The Queen v. Griffin*, a Church of England workhouse chaplain was called to prove conversations with a woman charged with child-murder, whom, he stated, he had visited in a spiritual capacity. The judge, Alderson B., strongly intimated to counsel that he thought such conversations ought not to be given in evidence, saying

that there was an analogy between the necessity for privilege in the case of an attorney to enable legal assistance to be given, and that in the case of the (then) witness to enable spiritual assistance to be given, though, he added, 'I do not lay this down as an absolute rule; but I think such evidence ought not to be given.' But, in 1881, in the case of *Wheeler v. Le Marchant*, where the question of the production of certain correspondence between the defendants' solicitors and their surveyors was demanded, Sir George Jessel, M.R., observed: 'Communications made to a priest in the confessional in matters, perhaps considered by the penitent to be more important even than his life or his fortune, are not protected.'

In 1860 the case of *The Queen v. Hay* was tried before Mr. Justice Hill, at the Durham Assizes. The prosecutor had been robbed of his watch by the prisoner and another man. A police inspector had subsequently received the watch from Father Kelly, a priest in the neighbourhood, upon his calling at his house. Father Kelly was summoned as a witness, and as the oath was about to be administered to him, he objected to its form. 'Not that I shall tell the truth and nothing but the truth,' he answered the judge, 'but as a minister of the Catholic Church, I object to the part that states that I shall tell the *whole* truth.'

His Lordship said: 'The meaning of the oath is this: it is the whole truth touching the trial which you are asked; which you, legitimately according to law, can be asked. If anything is asked of you in the witness-box which the law says ought not to be asked—for instance, if you are asked a question the answer to which might criminate yourself—you would be entitled to say, 'I object to answer that question.' His Lordship told that he must be *sworn*.

When asked by counsel from whom he had received the watch, Father Kelly replied: 'I received it in connection with the confessional.'

The judge said: 'You are not asked at present to disclose anything stated to you in the confessional; you are asked a simple fact—from whom did you receive that watch which you gave to the policeman?'

Father Kelly protested: 'The reply to that question would implicate the person who gave me the watch, therefore I cannot answer it. If I answered it my suspension for life would be a



necessary consequence. I should be violating the laws of the Church as well as the natural laws.'

The judge said : ' On the ground that I have stated to you, you are not asked to disclose anything that a penitent may have said to you in the confessional. That you are not asked to disclose ; but you are asked to disclose from whom you received stolen property, on the 25th December last. Do you answer or do you not ? '

Father Kelly replied : ' I really cannot, my Lord,' and was forthwith committed into custody for contempt of court.

It may be fairly deduced from Mr. Justice Hill's words that he would not have required Father Kelly to disclose any statement which had been communicated to him in the confessional, and in this sense his words may be said to give some support to the Catholic claim for protection. But we need not wonder that he was not ready to extend the protection to the act of restitution, though even in the eyes of non-Catholics, it ought, in all logic, to have been entitled to the same secrecy, in view of the circumstances under which, obviously, it was made.

In 1893, the late Lord St. Helliers ordered a Church of England vicar to give evidence of a conversation which he had with the respondent in a divorce suit, when she had been sent to see him after her misconduct. Lord St. Helliers said that each case of confidential communication should be dealt with on its own merits, but in the present case he saw no reason why the witness should not divulge the conversation. Though in summing up he observed that it was not to be supposed for a single moment that a clergyman had any right to withhold information from a court of law, it is important to remember that there had been no allegation of a religious confession. It is more than probable that at the present day none of His Majesty's judges would order a priest to disclose matters alleged to have been told him by way of sacramental confession. In 1902, in the case of *Ruthven v. De Bonn*, the defendant, a Catholic priest, having been asked a general question as to the nature of the matter dealt with in confessions, was told by Mr. Justice Ridley that he was not bound to answer it.

It will have been observed that even where the

privilege has been entirely denied the Catholic claim for it has been prefaced by an 'even' as although admitted to be exceptionally pressing and on a different footing. This is only natural. In 1790, commenting on *The King v. Sparkes*, mentioned above, Lord Kenyon said that he would 'have paused before admitting the evidence there admitted;' but he added, 'The Popish religion is now unknown to the law of this country.' It would, perhaps, require an ingenious advocate to prove that if, as seems almost certain, the privilege existed before the proscription of Catholicism, that now, where that proscription has been removed, the right has legally revived.

But there are forcible arguments in favour of the seal being again respected. The Catholic religion is not only tolerated but is sanctioned by the State, which appoints as its own officers Catholic chaplains to the army, the navy, and to the prisons. Moreover, the State knows full well that the seal is an essential part of the Catholic discipline, and the three main objects for which these chaplains are required are, that they may hear the confessions of the men in their charge, say Mass in their presence, and communicate them. To say that, despite these facts, the Catholic chaplain of a remand prison might be required, under pain of committal, to disclose, on the trial, a sacramental confession which had been made to him by a remanded prisoner, would seem like laying a trap both for the priest and the prisoner. If the priest should be called as a witness, and, as the discipline of his Church would sternly require of him, he should refrain even from stating that the prisoner had not, in his confession to him, avowed the crime for which he was being tried, or that he had confessed the commission of it under circumstances which would render it a less or no offence (supposing either case to be the fact), the result would be that the prisoner's cause would, in all likelihood, be damaged in the minds of the jury, who would, most probably, consider that the priest was declining to reveal a guilty admission made to him.

But even if their immunity be not established as a legal right, there can be little doubt that no court of justice will

ever ask for the disclosure of confessions made by prisoners to prison chaplains, even though the confessions be not by Catholics, and not sacramental, if made in the exercise of a religion.

At one time communications to counsel or attorney were held only to be privileged if made in anticipation of the litigation actually before the court. In 1893, Lord Selborne said that the law had only gradually reached 'a broad and reasonable footing' in these matters. It would be satisfactory to see the same footing expressly and finally conceded to religious confessions, though there is reason to expect that in any future case it will, in fact, be accorded.

R. S. NOLAN.



## PROGRESSIVE CATHOLICISM: 'OUT OF DUE TIME'

### IV.

'OUT of Due Time' is a study of Progressive Catholicism along lines somewhat different from those of *Il Santo*. The principal character, Paul D'Etranges, is a young Frenchman, who has been converted from infidelity by the 'vision of a Church, glorious and conquering, the expression and the crown of a complete world of knowledge, where the human and the Divine clash no more even seemingly.' 'In the Catholic Church alone could modern thought and religious faith "make one music" in a world fast hurrying to destruction.' This ardent convert thinks it his mission to arouse those in authority to the intellectual situation of to-day. He believes intellectual reform is needed if the Church is to fulfil its destiny in the twentieth century. 'The Church cannot triumph unless it assimilates modern science and keeps its hold on the people. It must be scientific and democratic.'

D'Etranges comes to England, accompanied by his devoted half-sister, Marcelle, and shortly after his arrival annexes George Sutcliffe, 'the real hero of the book.' A very sad experience had led George Sutcliffe to the study of modern apologetics. He had been intimate friends with a Mr. and Mrs. Telles, both of whom were pagans, not in the sense of worshipping idols, but in their entire ignoring of a supernatural world. After three years, Mr. Telles died, and George Sutcliffe devoted himself to the task of comforting Mrs. Telles. He soon realized that he might as well 'read Shakespeare to a Red Indian as talk religion to this cultured Englishwoman.' It never dawned upon her that there could by any possibility be any rational side to Christianity. 'She had learned it in early life in a form which made it quite inevitable (inadmissible) to her, and had henceforth shut it out for ever from her mind.' She died after a short time, but this experience of her

agony, this sounding of the depths of a soul to which the *In aeternum Vale* was an absolute reality, determined George Sutcliffe to throw himself heart and soul into the controversies between Christianity and Agnosticism. His fellow-Catholics could not understand his zeal. His wish to bridge the chasm between the very rich in spiritual gifts and the very poor in spiritual gifts, his desire to express the great truths of religion in the language of a new civilization was unintelligible to them. They had the faith of Christ, the sacraments of Christ, the grace of Christ, and they apparently forgot the spiritual needs of the world outside the Church. Had a beggar asked a cup of cold water, they would have remembered the Master's promise, they had apparently little care for that far more comprehensive word, 'Teach all nations.'

These are the two thinkers with whose destinies *Out of Due Time* is concerned. As the novel progresses, two young girls, Marcelle and Lisa Fairfax, enter on the scene as *fiancées* and co-workers, sharing with Paul and George the pleasures and pains of intellectual isolation.

D'Etranges' position as a philosopher is explained in the sixth chapter. He seems to be a mingling of Brunetière and of Blondel. I have failed in an attempt to summarize his views, and I think it unnecessary to quote them fully, for the main issues have nothing to do with his philosophy. A more important item is the project of a journal to promote modern views. The necessity of such a journal is obvious. If the salt of the earth—our Catholic faithful—be allowed to stagnate in pious stupidity, a moment will come when the problems of modern thought will force themselves on their notice, and then, if answers be not forthcoming, souls will suffer. Shortly afterwards, Dr. Dale, the Bishop of Leeds, is the guest of D'Etranges, and the opportunity is availed of to inform his lordship of the journal project.

Dr. Dale was a man of action, meeting all sin known to him by prayer and fasting, and the oblation of himself to God. He took no personal interest in intellectual controversies, and accepted as final in these matters the judgment of Canon Markham, his vicar-general. Canon Markham

was a rigid, self-taught narrow-minded scholastic, one of those who meditate on hell for heretics every morning, and on heaven for theologians every evening, and was a known adversary of Paul D'Etranges' line of thought. In spite, therefore, of Dr. Dale's manly and charitable personality, it was a delicate task to explain to him the needs and objects of the 'Catholic International Review.' George Sutcliffe opened up the question by explaining at length, 'the spiritual needs of the sceptical, the unbelieving, the unconscious pagan, and the Christian consciously loosing his hold on the bread of life.' His Lordship was visibly moved by this awful revelation of evil among pagans without help, but he hesitates about judging as superior what is not sufficiently known to him as a man. He is anxious to help these needy souls, but he dreads the risk of endangering other souls. 'I have always believed that to guard the faith of the little ones of Christ is a greater duty than to convince a scribe of righteousness. . . . I should suggest, and I should wish, as far as I may express a wish, your review to be expensive, it would then still be within reach of the cultured and less likely to come into quiet, unintellectual houses.' Thereupon the Bishop retired; all felt as he left the room, that his prayer would be longer and his nightly scourging sharper than usual that night.

Meanwhile, Paul criticises the holy man's feeble attitude. Modern thought and modern thinkers are arraying the new science of physical discovery and of biblical historical criticism against a Church 'rich in treasures of thought and light, the only hope of a faithless world, and of the darkened human intellect.' Oh! for a holy band of Catholic thinkers to preserve these sciences to the Church, and to blend them with the spiritual traditions of the past. Alas, authority occupied itself 'with minute details of antiquarian thought,' heedless and ignorant of pressing, present dangers, applauding the amassing of much useless knowledge by the ordinary theologians. Paul's hope lies centered in Rome.

The highest authorities in Rome are the people we look to. We must strengthen the hands of the Holy Father, he will need



all the support we can give him. . . . The time is coming, when the new knowledge will no longer be in the possession of the solitary student, but will come out into the busy world and be found on railway bookstalls, on the tables of the club, and of the mess-room.

This prophecy of 1886 is fulfilled in our day.<sup>1</sup>

Shortly after Dr. Dale's visit, the first number of the 'Catholic International Review' appeared. It was admittedly orthodox, admittedly interesting, but it smacked of 'something hard to define that tickled unaccustomed palates as a doubtful novelty.' Its repeated appearance wore down its suspicious welcome, and after a few numbers, it ceased to be the object of anything more hostile than vigilant scrutiny. A few months later, Paul and George are in Switzerland at a Catholic Congress. The apostasy of Father Colnes during their absence awakens Lisa Fairfax to the truth of Marcelle's forecast—Paul thinks everyone has got his own brains. 'He can never see that it is not truth at all they receive; they get drunk, not nourished.' A severe letter from Paul brings Father Colnes to his senses, and in five days he is in tears at his Bishop's feet. The incident gives occasion to the best page in the book.

That day was my foretaste [L. Fairfax's] of the sense of misunderstanding, condemnations, rash judgments, things always hard to bear, but surely doubly hard when they relate to things most sacred; when it is exactly the noblest work, the highest aims of your life that are misunderstood . . . I foresaw in a vague mist much of what was to come, and I think I was calmer afterwards for the foresuffering. I thought of the pious lady [a friend of Canon Markham's] and the condemning Canon able to console themselves for the apostasy of Father Colnes by shaking their heads over Paul and the modern thinkers, and then of many pious groups of women and groups of theologians.

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<sup>1</sup> In an address to the Catholic Truth Conference in Dublin, December, 1903, the Very Rev. P. A. Canon Sheehan, declared: 'The Rationalist Press of London, is, I am sorry to say, pouring out by the million its copies of works, nominally scientific, positively blasphemous and aggressive. You may see these infamous booklets, endorsed by names famous in science and literature, selling at sixpence even here in your Catholic city; and you may see them advertised and recommended in newspapers owned by Catholics. I have read these books, and can testify that an untrained mind would suffer serious injury to faith if without precaution or antidote, it read these books which are the standard volumes on irreligion and infidelity.'—*Catholic Truth Annual*, 1903, p. 16.

I saw a storm gathering and bursting on the devoted heads of a little group of men entirely single-minded and high-souled, a little knot of men who, looking out from the fortress had seen that a great and powerful enemy was nearer than was supposed—an enemy with new weapons, with guns of strange power with which they would plant their balls in the very heart of the fortress, ignoring the old defences of centuries, not troubling to attack the carefully defended walls thick with theologians. And then this little knot were misjudged and called traitors because they wanted to study the methods of the enemy. Last of all, was there any danger of any of those men failing under the double fire of friends and enemies, leaving the fortress and becoming traitors to all that was most sacred and most binding.

This reverie was presently interrupted by the approach of a carriage.

I knelt down hastily and made the sign of the cross, for I saw it was Canon Markham taking the blessed Sacrament to the dying woman. . . . How little was everything else beside the thought of death, and of our Lord, first by the deathbed, and then in the heart of the dying woman. . . . A great peace was in my troubled heart ; my mind dwelt on the hovel whither He was going, the foolish, tired old woman, the Divine Comforter, and the ' Well done, good and faithful servant, enter thou into the joy of thy Lord.'

There was the Church in action ; she is always asked the question that was asked of Peter : ' Lovest thou Me ? ' ' Lord, Thou knowest that I love Thee.' ' Then feed My sheep, feed My lambs.'

The chapter on the Catholic Congress is most interesting. F—— during these days was the trysting place of the most conservative and most progressive thinkers of the whole Catholic world. Priests and laymen hitherto known to one another only by their writings, and judging harshly and bitterly of one another from the narrow standpoint of polemics, now met at Mass and Benediction, and felt, not perhaps without a thrill of surprise, the bond of their common faith. Paul's paper is most fully reported. His theme was the necessity of freedom for science. Opening with a picturesque description of the devoted specialist, he raised the old objection from theology, and

. . . replied much on Newman's lines that they (men of science)

must nevertheless be allowed to proceed in their own way, as their research, although it may lead to temporary error, is the only road to scientific truth, and to check their researches is to cramp the scientific mind and prevent it from reaching its goal. Then finally he gave a very fine peroration on all the sciences progressing towards a great synthesis of knowledge, towards the unity they already possess in the Divine mind, while man with his partial view of things, constantly finds the human representations of each department for the time partially inconsistent with one another.

The paper was well received, and the discussion went well, till 'a very stupid Dutchman, Professor van Eyck, got up and fastened on the biblical question. He entirely missed Paul's points, but insisted that modern biblical criticism opposed in its methods the Catholic view of inspiration, and therefore could not be tolerated, even provisionally.' According to the schools, there could be no error in the *res* and *sententiae* of the Bible. If inaccurate or defective historical documents were, as D'Etranges affirmed, incorporated into the Pentateuch, what of the inspiration of the *res* and *sententiae*? If, as D'Etranges seemed to hold, Evolution was admissible, were not the *res* and *sententiae* of Genesis, nay even the dogma of Creation, false? Then, during three-quarters of an hour, van Eyck quoted Fathers and theologians to prove the obvious, namely, that the Divine authorship was of faith. Paul rose at once. Before the days of Galileo, were not the *res* and *sententiae* of Joshue regarded as infallible? He invited the theologians to measure the facts of historical methods as applied to the Old Testament. The measuring tape of theologians for 'the known facts of 1300 was not long enough for those of 1800; what sufficed for 1800 will not suffice for 1880.' And then, he set forth the position of modern criticism as a whole, and concluded that even if most of these revolutionary theories are proven true, the Church, the Ark made to sail in every tempest, can rise above them, and live in spite of them.

We do not want a halting, trembling theology—a theology of *res* and *sententiae*, which will not allow science to face facts, and which regards the Church as so frail a barque that the truth will overwhelm her. No, we want brave theologians, and



a thorough science, and rising above the thoughts and speculation of both, we see with the eyes of faith, the Ark of God, the Barque of Peter—Rome above all, majestic, undisturbed, rebuking those who would still the storm—‘Lord, save us, we perish,’—using to them the words of Christ: ‘Ye of little faith, know ye not that I am here?’

Paul had triumphed at the Congress, but the day of reckoning was not far off. Circumstances prevented Sutcliffe from fulfilling the rôle of censor for the number of the ‘International’ that appeared after the Congress, and Paul, having misunderstood Cardinal Matthei’s flattery—‘the Cardinal was a diplomatist, and not much of a theologian, and his promises were more remarkable for their sympathetic quality than for their good wear’—for an endorsement of all his views, opened a terrible fire on the theologians in an article entitled, ‘The Old Catholicism and the New.’ Scholastic theology was contemptuously treated as a ‘grotesque aberration of the human intellect.’ Only a brand new theology, built on the personal opinions of Paul and those who saw eye to eye with him, can satisfy the Catholicism of the future. How is this change to be brought about? By the interposition of the Holy Father.

At the Congress we could still preserve the accustomed notion of mutually corrective representatives of the different classes of truths, spiritual, theological, scientific, gradually eliminating what is old-fashioned, and doing so under the guidance of Providence, official authority warding off all revolutionary change, and voicing on the rare occasion of infallible definition what is the truest expression of the traditional revelation *vis-à-vis* to contemporary controversy. In the article, on the contrary, we have in startling opposition a rotten theology, and a quasi-magical authority in Rome which is to revolutionise it. He holds the knife at the throat of the old-fashioned school, and brandishes Cardinal Matthei (who will bless him for it) in their eyes. . . . He cannot see that peace and quietness are needed for the growth of the scientific spirit he wants. This sort of thing is bound to exasperate authority and throw us back, not help us forward.

Paul’s friends are pained, his enemies rejoice. Canon Markham comes down to breakfast in the Bishop’s house, ‘in a dark glow of holy avenging joy. The foe was unmasked, the heretic displayed in all his true colours. He

ate a large breakfast as if it were a solemn duty to sustain the champion of the Lord.' The saintly Bishop was miserable, though angry. He suspends the 'Review,' and thereupon Paul appeals to Rome. In the meantime, the violence of Canon Markham and his suite of *intransigents* in England causes dreadful bitterness.

I understand now why heaven is to be the reward for forgiving our enemies [Marcelle said]. Nothing but an eternity depending on it could make it possible. Lisa, that man [Canon Markham] has done everything that the devil could do to drive Paul out of the Church. It is wicked, horribly wicked, and with such horrid enjoyment! There is one passage in the article almost amounting to 'Depart from me, ye accursed, into everlasting fire.' Isn't it blasphemy in a human creature, a mere man? Lisa, don't you believe there will be a special judgment on these men?

After folios of active correspondence between Canon Markham as the Bishop's representative, and D'Etranges, the controversy 'seemed to have passed outside the original article,' and to be confined to two points, namely, biblical criticism and evolution. Paul claimed for biblical critics the right to treat the history contained in the Bible as they treat any other history written at the same time; and also for Catholics generally liberty to accept evolution as taught by Darwin. Canon Markham urged that such a biblical theory amounted to denial of inspiration in matters of history, and that if you accept Darwinism, you must logically accept Darwin's theory of the descent of man. Paul assented to all this, and set out for Rome to put before the Holy Office theories expressed in propositions that ran directly counter to the recognized teaching in the schools. As George Sutcliffe pointed out, Paul's views are admissible if expressed otherwise. The Bible being God's word cannot err, but we may contest any human interpretation of it for solid reasons, and thus prove that parts once believed by men to be historical were never so intended by God. Similarly, the evolutionary view of man finds expression in theories other than that of Darwinism, and in theses which, while evolutionary 'are not essentially different—so far as theology goes—from those of Aquinas.'

One grand figure stands out from the combatants, Dr. Dale. He has condemned their doctrines, but he does not forget their souls. As they waited at Charing Cross for the Continental express, Father Duly brings the Bishop's blessing and the Bishop's message. The saintly prelate intends to say Mass for them every morning while they are away; and as their spiritual father and 'seeming enemy,' claims the alms of their prayers. A few moments later, Paul and George and their *fiancées* start for Rome.

Crowds of sympathetic thinkers meet Paul everywhere to discuss the prospects of his appeal. At Paris, these progressives had arranged a little Benediction service, and Abbé Cambon entered the pulpit. His text was a quotation from the famous article in the *Avenir*, in which Lamennais, Montalembert, and Lacordaire made public their intention of appealing to Rome. It wound up: 'The pilgrims are about to depart. May God protect them.' The Abbé pointed out the meaning of their pilgrimage. A contradiction has arisen between fallible interpretations of the truths of faith and the discoveries of fallible scientists. While no truth can be lost, souls can be lost. There is great danger for the men whose duty it may be to adjust these truths. Their appeal is not as teachers but as children. They are now loyal because confident of the Church's approval let them take care to remain loyal in the possible contingency of an adverse decision. The pilgrims were grateful for these timely words, but some of those present—'a few of these enthusiasts of the Catholic Church are not practising Catholics at all'—severely criticised the Abbé for 'teaching the catechism' at such a moment. Such was their journey. Friends and thinkers of repute meet them everywhere, but on the outskirts of these groups a fringe of ecclesiastical malcontents, of would-be intellectuals, and of professional flatterers, is always noticeable. At Milan, 'Marcelle reported such enthusiasm for science, for faith, such confidence in the new intellectual lights, such faith in Rome! But they were all vaguely combative against somebody, some hopeless set of bullies vaguely called 'those in authority,'



or 'the theologians,' or 'the piccoli monsignori,' who would interfere.

The party arrived in Rome early in December. The first bad news was that Cardinal Matthei was gone, and that no one knew when he would return. It was but the beginning of much suffering. The world of Rome is a curious world. Of the Vatican it may be truly said that its enemies are those of its own household, and Lisa Fairfax's faith shook at these revelations. The voice of her confessor strengthened her :

What does it matter to you, even if it is all true. More than nine-tenths of what is said are lies, the place stinks with gossip ; but supposing every word to be true, would you then be faithless because of their sins ? You have got to get to heaven, and to get food for your soul, and you ought to be hungry enough not to be too nice as to whether the plates and dishes on which your food is given are ideal or not.

The arrival in Rome was the beginning of the end of Paul's and George's intellectual friendship. Paul came confidently, and was to go away an apostate. George approached official Rome with strong prejudices, and was to leave, refreshed in heart and mind by his stay in the City of the Saints, and in the home of the Father of the Faithful. Marcelle and Lisa watched in pain and patience the silent agony of the two men, and felt their own lives breaking up, as they observed the widening breach. Sutcliffe's letters to Father Duly are an admirable exposition of the intellectual aspect of the pilgrimage.

To submit to Rome *dubia*, in an untheological form, that is, to ask the Roman Congregation to change the accepted theological phraseology is practically to invite condemnation. These Congregations cannot set aside the approved theology, cannot supersede it. If current theology be challenged, the debate must be fought out in the schools, and then when individual theologians have corrected their views, the Roman Congregations will accept this amended theology, and administer it. The Congregations are the protectors of the theology of the schools.

Paul and his party are months in Rome before the

officials realize the seriousness of his appeal. Then, the more enlightened ask him to desist, for if the matter be pressed, condemnation is inevitable. At the instigation of certain irresponsible camp-followers, Paul despises these friendly warnings. George understands the situation from the beginning, and does all in his power to open Paul's eyes. Rome, he argues, would act tyrannically if it interfered in Paul's favour. It is one thing to tolerate the old, another and quite a different thing to welcome officially the new. Authority ought to interfere as little as possible in this clashing of the old and new. The Church must legislate for the many, and at present her children can discriminate between the opinions of theologians and her infallible decisions, or at least consult those capable of discriminating. The Church teaches Christ and Him crucified, and may tolerate superstitions for the sake of souls. St. Paul would probably have done the same. She is absorbed in the souls of men, in the width and wisdom and sense of spiritual values. Moreover, it is in the interest of thought that the men of action be a drag on the men of thought. To decide truly, one must decide slowly. All these arguments were useless. Paul was too confident. Meanwhile, Marcelle and Lisa were beginning to divine the meaning of the long delays. Day after day, they went to Santa Maria Sopra Minerva to pray where St. Philip Neri had prayed day and night with the Dominicans 'that the cardinals and the theologians, and, it was feared an already prejudiced Pope, might not condemn the writings of Savonarola.' George paid a personal visit to the consultors, and found them able and sympathetic. Paul is come too soon. Those who are in power are not ready for his theories. Let him wait till those who have grown up into these controversies hold the reins of power. The Holy Office would simply ask competent theologians whether Paul's views are consistent with the received teaching in the schools, and a negative is inevitable. Even this warning is of no avail. Paul sees nothing but his own science, thinks of nothing but Scripture critics, and 'has not an ounce of sympathy for those who

have on their backs the whole care of the churches.' Once he had lived on great thoughts and despised gossip, now he is at the mercy of 'every shiny, wriggly, little human worm.' These flatterers hold out to him impossible hopes from cardinals of the highest rank, and from the Holy Father.

Sutcliffe makes a splendid final effort to undo the evil influences of these false friends. An aged priest whose name was known to the whole civilized world is led to Paul to beg him to withdraw. Like Paul, this priest had at heart the intellectual difficulties of his day, and had come to Rome in genuine filial confidence. Two years of his life there were spent in trying to push his views, and still his views were unnoticed. But if official Rome seemed unmindful of his presence, the City of Tombs itself gradually impressed its history and its meaning on the heart and mind of this student priest. By degrees it dawned on him that men are but creatures of a day and cannot isolate themselves, that no individual dare offer too confidently his intellectual wares in the marketplace for all individual thinking results in a compost of truth and error, that truth itself can never be stifled, but whether 'whispered to the rushes, or told in the closet' will at length become part of men's treasures, late indeed, yet with the lateness of well-harvested grain, ripened and winnowed. St. Augustine's words, 'Have pity, O Lord God, lest they who go by the way trample on the unfledged bird, and send Thy angel to replace it in the nest, that it may live until it can fly,' completed the gathering revelation. He was willing to go away now. It was too late! On Christmas morning, while reading his breviary after his three Masses, the vision of the millions of the poor, the weak, and the suffering, gathered that moment in faith and hope and love about the Babe of Bethlehem, rose before him :—

I felt, then, how entirely it was the work of the Church to feed those multitudes, and not to let anything interfere with that daily food. And if a few intellectuals of us had to suffer, if the world had to mock us for not understanding, had we not means for endurance? Might it not be just our probation to endure? And as to those who had not the light, were they not also God's creatures, and could He not take them to heaven in His own way?



Alas ! as these bright thoughts warmed his heart, the letter of his condemnation was placed in his hands. He, the Lord's anointed, was crushed under the wheels of the ecclesiastical Juggernaut. God's grace saved him. But the trial was a terrible one, and lasted for years in the attitude of his Bishop and of his brother priests. From an idol he had become a suspect. The years passed, and the heroism of his submission won him afresh confidence and esteem, and now, though he holds practically the same views, he is Consultor of the Holy Office. 'I have come to ask you, as one who has passed by the same way, and made the same mistakes, God help us both, to take back that letter. In that letter you would force the Holy Office to speak, and if it speaks, it will be in the same sense as what I read in the cloisters on Christmas day, forty years ago.' Paul was obstinate. Things have advanced during the last forty years, and he cannot believe that the Church will condemn him simply on the strength of the current theological phraseology.

Eight days later he was bitterly disillusioned. The parting scene on the steps of St. Peter's, Paul's abjuration of the faith, his appeal to Marcelle to do likewise, and her refusal, the rush of blinding emotions that filled Marcelle, Lisa, and George, as they walked up the long nave of the tomb of St. Peter—the tomb of a repentant apostate—intensely conscious of that tall, noble figure outside 'walking out of their lives, walking out of the Church,' and the tale of their two hours' prayer there, is the saddest part of the book.

Paul goes off to the East, while Marcelle returns to France. George and Lisa, come to England, and after two years are married. The condemnation roused the fury of a certain section of the Press in England, Germany, France, and America. George felt it a duty to tell the public his view of the situation, and then the real breach occurred. Paul wrote a bitter, anonymous reply, picturing George as an ideal trimmer ever ready to side with the most powerful. Every Feast of the Assumption—for it was their last happy day in England before the crisis—Marcelle and Lisa ex-

changed illuminations of the *Gaudeamus* Introit. Fifteen years passed, and then, one August evening the post brought not the illumination, but the news of her death. Shortly afterwards, George and Liza went abroad to visit her grave, intending also to go to Rome. What revelations! Paul had given over everything to Marcelle, but 'she was never to use land or money of his in any way for purposes of religion.' This noble soul gave all his property for philanthropic purposes, thus keeping the terms of his bequest, and then spent all her own means, not even sparing the piano or the furniture of her own bedroom, for Masses for his conversion. That picture of his sister's faith and devotion changed Paul, as one month after her death he stood in her room, and saw the hard, narrow bed, the bare boards, the worn blankets, the cracked water-pitcher. He spent a month's retreat in her house, and then set out for Rome. After three months in the churches of the Eternal City, he joins the Dominicans, and the book closes with a magnificent Apologia from Santa Sabina. This Apologia is such a review of a stormy intellectual past as a contrite Lamennais might have penned.

I came to the Bride of Christ as a teacher—I was to be her professor in philosophy and criticism. I came to give advice to the experience of eighteen centuries. . . . Then my views were rejected, and in my passion I deceived myself into the notion that I was cast out. As a matter of fact, it was I who rejected the Church, not the Church that rejected me. . . . I had denied no dogma of faith. I had brought before the authorities a theory which adapted theology to certain results of modern thought, and had asked them to accept those results finally, as proved conclusions. The authorities refused to accept my theory. . . . But that theory I had offered for their judgment as formulated by those who desired my condemnation. And, moreover, as you all know, the decision could not be described as an 'infallible pronouncement. . . .' All the while the Divine patience waited on my pride for love of the humility of a soul that loved me. No angel could catch a whisper from my dumbness, but daily her intercession for me went up to heaven. . . . I had wilfully extinguished the lamps that had burned on the altars on my forefathers' lands for many generations; she spent her whole substance in sustaining them. In all those chapels the Great Sacrifice of the New Covenant was daily offered for me . . . in her death was to be my salvation. . . . I could not give back

to Marcelle the youth that I had devoured. I could not break into those years of poverty and suffering. I could not whisper into her dying ear that all had not been vain. But I knelt down as the morning broke over the mountain tops, and I consecrated myself to do what I could to fulfil every wish she had ever breathed for me. . . . Not at once, but gradually the best thoughts of my early manhood resumed their dominion. There in the depths of my consciousness my old ideal of the Church of Christ was waiting for me. . . . There was the one connected, coherent history of the human race, there was the treasury in which the spirit of man had amassed its wealth from the beginning of the ages ; there were prophets foretelling, and saints fulfilling, martyrs dying and fathers meditating, there was the life of the cloister and of the home, all in organized unity, in endless vitality and growth, ever changing, in order to remain the same. . . .

Of the intellectual problems which so absorbed me . . . I do not feel . . . that the day has yet come for me to speak again in detail. That I had true thoughts in my mind I do not doubt. Whether the decision of the Holy Office really condemned those thoughts, or, as Sutcliffe used to say, only rejected a particular way of realizing the changes in sciences which have their own technical rules, I will not now inquire. But one virtue was in me wholly wanting, which belongs alike to a great intellect and a great character,—namely, the patience which can submit and wait, without being untrue to one's best self or one's deepest convictions.

The book ends with a page from Newman's *Apologia*, which must be cited in full :—

There is a time for everything, and many a man desires a reformation of an abuse, or the fuller development of a doctrine, or the adoption of a particular policy, but forgets to ask himself whether the right time for it has come ; and, knowing that there is no one who will be doing anything towards its accomplishment, in his own lifetime unless he does it himself, he will not listen to the voice of authority, and he spoils a good work in his own century, in order that another man, as yet unborn, may not have the opportunity of bringing it happily to perfection in the next. He may seem to the world to be nothing else than a bold champion for the truth and a martyr to free opinion, when he is just one of those persons whom the competent authority ought to silence ; and, though the case may not fall within that subject-matter in which that authority is infallible, or the formal conditions of the exercise of that gift may be wanting, it is clearly the duty of authority to act rigorously in the case. Yet its acts will go down to posterity as an instance of a tyrannical interference with private judgment, and of the silencing of a reformer and of a base love of corruption or error ; and it will show still



less to advantage, if the ruling power happens in its proceedings to evince any defect of prudence or consideration. And all those who take the part of authority will be considered as time-servers (alas, for my misjudgment of Sutcliffe !) or indifferent to the cause of uprightness and truth ; while, on the other hand, the said authority may be accidentally supported by an ultra violent party (Markham *et hoc genus omne*) which exalts opinions into dogmas, and has it principally at heart to destroy every school of thought but its own.<sup>1</sup>

## V.

*Out of Due Time* has had as many and as ardent admirers as *Il Santo*. What is more satisfactory, no one has been able to read into it false conclusions. For all that, Mrs. W. Ward is not an *advocatus ecclesiae* in the sense that she has shirked difficulties, or has sought to persuade where she could not succeed in convincing. She is one of those clear-sighted Catholics that admit the best method of apology to be ' *La recherche integrale de la verité, sans autre préoccupation que de la découvrir.*' With perfect candour and confidence, Mrs. W. Ward has given us a faithful picture of the lights and shades of official Rome. The result has proved a magnificent apology for institutions that have many critics and few friends. The Index is truly described as a group of eminent theologians whose office is, to administer current theology and to control the pace at which new views may be admitted within the Church. Though not blind to the force of arguments, the Index is more concerned with the practical difficulties of souls. If souls be saved, it cares less about their ignorance. Christ won the ignorant to the Church by pouring grace, and not mere learning into their minds, and the Index continues Christ's work as the official protector of the faith of the millions. Its decisions being fallible may be reversed, yet their far-reaching and all-important purpose compels the *rationabile obsequium* of every Catholic. Moreover, these decisions are the weighty answers of competent thinkers. That such an authority may make mistakes, may at times allow itself to be unduly influenced by specious or

<sup>1</sup> *Apologia*, p. 259.

unworthy motives is possible. No authority, however, ceases to be an authority because liable to error. On the one hand, the Index safeguards the little ones of Christ, and on the other hand, since its decisions are fallible, they impose no insuperable barrier to the specialist's studies. Were things otherwise, were Rome to welcome authoritatively every novelty, Catholics would be at the mercy of every transient intellectual fashion, and would run great risks in matters of faith owing to the abuse of new theories at the hands of imprudent enthusiasts. As things are, the faith of the little ones is guarded and the liberty of thought of the most intellectual is secured. The Anglican author of *When It Was Dark* has recently borne generous testimony to the value of the Index. All Protestant Europe, according to Guy Thorne, reeled under the blow of the purported discovery of the tomb where Joseph of Arimathea hid the body of Christ on Easter Saturday night.

On the other hand, the vast majority of Roman Catholics, both abroad and in England, have remained utterly uninfluenced. It is one of the most marvellous triumphs of discipline and order that history has ever witnessed. The Pope forbade the slightest notice of the discovery to be taken by priests or people in the first instance. Then, when the Report of the Committee was issued . . . a Papal Bull was issued. Here it is, translated in the *Tablet*, magnificent in its brevity and serenity (page 81).

The Papal Bull and Papal prohibition referred to, are really so many functions of the Index exercised in a sudden crisis by the Holy Father himself. Who can count in the history of the Church, the innumerable instances when the intervention of the Index saved Catholics from brilliant but self-deluded theorists? Does not the history of the world outside the Church bear sad witness to the solvent influences of modern thought on Christianity unprotected by the Index?

This beneficent purpose is, I take it, the main thesis of the novel. To develop that thesis, Mrs. W. Ward has introduced a large variety of most real and most interesting personalities, and with these, most valuable and readable chapters on Immanent Philosophy, Catholic Higher Criticism,

and Theistic Evolution. These doctrines are not defended, but their real import and bearing on our faith is pointed out in language intelligible to all. A certain Irish review has animadverted on Mrs. W. Ward's sympathetic treatment of these views. That sympathy is to my mind one of the merits of the book since the general public are through it introduced to sane presentations of opinions which, whether false wholly or only in part, cannot be over-looked at the present moment. Above all, no Catholic can lay down this novel without feeling that Mrs. W. Ward has earned the gratitude of her co-religionists for putting these opinions in their proper setting with regard to everyone concerned from the Pope—that 'friend of God's with his overflowing sweetness and love,' his 'gentleness learned in some unknown school of suffering,' his 'intense paternity,' and 'intense simplicity,' his 'secrets of patience, of love, of infinite yearning for the souls of men, of all men,' learnt at the foot of the cross, his 'world-sadness'—down to Miss Mills who would not enter a railway carriage without holy water, wore nineteen or twenty scapulars, and swore to the most absolute orthodoxy of the Count ever since he asked her to make a bag for his one scapular. Is it a matter of wonder that all this world of such profound and of such actual interest set forth in that graceful and charming literary style which had already won for Mrs. W. Ward a place among the literary masters of to-day, should have been welcomed on all hands as a Catholic master-piece?

## VI.

Catholics generally at the present moment have got to make up their minds on the problem of reconciling the fruits of twentieth-century civilization with their faith, on the acceptableness or the non-acceptableness of the different reconciliations proposed, and on their own personal attitude towards the defenders of these diverse solutions. I say Catholics generally, for there are many who by reason of their surroundings or of their disposition have, and must have, as little notion of what is taking place



about them as 'the worm in a flowerpot on a London balcony has of the life of the great city.' *Il Santo* and *Out of Due Time* agree in repeating the teaching of St. Paul in regard to such. 'And I, brethren, could not speak to you as unto spiritual, but . . . as unto little ones in Christ. I gave you milk to drink, not meat, for you were not able as yet. . . .'<sup>1</sup>

If some of those privileged to journey to their heavenly home in Peter's bark for one reason or another are ignorant of the toil and sweat of many who help to urge them luxuriously forward on the buoyant waves of ardent faith and think themselves aboard 'a sailing vessel propelled by the free air of heaven alone,' they ought not to be disillusioned. Their simple faith is a great grace, a grace that must be respected reverently, and protected from human desecration.

The majority of Catholics, however, are but too conscious of the assaults of infidelity and agnosticism. At every moment they see staring them in the face cheap publications on science and morality aimed at God and His Revelation. They can scarcely scan their morning paper without feeling their blood boil at the taunts and insinuations of flippant materialists. They know that all this was foretold, but they are none the less righteously angry. *Necesse est ut scandala veniunt*. God and the world are sworn enemies, and these terrific onslaughts of human pride on the Church of Christ are not peculiar to the twentieth century. Moreover, these Catholics will understand that if problems await solution, many minds will solve them in many ways. Spiritual ideals are worked out through diverse means. All called to religion do not tread the same paths. The Cistercian is silent, the Carthusian solitary, the Franciscan poor. Similarly minds unlike in habits and in tone of thought will pursue intellectual ideals along different lines. As the problems arise, and their solutions are attempted, these lines widen and widen till every defender of the Church can be classed in one or other of the two groups—Conservatives or Progressives.

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<sup>1</sup> I Cor. i. and ii.

Such differences will not scandalize anyone who examines the matter dispassionately, and remembers that these questions are free for Catholics, and their solutions intricate and obscure. But most of us are called on to select some of these solutions, and the practical question is, where shall we go look for them? For most Catholics the broad principle would be—Acceptance of that form of apologetics that secures best the honour for God's revelation by sincere admission of truth in every shape. Unfortunately this intelligible attitude is straightway translated by conservatives into a rigid *nihil innovetur nisi quod traditum est*. Innovations are dangerous, they insist, as the histories of heresies and schisms have abundantly proved. These zealous champions of tradition are right if they wish to remind us that any attempt to gather in truth and root out error on the part of fallible minds is open to the need of revision at more competent hands. 'Men of science, like young colts in a fresh pasture, are apt to be exhilarated on being turned into a new field of enquiry, to go off at a hand-gallop, in total disregard of hedges and ditches to lose sight of the real limitations of their enquiries, and to forget the extreme imperfection of what is really known.' The defenders of tradition are right also in insisting that fallible apologists may, in their haste, reject true grain with the chaff, and so lead future generations into temptations against the Faith. So much is too obvious to escape notice, and pious advocates of conservative teachings have at all times made capital out of this half-truth. It is, unfortunately, only a half-truth in their mouths. They employ it as John of Peckham, Archbishop of Canterbury, did against St. Thomas, conveniently forgetting its application to themselves. *Et ne nos inducas in tentationem* is the daily prayer of Christian millions to their Heavenly Father. It is at least implicitly meant as a petition for the protection of the priceless gift of faith. The progressive apologist, however, recognizing keenly the tentativeness of all merely human efforts after truth is likely to utter this petition more fervently and more humbly than others. On the other hand, one cannot help remarking in the writings

and sayings of many conservatives just a slight tremor of self-righteousness : ' O God, I give Thee thanks, I am not as the rest of men.' John of Peckham seems to have too hastily adopted this attitude in regard to St. Thomas, if the judgment of posterity means anything. In the same way, the overweening confidence of many at present is a mighty assumption, and possibly as false as was that of John of Peckham, seeing that God has not been pleased to confer infallibility on any individual apologist. The truth is, intolerant non-concessionism may prove responsible for crises in matters of faith. To seek even though *bona fide* to defend positions that are captured, to mix in one jumble secure truths of faith and the doubtful accretions of fallible thinkers, to keep necessary questions closed till hostile writers force them on the attention of the public, to stick to solutions once tolerable because of the ignorance of those who accepted them, to-day intolerable because of our larger knowledge, to send out our Catholic youth to do battle in the twentieth century as ignorant of the views and errors of modern Agnosticism as if they had been born into the thirteenth century, is surely to expose them to terrible temptations against faith. To-day, *toutes les idées sont au vent*, and a thousand Congregations of the Index cannot protect the children of the Faith from the snares of unbelief.

Against all the natural and supernatural agencies at work in the world opposed to God and His Christ—heresy and infidelity, with their tremendous intellectual forces ; irreligious governments, with all state appliances, treasuries, armies, and navies at their disposal ; the press, with its far-reaching power ; literature, that derives its supreme attraction from its unchristian or immoral teachings ; art, that is the workshop of satan ; politics, that would exile the Church from the world ; the drink syndicates, that are becoming omnipotent through human impotency ; the social evil that has forced itself to be state-recognized ; schools, from which God is banished ; family circles, where religion is never mentioned ; society, that would take offence at God's name—in a word, against all the professed badness, and all the confessed indifference marshalled in hostile array, as Lucifer marshalled his unthroned hosts before Michael, stand timidly on the side of Christ a handful of priests, a few weak women, a literature that is saved from ridicule barely by its good intentions, and a few saints, who lift their hands like



Moses from the mountain, whilst the armies of Israel are hard pressed in the valleys of humiliation and defeat.<sup>1</sup>

At such a crisis in the history of the Church, and in face of the dread possibility of losing souls to Christ because of unfair pressure on their faith, ought not every thinker, conservative as well as progressive, pray fervently and humbly lest he may unconsciously lead the little ones of Christ to struggles of doubt and unbelief—*Et ne nos inducas in tentationem*. *A priori*, therefore, both non-concessionism and progressiveness, are open to the awful risk of leading people astray in the all-important matter of faith. Some one may object, the traditional views have fortified the faith of millions for centuries; they may, indeed, contain errors, but it can hardly be seriously maintained that they would lead anyone into temptations against faith. I reply—it is precisely because these traditional views have been so long bound up with doctrines of faith that the dangers arise. Suppose that new facts are discovered that contradict these fallible traditional theories, is it not inevitable that the man whose faith is linked to such theories must experience doubts? Not every mind is keen enough to extricate itself at once from an intellectual difficulty, and not every Catholic is clear enough on the practical treatment of unsolved difficulties. What if at such a moment some shallow defender of the past hold up such a soul to the alternative—all or nothing?

History has its incontrovertible lesson. All our Catholic historians of philosophy agree that Scholasticism lost its hold on intellectual Europe mainly because of the crass ignorance and incompetency of its official defenders in the Universities.<sup>1</sup> Bad Latin, misinterpretations of St. Thomas and of Scotus, ostentatious hair-splitting, were some of the faults of these men, but their greatest fault was their antagonistic attitude towards the new theories of astronomy, mechanics, and physics. Up to the beginning of the seventeenth century, people generally believed in the geocentric

<sup>1</sup> *Triumph of Failure*, pp. 202-203.

<sup>2</sup> Cf. Turner, pp. 416-420; Stockl (Finlay's trans.), vol. ii., pp. 419, etc.; De Wulf, pp. 535-542.

system, in the perfection of the circle, in the non-productibility and non-corruptibility of the heavenly bodies, in the solidity of the heavens, etc. Copernicus, Galileo, Kepler, Torricelli, Lavoisier, Descartes, Newton, and Liebnitz came on, and proved to demonstration the absurdity and falsity of the scientific views of the Middle Ages. What happened? Melancthon's refusal to look through the telescope was typical. Scholasticism had no St. Thomas who, long before the days of Galileo, penned this intuition of genius: '*Licet enim talibus suppositionibus factis apparentia salvarentur, non tamen oportet dicere has suppositiones esse vera, quia forte secundum aliquem alium modum, nondum ab hominibus comprehensum, apparentia circa stellas salvantur.*'<sup>1</sup> The peripatetics of the seventeenth century not only clung to the scientific theories of Aristotle—that would not have mattered very much—but publicly maintained that if the new theories were admitted Scholasticism could no longer be defended. In a word, the scholastics of the seventeenth century ruined the prospects of Scholasticism by maintaining that its essential doctrines stood or fell with Aristotle's physical theories. These theories played a part, but a secondary part, in building up Scholasticism. To make common the cause of Scholasticism and the cause of Aristotle's exploded scientific theories led to the dethronement of Scholasticism as the philosophy of intellectual Europe. Its unwise defenders are to blame, and it ought to be remembered that Scholasticism has been ousted from the modern world, not because it was tried and found wanting, but because its friends unwittingly maligned it. Scholasticism was not responsible for the scientific errors of the Middle Ages. True, it was built on these erroneous scientific views, but had St. Thomas lived in the seventeenth century, and had anyone dared to condemn Scholasticism because of its false scientific basis, he would have mercilessly crushed such a paltry quibbler by flinging in his teeth the elementary axiom—*Ex falso potest sequi verum*; and would have set to work to issue a revised edition of the *Summa* where no exploded science

<sup>1</sup> In lib. ii. 'de caelo et mundo,' I, xvii.

would find a place, and where if logic permitted, all the old conclusions would be re-established on the new scientific bases.<sup>1</sup>

Alas ! St. Thomas was gone, and had left no worthy disciple. Intolerant non-concessionism wrought unimpeded ruin. Now, if a matchless system of philosophy suffered thus seriously, why may not the priceless gift of faith ? The Church is indefectible, but reason has surely some function to fulfil in the growth and decay of the individual's faith. Fervent appeals to religious emotions will not supply the lack of rational proofs. 'To appeal to a man's emotions, without attempting to justify them, is like trying to enrich him by appealing to his taste for expenditure, when his difficulty lies in his conviction that he has no money to spend.'<sup>2</sup>

Non-concessionism, therefore, and Progressiveness, are equally open to risk. This risk is in no way a matter of anxiety for Catholics. The Church is always at hand to guide securely in time of trial. In those matters that she leaves open to discussion, individuals must be content to accept the limitations of fallible intellects. Fear of error ought not to prevent thinkers from entering on an intellectual apostolate if circumstances permit them. God has given us an infallible Pope and an infallible General Council, but it is obvious that the rare exercise of these powers cannot have been intended as the sole defence of the Faith against the myriad myrmidons of Satan. The problem is ever with us, the solutions mostly fallible—what shall be our attitude ? Clearly, the questions are ones for painstaking and devoted Catholic specialists. No one dare enter on such a task with unwashed hands. Those who are not specialists are bound to await the result in patience. After all, these gropings of the intellect are not the highest things. Man's intellect 'must not be hidden in a napkin,' yet it

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<sup>1</sup> On the other hand, this strange tale of the fall of Scholasticism sheds a lurid light on the vaunted progress of the modern world. Modern Philosophy has never fairly faced the question of the intrinsic worth of Scholasticism, and has entered into one prolonged conspiracy to perpetuate its unfair condemnation on accidental and extrinsic grounds.

<sup>2</sup> Mallock, *Religion as a Credible Doctrine*, p. 10.



is a very little thing compared to man's moral and spiritual life. These intellectual controversies need not interfere in the slightest with any Catholic's spiritual and moral life. One pressing duty is incumbent on all, whether lay or clerical—to treat as the worst of criminals anyone who would attempt to enlist on either side the prejudices of the ignorant or the uncharitableness of the bigoted. Any such effort is a crime of colossal magnitude. God alone can measure the guilt of those who take sides from frivolous or party motives. One unthinking zealot, whether he be progressive or conservative, may destroy the labours of hundreds of devoted children of the Church, and may sow deeply and thickly seeds of unbelief and of uncharitableness.

Even at the risk of undue length, I must pause here to emphasize a distinction that is absolutely necessary for intelligent appreciation of the point at issue. That distinction is the one which Mrs. Ward makes between Canon Markham and the Index, and which Cardinal Newman makes between the 'violent ultra party' (which exalts opinions into dogmas and accidentally supports authority), and the ruling Authority itself.<sup>1</sup> The great Cardinal's picture of the origin and progress of controversies will prove helpful :—

Perhaps a local teacher, or a doctor in some local school, hazards a proposition, and a controversy ensues. It smoulders or burns in one place, no one interposing ; Rome simply lets it alone. Then it comes before a bishop ; or some priest, or some professor in some other seat of learning takes it up ; and there is a second stage of it. Then it comes before a University, and it may be condemned by the theological faculty. So the controversy proceeds year after year, and Rome is still silent. An appeal perhaps is next made to a seat of authority inferior to Rome ; and then at last, after a long while, it comes before the supreme power. Meanwhile, the question has been ventilated and turned over and over again, and viewed on every side of it, and authority is called on to pronounce a decision, which

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<sup>1</sup> For ampler treatment of this all-important distinction, cf. Newman, *Apologia*, pp. 250-269, 'Essay on the Development of Christian Doctrine,' *passim* ; Wilfrid Ward, 'The Function of Intransigence,' *New York Review*, July, 1906. The two quotations that are not expressly acknowledged are taken from Mr. Ward's article.

has already been arrived at by reason. But, even then, perhaps, the supreme authority hesitates to do so, and nothing is determined on the point for years ; or so generally and vaguely, that the whole controversy has to be gone through again, before it is ultimately determined.

*This is the state of things with which I have been dealing—actual controversies in regard to which Rome has not yet spoken.* To make my meaning more clear, let me illustrate it by a controversy that is happily dead—the controversy of three centuries between Molinism and Thomism. It is notorious that the parties to that controversy fought with mailed hands. Individual Molinists and Thomists frequently transgressed the limits of Christian charity, appealed to prejudice rather than argument, denounced each other as heretics, and misrepresented for party purposes the attitude of Rome. Keeping these lessons in mind, I have been at pains to insist that living controversialists are not always to be taken at their own, or *a fortiori*, at their friends' valuation. My object was to maintain that until Rome spoke, Catholic specialists ought not to allow their work to be interefered with by insinuations except in so far as these insinuations are supported by reasons. To recur to Newman, Rome is slow to interfere, and, so long as it does not interfere, our thinkers are ruled only by intellectual motives, and despite all insinuations are not fighting under the leash. My criticism, therefore, of progressives and of conservatives refers to individual controversialists, and has not the remotest application to Rome. The question takes on a new aspect when Rome interferes. At this stage, the controversy passes out of the purely intellectual arena where opinions and opponents are treated only on terms of their intrinsic worth from the standpoint of intellect. Theologians are unanimous in laying down that Rome looks at more than the intellectual side of questions. Roman decisions are not merely doctrinal, they are also in part measures of discipline. It is evident that every Catholic must receive without a word those decisions in which Rome censures books, or silences authors, or forbids discussions. The theology of this obedience is perfectly clear and rational,

but the violent ultra party is constantly inclined to misrepresent it. Controversialists of that school are ever prone to accept Rome's wise condemnation of inopportune or erroneous theories as an official approval of every attack which they on purely intellectual grounds have made on these theories. Post-condemnationem, therefore, intolerant non-concessionism sometimes distorts Rome's interference for its own purposes. How easy it is to do such a thing under a cloak of piety will not be denied by those who remember how Thomist and Molinist explain the death of a Pope who, it is said, was on the point of defining Thomism. Cardinal Newman knew his Church history, and his reading of it was that, when Rome interefered in controversy she was in the main right, but that in such occasions the violent ultra party took up positions afterwards repudiated by the Church. Conservative resistance to change is the *special and necessary* function of Rome.

*It is absolutely essential to Rome.* How much does not the present generation owe to this intransigence of Rome. No infallible pronouncement was made against atheistic evolution and rationalistic criticism. Yet Rome has kept these rival creeds at bay, and within a single generation has broken their power as creeds. How? By open-eyed and perfectly legitimate non-concessionism. 'Had the dogmatic principle been moribund, had the authorities shrunk from a certain intransigence, evolutionists and critics would have broken into the Church *en masse*, and rifled it of its treasures.' In the meanwhile, Evolution and Criticism have learned their own limitations, and have withdrawn their ambitious claims as rivals of Christianity. Huxley's Romanes lecture has dealt a death-blow to atheistic Evolution, and Sayce has vindicated the conservative testimony of the monuments. But does it follow from this necessary and successful intransigence of Rome, that every argument advanced in favour of evolutionary and critical views was worthless, that every attempt to refute them was solid? <sup>1</sup> Newman tells us that the History

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<sup>1</sup> To speak of things within our own memory, is it not evident that Rome's legitimate opposition to atheistic Evolution did not involve a



of the Church is a flat denial of the truth of such a supposition. After a careful and searching analysis of Newman's view in its application to Gnosticism, Montanism, and Neo-Platonism, Mr. Wilfrid Ward concludes :—

But when the Church had made her protest against the whole system—for the whole was poisoned by its leading ideas—and had successfully resisted its encroachments, she proceeded to assimilate numerous truths which its framers had perceived, and to which the system had owed its influence, incidental truths of method and of fact which had necessarily been at first branded as parts of a dangerous whole. . . . In each instance, then, we have methods, practices, systems, distinctly opposed or condemned by the Church for a long time, and ultimately used by her. The very method of speculating on the faith which the Gnostics introduced, is opposed by Irenæus. Yet his more or less speculative reply is our first orthodox treatise of dogmatic theology. The Gnostics were condemned for wholesale introduction of Hellenic intellectual forms, yet Substance, Person, Nature, in their Greek equivalents, give to the mature Church the only orthodox explication of the Trinity and Incarnation. Systematic asceticism finds its first devoted exponents among the condemned Montanists. Their teaching and practice is assimilated by the medieval Church. The mystic philosophy of the Neo-Platonists is the antithesis of Christianity in the fourth century, and a part of it in the Middle Ages.

Again, the Church was right in condemning Abelard, but if St. Bernard's interpretation of that condemnation were in every respect true, we would have had no *Summa Theologica*. 'The Fathers are derided because they held that the things of God are to be tasted rather than solved.' Yet, Aquinas imitated Abelard in solving rather than tasting these things. If this view of Newman's be acceptable,

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guarantee of many valiant attempts to solve the Hexameron difficulties? All Catholic solutions agreed with Rome in respecting the inspiration and the dogmatic value of the Scripture text, and so far were right. Time, however, proved the intellectual insufficiency of some of them.

Again, no one will care at present to contest the justice of Mr. William James's castigation of Liberatore for his treatment of the problem of Evolution. Liberatore in confounding the meaning of species as used by Darwin with 'species,' the scholastic prædicable, gave grounds for severe hostile criticism. (Cf. William James, *Principles of Psychology*, vol. ii., p. 670.)

Zigliara is guilty of a somewhat similar paralogism (cf. vol. ii., p. 148, ed. '84). Mgr. Mercier and Father Gerard, S.J., and many other neo-scholastics deny that Evolution is a proved theory, but for more worthy and more serious reasons.

valuable truths may be condemned, *and rightly condemned*. by Rome under the ægis of anti-Catholic movement. A further consequence is that intolerant non-concessionism may possibly find its main tendencies one with those of Rome. That incidental unity of aims is no guarantee of the intellectual worth of every argument advocated by 'the ultra violent party.' History proves that Rome has never at a later date hesitated to assimilate whatever was true in systems which as a whole she had previously rejected. Heresies and schisms, according to Newman, 'contained elements of truth amid their error; and had Christianity been as they, it might have been resolved into them, but it had that hold of truth which gave its teaching a gravity, a directness, a consistency, a sternness, a force to which its rivals were for the most part strangers . . . hence in the collision it broke in pieces its antagonists *and divided the spoils*.' This division of the spoils is the death-knell of intolerant non-concessionism as a system of intellectual apologetics. If extreme non-concessionists are to be believed, there can and ought to be no spoils for the Church in systems that she once rejected as false and destructive.

What must be our attitude when Rome interferes? *Roma locuta est, causa finita est* is brief but adequate. When the Church intervenes, her decisions are binding. Adverse decisions have been loyally accepted by many living Catholics. What grace it must need to accept this public condemnation of one's life efforts. Is it not hard to be publicly disowned by a Mother? The Divine Guest in our tabernacles, and He only, can tell the anguish and the pain of such heroic souls. Who can have the heart at such a moment to sneer? How can we stay a cry of rage as we watch a heedless or malicious hand throw another faggot on the already blazing pyre of martyrdom. *Caritas non agit perperam*.

At the present moment, a growing sense of responsibility and of seriousness seems to be taking possession of all parties. There is a general tendency to the golden mean. In both progressive and conservative camps extremists are being quietly but effectively set aside. Their

voices are heard for a short while, but are quickly lost in the noble utterances of manly and single-minded apologists. Charity and much respect for reason are the guiding principles, and no one can doubt that even if a few suffer the winnowing will assuredly be accomplished in God's own time. *Fiat voluntas Tua* is above all a prayer for strength and vigour in our struggles with the enemies of the Church. Let us strive with might and main to assimilate what must be assimilated, and to set aside what must be set aside. Should all our efforts prove unavailing, and should the rising waves threaten to engulf us, is not the sleeping Christ in our tabernacles as near to us as He was to His apostles on the sea of Galilee? His arm is not shortened, His love for His chosen ones not lessened. Having done our little best, have we not the right to cry out: 'Lord, save us, we perish'? Whether the storm be one of doubt and unbelief in our own souls, or one of fierce, malignant hatred breaking in tumultuous tempest on God's Church, may we not be confident that He will rise up and still the waves? and may we not remind the timid ones at all times of Christ's rebuke: 'Why are you fearful, O ye of little faith?' Why should our souls be deeply vexed? By Faith, we are established, and Jesus, the Divine Prisoner of our altars, is our bosom Friend. '*If God be for us, who is against us?*'

JOHN O'NEILL, PH.D.



# Notes and Queries

## THEOLOGY

### **BINDING FORCE OF THE RULES OF THE INDEX. NECESSITY OF AN IMPRIMATUR. PROHIBITION OF BOOKS NOT HAVING THE NECESSARY IMPRIMATUR**

REV. DEAR SIR,—Will you kindly answer the following in an early edition of the I. E. RECORD :—

1. Do the laws of the S. Cong. of Index bind in Ireland ?
2. What is the law *re* Imprimatur on Books ?
3. Is it lawful to keep and read religious books not having the Imprimatur ?

TIS.

I. In the April, 1906, number of the I. E. RECORD, I held the view that the rules of the Index, forbidding the retaining and reading of certain books, are binding in this country, and I see no reason for giving a different solution if there is question of the Rules of the Index, requiring that certain books be submitted to ecclesiastical censorship.

II. The following general rule is laid down by the Constitution *Officiorum et Munerum* :—

Omnes fideles tenentur praevis censurae ecclesiasticae eos saltem subicere libros, qui divinas Scripturas, Sacram Theologiam, Historiam Ecclesiasticam, Jus Canonicum, Theologiam Naturalem, Ethicen, aliasve hujusmodi religiosas aut morales disciplinas respiciunt, ac generaliter scripta omnia, in quibus religionis et morum honestatis specialiter intersit (Art. 41).

1. Hence the Church binds her subjects to submit to ecclesiastical censorship their ' books ' on Scripture, Sacred Theology, Ecclesiastical History, Canon Law, Natural Theology, Ethics, and other religious or moral subjects. It is not easy to define what is meant by a ' book ' in this connexion. We have two sources of information on the matter: common estimation and official declarations. Taking these into account, two things are clear. In the first place the publication must be of sufficient size to be

a book in the ordinary sense of the word. Many hold that at least ten pages are required for the fulfilment of this condition, but others are reasonably unwilling to determine the number of pages mathematically; they prefer to state simply that we must judge by the common estimation as to what constitutes a book. Taking this view as sufficiently probable, newspapers, leaflets, and small pamphlets are not books in the sense of the decree; but large pamphlets and periodical publications like the *I. E. RECORD* come under the law. The Holy Office, January 13, 1893, decided that periodical publications bound '*in fasciculos*' come under the law of the Constitution *Apostolicæ Sedis*, prohibiting under excommunication the reading of certain books. This proves at least that if a number of copies are bound together there is a book in the technical sense; and what is said of a number of copies holds, *ex paritate causæ*, of single copies if these are large enough to be considered books in the ordinary sense of the word.

In the second place, it is the publication, not the printing of the book, that requires the *Imprimatur*. This point is clear from the Papal decree which speaks of ecclesiastical approbation as necessary that books be made *publici juris*. Hence the lectures of a professor, which are printed for private circulation amongst his students, do not require an *Imprimatur*, nor do any other books, like the *Record of the Maynooth Union*, which are not published. It is evident from this that the word '*Imprimatur*' is to some extent a misnomer, since ecclesiastical censorship does not apply so much to the printing as to the publication of the work (Art. 40).

2. Besides books in the strict sense the article of the Constitution *Officiorum et Munerum*, already quoted, demands that published writings of every kind be submitted to ecclesiastical censorship, if religion has a special interest in them: '*ac generaliter scripta omnia, in quibus religionis et morum honestatis specialiter intersit.*' What is meant by the phrase: *specialiter intersit*? Does it refer to all published writings which are concerned principally with religious and moral subjects; or does it apply to those published

works which, though not books in the strict sense, are of more than ordinary religious and moral importance? Many authorities, like Vermeersch and Lehmkuhl, hold that there is question of works which are of more than ordinary religious importance, and they give as examples works published in Italy, bearing on the claims of the Pope to the Papal States, and works published during the sitting of the Vatican Council, discussing the question of papal infallibility. I presume that writings published in France, dealing with the present attitude of the Pope towards the French Government, would belong to the same class. The words of the Constitution *can* bear the interpretation of Vermeersch, and there seems no valid reason for urging the decree beyond the meaning which its words can bear, since the Constitution is of strict interpretation. According to Lehmkuhl and Genicot, the writings mentioned in this paragraph do not include writings published in newspapers or non-religious periodicals, since custom interprets the law in this way.

3. Besides the books and writings which come under the general rule of the forty-first article, the Constitution *Officiorum et Munerum* requires ecclesiastical approbation for the following works : (a) Books and writings which have for a main object the narration of new apparitions, revelations, visions, prophecies, miracles, or which promote new devotions, i.e., devotions which are not already substantially in use amongst Catholics (Art. 13). (b) New pictures of Christ and His saints, i.e., pictures differing seriously in type from those already in use (Art. 15). (c) Books, leaflets, and pamphlets in which concessions of Indulgences are contained (Art. 17). (d) Litanies differing from those already in use (Art. 19). (e) Books and small pamphlets of practical, as distinct from speculative, religious teaching (Art. 20). (f) Books prohibited by a *special* decree of the Holy See (Art. 31). (g) Works which concern causes of Beatification and Canonization under present official consideration (Art. 32). (h) Collections of decrees of Roman Congregations (Art. 33).

4. New editions and translations require new appro-



bation, even though they are in exact conformity with the originals (Art. 44). It was decided by the S. Cong. of the Index, May 23, 1898, that an article taken from a periodical and published separately is not a new edition; but, according to Vermeersch and Boudinhon, if various articles already published in a periodical are put together and published in book form, new approbation is required, because common estimation would regard this as a new publication.

5. Who is to give the necessary approbation? There are some cases reserved to the Holy See. Books *especially* prohibited by the Holy See may not be published again without the permission of the Congregation of the Index; works referring to pending causes of Beatification and Canonization are reserved to the Congregation of Rites for approbation; collections of Indulgences taken for the first time from Roman decrees need the approbation of the Congregation of Indulgences; collections of decrees of various Roman Congregations must be approved by the Congregations concerned; Bibles published in the vernacular and without notes require the approbation of the Holy See; Vicars Apostolic and Apostolic Missionaries, who are subject to the Propaganda, require the approbation of this Congregation for the publication of books on religious and ecclesiastical affairs, unless they receive special powers in this respect. Outside these reserved cases, books and writings subject to ecclesiastical censorship require the Imprimatur of the Ordinary of the place where the work is published (Art. 35), but if it is published in two or more dioceses the approbation of one Ordinary suffices. There is an important exception to this rule: an author who resides in Rome, and who publishes his work elsewhere, requires merely the approbations of the Cardinal-Vicar of Rome and of the Master of the Sacred Palace (Art. 37). They are properly said to reside at Rome who have a domicile or quasi-domicile there, but it seems that *peregrini* partake of the privileges of the inhabitants in this matter. Regulars require, besides the license of the Bishop, the permission of their own Superior (Art. 36).

6. The Imprimatur must be given in writing, although

a *viva voce* concession would not be invalid. It must be printed at the beginning or at the end of the work (Art 36, 40) ; many of the Roman publications adopt the second method, e.g., the *Analecta Ecclesiastica*, and the *Ephemerides Liturgicae*. If the Ordinary has reason to believe that the publication of the Imprimatur would impede the utility of the work, he can give permission to omit mention of the approbation. It is ordered, too, that the name and surname of both the author and the editor, together with the place and year both of printing and publishing, must be prefixed to the book (Art. 46). The editor is he in whose name the book is *published*. If a society publishes a book, the name of the society suffices. The Ordinary can grant permission to suppress the name of the author.

III. As a general rule the absence of the necessary approbation does not make the retaining or reading of a book unlawful. Other prohibitions exist, but there is no general law forbidding a book simply because it has not obtained the required Imprimatur. The following are, however, exceptions to this rule : (a) New, though amended, editions of a work specially prohibited by the Holy See. (b) Books and writings which narrate new apparitions, revelations, visions, prophecies, miracles, or which promote new devotions. (c) Books and pamphlets of practical as distinct from speculative religious teaching. (d) Unauthorized Catholic versions of the Bible in the vernacular, i.e., Catholic versions without notes, not having papal sanction, and Catholic versions with notes, but not having episcopal approbation ; this prohibition does not affect students of Theology and Sacred Scripture. All these exceptional prohibitions probably impose only a light obligation.

J. M. HARTY.

## LITURGY

## REVERENCES TO BE MADE AT BENEDICTION

REV. DEAR SIR,—‘Sacerdos Junior’ asks in the November I. E. RECORD: ‘Is the genuflection on both knees the proper reverence to be made when the Celebrant ascends the predella and places the monstrance on the throne, and also when he goes up to take down the same for the Benediction?’

In reply you say: ‘We are aware that the custom of making a *double* genuflection, when the officiant at Benediction of the Most Holy Sacrament goes up to the predella to take the monstrance for the blessing and afterwards when he has placed it on the altar, prevails in some places, but we have failed to find any authority for it amongst approved modern Rubricists.’

On this point it may be useful to recall to mind the *Ritus Servandus in Benedictione Sanctissimi Sacramenti*, as laid down for the Irish Church by the National Council of Thurles:—

‘Clauso Tabernaculi ostiolo, collocat ostensorium in medio corporali, genuflectit *utroque genu*, deinde reperiat illud in throno . . . faciens profundam reverentiam, descendit,’ etc. (p. 68).

‘Quo facto, sacerdos principalis ascendit, factaque genuflectione *utroque genu* manibus coopertis entremittatibus predicti veli, accipit manu dextera nodum,’ etc.

When a young priest I followed literally the directions herein referred to, in conformity with what I think was the prevailing custom. How that can be changed in Ireland until the directions of the Council of Thurles are set at nought, I fail to see.—I am, Very Rev. and dear Sir,

SACERDOS SENIOR.

The directions which were given in last month’s issue of the I. E. RECORD about the reverences to be made in exposing the Blessed Sacrament conflict, it is true, with those given in the *Ritus* which was drawn up under the sanction of the Synod of Thurles, and ordered to be observed<sup>1</sup> for the future in Ireland. This fact, as we hope to show, does not detract from the merits of the course we recommended, and merely proves the desirability of having

<sup>1</sup> Cf. *Decreta, De Euch.*, n. 25.



the instructions of the Thurles Ordinal revised and amended. The practice of making a *single* genuflection in the circumstances indicated has behind it the great weight of Rubrical authority,<sup>1</sup> and, moreover, as it appears to us, represents the best established usage of the entire Church. Baldeschi is the only modern Rubricist of note who puts forward the view maintaining the necessity of a *double* genuflection when exposing the Blessed Sacrament, and if it be true, as some allege,<sup>2</sup> that the directions of the *Ritus* are borrowed from him, we must adopt a certain reserve in recognizing them as indicating the most approved practice in this matter. Our respected correspondent seems to think that the approval of the *Ritus* by the Council of Thurles makes its observance obligatory, so that we are not at liberty to ignore, or disregard it. We are afraid that most persons are not so sensitive or so scrupulous in this regard. The truth is, that the directions of the Thurles Ordinance have been pretty generally ignored as far as this is concerned. There can be no doubt that the general *praxis Ecclesiae* at the present is not in consonance with the prescriptions of the *Ritus*. Martinucci who is witness to what is followed in Rome advocates the simple genuflection only. So also Wapelhorst and Van Der Stappen, the former of whom is qualified to speak for America and the latter for Germany. Even in our own country there has already set in a strong current of custom against the *Ritus* and this custom possesses all the conditions for legitimate prescription. Indeed, it runs, not in opposition to existing legislation but rather in the direction of approved and established liturgical usage. We believe, then, that this almost universal custom is sufficient, at the very least, to deprive the directions laid down by the Synod of Thurles of whatever binding force they originally possessed, and there need be no hesitation about adopting the practice we recommend. The only instance where we have seen the genuflection on both knees ordered in the rubrics is on

<sup>1</sup> Catalani, Martinucci, Gardellini, Van Der Stappen, De Herdt, Vavasseur, Wapelhorst, O'Loan, etc.

<sup>2</sup> O'Loan, *Ceremonies*, etc., p. 154.

arriving at, and departing from, the altar on which the Blessed Sacrament is solemnly exposed. Here in the College as far as we can remember the *double* genuflection has never been made by the officiant at Benediction. It is quite possible that the directions of the *Ritus* represented the prevailing practice at the time they were drafted. If so, they have become obsolete by custom. But it is also possible that the compilers of the Benediction Ordinal took their rubrics from some source without being perfectly assured that they were in thorough agreement with the best liturgical usage. In this case we can conceive how they might obtain a sanction which they would never have received had it been known that they fell short of what was soundest and most approved in the liturgy.

Moreover, the National Synod of '75 contains no express injunction about the special *Ritus* to be employed in giving Benediction. From all that has been said, therefore, the conclusion seems to be that there is no desire on the part of the Bishops in this country to insist on the observance of a point of Rubrical detail which is not in consonance with the universal custom and practice of the Church.

#### USE OF COPE, etc., AT BENEDICTION

REV. DEAR SIR,—In connexion with your answers on this subject in the October issue of the I. E. RECORD, may I respectfully suggest that some of the remarks made therein to correspondent, 'P.P.,' are at variance with the *Ritus* in use in England and Wales since the establishment of the Hierarchy. Is, therefore, our *Ritus* to be observed absolutely until the Ordinary ordains otherwise?

1. The English *Ritus*, approved by Cardinal Wiseman, in 1849, prescribes the use of the cotta, amice, etc. The use of the amice over the cotta is therefore not optional for us.

2. In another place it directs the officiant to place the Blessed Sacrament on the Altar *ita ut crucifixi imago populum respiciat*. Yet, in spite of this, I find hosts used in various

churches that have not the image of the Crucifixion, but the sacred monogram, I.H.S., impressed.

3. In a footnote the *ordo precum* is given : (a) O Salutaris ; (b) Preces Novendiales, Litany of B.V.M., or Psalm, etc. ; (c) Tantum Ergo, etc. *Et hic ordo omnino ubique servandus.*

4. I have also seen it mentioned, but at this moment I cannot find the Decree, that when there is no *exposition* but the ciborium only is used, the tabernacle being open, then the Benediction can always be given without the permission of the Ordinary.

#### AN ENGLISH CANON.

The difficulties of our English correspondent are similar to those we have had already from 'Sacerdos Senior.' He thinks some of the rubrics we approved of in last issue of the I. E. RECORD regarding Benediction of the Most Holy Sacrament ran counter to the directions given in his *Ritus*. We have grouped his questions under four headings, and, in the interests of space, omitted the quotations which he gave from the *Benedictionale*.

1. The English *Ritus* orders the amice to be worn over the surplice by the officiant at Benediction. Therefore it is of obligation to use it ? We find the same direction in the Irish *Ritus*, and our reply must be the same as to the preceding question. The use of the amice over the surplice has been proscribed by a custom that is pretty universal, and no writer that we have seen has ordered it to be employed in these circumstances. We know, too, such a thing is quite contrary to the custom of Rome. Such being so, this detail of the ordinal does not bind. No bishop, or body of bishops, is to be presumed to wish to enforce a direction when it becomes contrary to the approved and established *praxis Ecclesiae*. For this reason, then, we have no hesitation in stating that the use of the amice over the surplice may be lawfully disregarded. We have been referred<sup>1</sup> to Baldeschi as the only modern authority for the direction given in the English as well as the Irish *Ritus*, but when we looked up the reference we found that he prescribes the use of the amice,

<sup>1</sup> O'Loan, *Ceremonies*, etc., p. 152.



alb, etc., which is not disputed. If the alb is worn of course the amice must also be used under it.<sup>1</sup>

2. The hosts used for Benediction are the same as those required for Mass. Now is it necessary, according to the general law of the liturgy, that these hosts should be imprinted with the image of the Crucifixion? The question was put to the Congregation of Rites: '*An liceat Missam celebrare quin in Sacra Hostia appareat imago J. C. cruci affixi?*' and the reply was, '*Servetur consuetudo.*' The point, then, is not of very much importance. Authors generally say that, if convenient,<sup>2</sup> the large hosts for Mass and Benediction should have the image of the Crucifixion impressed.

3. When we said that the *O Salutaris* need not be sung at Benediction, we prescinded altogether from particular Episcopal legislation and rather considered the *minimum* required for the function. The Bishop is quite within his right in determining the prayers to be said and the hymns to be sung on the various occasions on which he shall have sanctioned Solemn Benediction, and his instructions in this matter are to be obeyed. All the prayers mentioned by our correspondent belong to those approved by the Church.

4. The ceremony here alluded to is what we described as a *private Exposition* of the Blessed Sacrament,<sup>3</sup> and we said that though the Blessed Sacrament may be exposed in this way by opening the door of the tabernacle without permission, still the pyx could not be taken out and the blessing given with it without Episcopal sanction. This opinion is the common one among the authors<sup>4</sup> generally, but though some of them maintain in theory the necessity for Episcopal permission to give the blessing with the pyx or ciborium after a private Exposition, yet in practice they admit there are so many exceptions to this

<sup>1</sup> Regulars, who do not wear the biretta, use the amice *under* the surplice, *ad caput legendum* (Appeltern, *Comp. Lit.*, p. 75, nota). So, too, canons assisting the Bishop (in *Missa Pontificali*) wear the amice with the rochet or suplice, and dalmatic or other sacred vestment (*idem*).

<sup>2</sup> De Herdt, *Prax. Lib.*, ii. n. 134.

<sup>3</sup> I. E. RECORD, October, p. 361.

<sup>4</sup> Cf. De Herdt, *Praxis Lit.*, vol. ii., n. 32.

general rule that in no case need there be any difficulty about giving it without express sanction.<sup>1</sup> There is a decree stating that the custom, where it exists, may be observed.

#### READJUSTMENT OF STATIONS OF THE CROSS

REV. DEAR SIR,—Thirty-eight years ago during a Mission in this parish, the Stations of the Cross were canonically erected by one of the Fathers, having permission from the then Bishop of the diocese, as records of parish testify. Time having told on them, they had lately to be reframed. Must they be again *canonically* erected, or simply put up?

SACERDOS.

There is no necessity for having the Stations re-erected provided the old crosses have been attached to the altered frames. Even if the pictures as well as the frames were renewed the same would hold. As long as the crosses, to which the Indulgences are really attached, remain materially unaltered and in the same condition in which they were when blessed, the original Canonical erection perseveres. Neither would the loss of one or two of the old crosses affect matters. These might be replaced by new ones. Furthermore, in case the old crosses are to be attached to new pictures or frames it is not necessary that they should be put up again in the exact order in which they were first set up. That is to say, the cross which was formerly in connexion with the first Station might be affixed to any other Station in the new arrangement.<sup>2</sup>

PATRICK MORRISROE.

<sup>1</sup> Van Der Stappen, *De Sac. Adm.*, q. 174.

<sup>2</sup> Beringer, *Les Indulgences*, vol. i., p. 277, etc.

## CORRESPONDENCE

## TERMINATION OF THE PRAYER AFTER MASS

ARCHBISHOP'S HOUSE, DUBLIN,

22nd November, 1906.

REV. DEAR SIR,—Allow me to answer through the pages of the I. E. RECORD a question that has occasionally been put to me, Why have I sanctioned the publication for use in this diocese of a version of the Prayers after Mass, containing a manifest error?

The 'manifest error' in question is the use of the form, 'Through Christ our Lord,' instead of 'Through *the same* Christ our Lord,' in the termination of the prayer beginning, 'O God, our refuge and our strength.' For, in that prayer, as it has more than once been pointed out to me, our Lord, although not specifically named, is distinctly referred to—and is indeed mentioned—in the clause, 'through the intercession of the glorious and immaculate Virgin Mary, *Mother of God.*'

The form 'Through Christ our Lord,' as distinct from 'Through *the same* Christ our Lord,' should no doubt be at once ruled out as inadmissible if the liturgical rule on the subject is as clearly unqualified as writers on the liturgy generally assume it to be. I take, for instance, the latest edition of De Herdt, the 10th (Louvain, 1902). There I find the rule stated thus: 'si oratio dirigatur ad Patrem, et . . . fiat mentio Filii in principio aut medio orationis, sub nomine Filii, Salvatoris, . . . *Dei*, cum addito *Genitricis Mariae*, . . . concluditur . . . *Per eundem Christum Dominum nostrum.*'<sup>1</sup>

But the matter cannot be so easily disposed of. It so happens that it was through me, during the prolonged illness of the late Primate, Most Rev. Dr. McGettigan, that the order for the recital of the prayers prescribed to be said after Mass was sent to Ireland by the Holy See. And I have before me, as I write, the official copy that was thus forwarded to me from Rome. I may add indeed that there were forwarded two such copies, separately printed,—one of them a particularly large one, apparently intended for use on the occasion of some special ceremonial. Now in both of these copies the ending of the prayer is printed simply: *Per Christum Dominum nostrum.*

<sup>1</sup> De Herdt, *Sacrae Liturgiae Praxis* (Lovanii 1902), tom 1., pp. 106-108.



Was this the result of an oversight? To me it would seem very strange indeed if such a thing could occur by oversight. Surely a rule of the liturgy—if, upon the point in question, such a rule existed, well-known and absolutely unqualified,—is by no means likely to be overlooked at the Holy See, and not merely to be overlooked, but to be openly transgressed, and this in the official publication of a prayer prescribed for use throughout the Church.

Some publishers, indeed, apparently taking it for granted that a mistake had been made,—whether by the Roman authorities or by some diocesan authority,—seem to have taken it upon themselves to set matters right, by boldly printing the termination: *Per eumdem* Christum Dominum nostrum.

I mention this point as to the publishers because there is connected with it a fact not without significance in the case.

During my last visit *ad limina*, in the spring of 1905, I happened to say Mass in a certain parish church, where, at the end of Mass, there was handed to me a card with the prayers printed in the form I have just now described. But the word 'eumdem' had been carefully and completely obliterated. It was clear, then, that the authorities of the church in question were not of opinion that the prayer, as issued with the termination 'Per Christum Dominum nostrum,' without the 'eumdem,' had been issued in error.

On making some enquiries about the matter I was informed that, towards the end of the late Pontificate, the point in question had been brought under the notice of the S. Congregation of Rites, by some one who, from his knowledge of the definite rule formulated by the rubricists, took it for granted, as many have done, that there was really no question to be considered. But what was the result? The S. Congregation declined to decide the point formally, and preferred to dispose of it informally, by intimating to the querist, through the Secretary to the Congregation, that *in view of the general structure of the prayer* in question,—not, be it observed, in view of the absolute unqualified rule of the liturgical writers,—the form 'Per *eumdem*,' etc., was the correct one.

This, as far as it went, was satisfactory. But it could hardly be regarded as a sufficiently authoritative declaration to warrant the setting aside of a form of prayer officially issued by the Propaganda for public use in this country.

Furthermore I learned that subsequently, during the present

Pontificate, another effort had been made to obtain from the S. Congregation a formal decision on the subject, but, as in the former instance, without success.

Ultimately, the following course was taken. The prayer, printed with the ending, '*Per eundem*,' etc., was sent in with the request that the Secretary of the S. Congregation would officially attach to it a certificate of correctness, in the recognized form: *Concordat cum originali*. This was acceded to, and the printed form, the accuracy of which is thus formally attested, is now in my possession.

I am, therefore, at length in a position to regard the amended form as sufficiently attested to justify me in setting aside the form of prayer originally sent to us from the Holy See, and I have accordingly instructed Messrs. Browne and Nolan to have the prayer, as now amended in accordance with the certificate of the Secretary of the Congregation of Rites, printed for use in this diocese.

The issuing of the card in its amended form affords a suitable opportunity of printing, after the prayers already prescribed, the short ejaculatory prayers, to the recital of which by the priest and the people, indulgences have been attached by our present Holy Father. As the card doubtless will come into use in dioceses other than this, it should be noted that the addition of those ejaculatory prayers,—inasmuch as it is not prescribed by the Holy See,—is a matter to be regulated by each Bishop for his own diocese.

I remain, Very Rev. and Dear Sir,

Faithfully yours,

✠ WILLIAM J. WALSH,

*Archbishop of Dublin.*

**RULES AND INDULGENCES OF THE PIONEER TOTAL  
ABSTINENCE SOCIETY**

ST. FRANCIS XAVIER'S CHURCH,

DUBLIN, *October 10, 1906.*

REV. DEAR SIR,—To obviate increasing enquiry regarding the rapidly spreading Pioneer Total Abstinence movement, as well as to bring it more clearly under the notice of the clergy, I would feel grateful if you could insert in your widely read magazine, the Rules of the Association and the precious Indulgences with which it has been enriched by our Holy Father.—I remain in Christ, very respectfully,

J. A. CULLEN, S.J.

† [With much pleasure I comply with Fr. Cullen's request. See page 563.—ED. I.E.R.]

## DOCUMENTS

## CIRCULAR OF SACRED CONGREGATION OF PROPAGANDA REGARDING CHAPLAINS TO THE BRITISH ARMY AND NAVY

CIRCOLARE DELLA S. CONGREGAZIONE DI PROPAGANDA FIDE SUI  
CAPPELLANI DELL'ESERCITO E MARINA INGLESE*Illmo. e Revmo. Signore,*

Questa S. Congregazione di Propaganda Fide volendo regolare con sicure norme la dipendenza e l'esercizio del sacro ministero dei Cappellani Cattolici, tanto dell'Esercito come della Marina Inglese, ha preso coll'approvazione del Sommo Pontefice le seguenti disposizioni :

1. L'Arcivescovo *pro tempore* di Westminster è il Superiore Ecclesiastico di tutti i Cappellani Militari Cattolici *Commissionati* dell'Esercito Inglese di terra : come altresì di quelli di mare.

2. Per ciò che riguarda i primi tratterà col Governo per la nomina dei medesimi, e ne sorveglierà in seguito la condotta con quelle misure che crederà espedienti ; esigendo da essi che ogni semestre od almeno ogni anno lo informino del proprio stato e delle proprie occupazioni.

3. I Cappellani *Commissionati* nominati dal Governo riceveranno esclusivamente dal detto Arcivescovo le facoltà che in forza della sua giurisdizione ordinaria o delegata possono da lui concedersi : quali facoltà verranno esercitate dai detti Cappellani nel luogo determinato dallo stesso Arcivescovo a vantaggio soltanto dei militari, delle loro mogli e figli viventi sotto la tutela dei genitori. Le dette facoltà perdurano anche nel tempo delle traslazioni dei Cappellani, fino a che prendano la cura della nuova stazione : ma subito che saranno avvisati della traslazione, son tenuti a renderne informato l'Arcivescovo stesso.

4. Detti Cappellani si presenteranno all'Ordinario del luogo dove si trovino occupati, considerandosi soggetti a lui in ciò che riguarda la loro condotta come ecclesiastici : nè mancheranno di fargli conoscere le facoltà ricevute dal Delegato della S. Sede relativamente ai militari : quantunque per l'esercizio di queste sole facoltà non sia necessario il consenso dell'Ordinario del luogo. Qualora poi desiderassero esercitare altresì il s. ministero in fa-



vore dei fedeli non militari della località, in tal caso è necessaria l'autorizzazione dell'Ordinario.

5. Venendo a cessare l'ufficio ciascun Cappellano dovrà ritornare nella propria Diocesi.

6. Finalmente l'Arcivescovo di Westminster non concederà le facoltà pel s. ministero ai Cappellani *Commissionati* in Irlanda e nell'India : e per ciò che riguarda l'Africa Australe procurerà colla sua prudenza e discrezione d'ottenere che i detti Cappellani vengano in quella Colonia surrogati dal Clero del luogo.

7. Perciò poi che spetta ai Cappellani della Marina, parimenti l'Arcivescovo *pro tempore* di Westminster s'intenderà, esclusivamente da ogni altro Ordinario, col Ministro della Marina per la nomina dei detti Cappellani, ai quali potrà accordare le opportune facoltà che gode per la sua giurisdizione ordinaria o delegata, con la legge che i Cappellani ne faranno uso in qualunque parte del mondo, ma però *intra navim*. Che se alcuna volta per le disposizioni del Comandante navale fosse necessario d'esercitare queste facoltà *in terra ferma*, basterà ove sia possibile, dare semplice notizia di ciò all'Ordinario del luogo, non per ottenere autorizzazione, ma per la deferenza dovutagli ; eccetto sempre il caso di esercitare il sacro ministero con altri, che col personale della nave : nella quale ipotesi sarebbe necessario il ricorso all'Ordinario del luogo.

Tanto aveva a comunicare a V. S. e prego il Signore che la conservi e la prosperi.

Roma dalla Propaganda li 15 Maggio 1906.

Devotissimo Servitore

FR. GIROLAMO MA. Card. GOTTI, *Prefetto*.

LUIGI VECCIA, *Segretario*.

(*Translation*)

CIRCULAR OF THE SACRED CONGREGATION OF PROPAGANDA ON  
CHAPLAINS IN THE BRITISH ARMY AND NAVY

*Most Illustrious and Most Rev. Sir,*

This Sacred Congregation of Propaganda, wishing to regulate on suitable lines the dependence and exercise of the sacred ministry of Catholic chaplains in the English army and navy, has laid down, with the approval of the Sovereign Pontiff, the following rules :—

1. The Archbishop of Westminster for the time being is the ecclesiastical superior of all *commissioned* Catholic military

chaplains of the English army on land and naval forces on sea.

2. In all matters pertaining to the former he will treat with the Government for the nomination of the same, and will watch over their subsequent conduct, requiring that they shall supply him every six months, or at least every year, with information as to their state and occupations.

3. The *commissioned* chaplains nominated by the Government will receive exclusively from the said Archbishop the faculties which he can grant in virtue either of his Ordinary or of delegated jurisdiction : which faculties will be exercised by the said chaplains for the sole advantage of the soldiers and their wives, and of the children of the same living under the direction of their parents. The said faculties shall last even during the time of the change of chaplains until charge of the new station has been taken over. But as soon as their transference has been notified to them by the authorities they are bound to inform the said Archbishop of the change.

4. The said chaplains shall present themselves to the Ordinary of the place in which they are stationed, and consider themselves as his subjects in all that relates to their conduct as ecclesiastics ; and they should not fail to inform him of the faculties received from the Delegate of the Holy See, regarding the soldiers. However, for the exercise of these faculties the consent of the Ordinary of the place is not necessary. Should they desire to exercise the sacred ministry otherwise in favour of the non-military faithful of the locality the authorization of the Ordinary is always required.

5. On the cessation of his commission each chaplain should return to his own diocese.

6. Finally, the Archbishop of Westminster shall not grant faculties for the sacred ministry to chaplains who are *commissioned* in Ireland or in India ; and in the case of Southern Africa he will endeavour with prudence and discretion to secure that the place of the said chaplains will be filled in that colony by the local clergy.

7. In all that relates to the chaplains of the navy the Archbishop of Westminster, for the time being, to the exclusion of every other Ordinary, shall treat with the Minister of Marine for the nomination of the said chaplains to whom he may grant the necessary faculties in virtue of his ordinary powers, or of

powers delegated to him with the understanding that the chaplains may use these powers in any part of the world, but *intra navim*. If, on any occasion, on account of regulations made by the naval commander it were necessary to exercise these faculties on land, it will be sufficient, when possible, to give a simple notification of the same to the Ordinary of the locality, without applying for his authorization, which is not needed, but in order to show him the deference due to him; always with the exception of the case in which the sacred ministry would be exercised for others than those who belong to the ship in which hypothesis it would be necessary to have recourse to the Ordinary of the place.

So much I had to communicate to your Lordship, and I pray the Almighty God to protect and prosper you.

Your most devoted servant,

FR. JEROME M. CARDINAL GOTTI, *Prefect*.

LOUIS VECCIA, *Secretary*.

Rome, Propaganda, May 15th, 1906.

#### PIONEER TOTAL ABSTINENCE ASSOCIATION OF THE SACRED HEART

1. The Pioneer Association of Total Abstinence was founded on 28th December, 1898, and enriched with Indulgences by His Holiness Pius X, 27th October, 1905. Its main object is to supply strenuous and efficient workers for the Temperance cause. It does not primarily aim at the reclamation of excessive drinkers. Consequently, it receives only to membership those who have been temperate in the past, who desire to practise voluntary Total Abstinence during life, and thus practically influence others to follow their example. They rely chiefly on prayer and the Sacraments to aid them in their heroic enterprise.

2. The Members of the Association are styled *pioneers*, because they help to lead the way in the vanguard of Temperance Reform by word, example, and prayer—because they resolve to brave and overcome every difficulty that impedes their undertaking—and, lastly, because they are determined, by God's grace, to persevere in their resolution unto death. Their life-pledge of Total Abstinence is called 'The Heroic Offering,' and must have been rigidly observed for at least two years before admission into the Association. The 'Heroic



Offering' cannot be made for a lesser period than life. Applicants must have reached their sixteenth year before they can be admitted into the Pioneer Association.

3. The outward visible emblem of the Pioneer Association is a pendant, pin, or brooch, bearing the device of the Sacred Heart. On admission into the Association, each person receives a card of membership, containing, name, date of admission, and address, together with the pioneer emblem. The name, date, and address, are also inscribed on the special register kept for this purpose at the local 'centre.' The emblem must be always publicly worn.

4. Besides pioneers, the Association also admits *candidates* who, with a view to future pioneer membership, take the 'Heroic Offering' for life, and who must have observed two years of previous Total Abstinence before being admitted into the pioneer rank. Moreover, they must also have reached their fourteenth year. Hence this candidate section comprises, firstly, those who have not reached the age for admission among the pioneers, or, secondly, those who have not already qualified for reception among the pioneers by the completion of two years of previous Total Abstinence. In testimony of their belonging to the Association during these two years of waiting, they must publicly wear the candidate's distinctive emblem, viz., pin, pendant, or brooch, with an incised red cross, and have their names and date of admission inscribed on their special register and cards,—all which are to be had at the depot.

5. *Promoters* are earnest members who volunteer to undertake to form pioneer bands composed of thirty-three members, including themselves, in honour of the thirty-three years of our Lord's life upon earth. Each promoter receives a special diploma, and is entitled to a promoter's special indulgence for recruiting each new pioneer. Promoters should be carefully selected for their devotedness to the cause of Total Abstinence, and for their zeal, prudence, and reliability. From their number, a president, treasurer, and secretary, with a few others as councillors, may be, at first provisionally appointed as a council, and if found competent, they may be subsequently confirmed in their appointment, or other members be appointed in their place.

6. Great discrimination should be exercised in the selection of the members of the council, as on their judgment, zeal, and impartiality in the admission or exclusion of applicants for

membership, and on their rigid enforcement of the conditions of membership, will chiefly depend the effectiveness of the Association.

7. The members of each council meet at an appointed place and at a fixed convenient hour, every week, fortnight, or month. Applicants seeking for admission to membership shall have their application considered, if possible, before the next council meeting, when the decision of the council will be made known to them.

8. In cities, towns, and other centres of population where convents exist, experience has satisfactorily proved that female 'centres' under the guidance of the religious, work very successfully. They follow the same procedure as in the male councils.

9. Every official, from the highest to the lowest, as well as every private member, whether pioneer or candidate, must be a life Total Abstainer, and must always wear *publicly*, the pin, pendant, or brooch of the Association. If lost, the emblem should be at once replaced.

10. The use of all alcoholic drinks (including champagne, claret, ginger wine, cordials, cider, hop bitters, etc.), is absolutely forbidden to the members. Mineral waters are allowed.

11. Should pioneers or candidates be compelled by medical men to take any kind of stimulants as medicine—during the period of their taking them, they shall not wear the pendant, pin, or brooch, nor shall they resume the emblem until they have resumed the practice of entire Total Abstinence from every kind of alcoholic stimulants. No one, except a physician, can prescribe such stimulants to the members.

12. Should any pioneers unfortunately violate the 'Heroic Offering,' they shall not wear the emblem on any account, nor shall they resume it until after a period of, at least, two years' strict Total Abstinence, if, indeed, it be considered advisable ever after to allow them to resume it. Should any candidates violate the 'Heroic Offering,' the Council will determine whether they should be allowed any further trial dating from their renewal of the 'Heroic Offering.'

13. Where unknown individuals desire to join the Association, they must previously send references from a clergyman or religious testifying that they possess the necessary qualifications for membership. Promoters should never receive to

membership applicants with whose previous temperate lives they have not been *fully and personally* acquainted.

14. Monthly or quarterly church or hall meetings, may be held when desirable. It might be well to appoint fixed days for them in the months of January, April, July, and October, if such quarterly meetings be held.

15. Each member will recite at morning and night prayers, the words of the 'Heroic Offering,' and will offer Holy Communion for the perseverance of the pioneers and candidates, and for the increase of membership.

16. Members should be thoroughly convinced of the purpose of the pioneer movement—which is, to supply whole-hearted Total Abstinence workers in the cause of temperance reform, and to elevate our people morally, socially, physically, and industrially. Hence pioneers should not only be themselves Total Abstainers for life, but should be leaders of thought and endeavour by their example, prayer, and personal sacrifice in this laudable enterprise.

17. Before starting a new pioneer centre, all necessary permission must be previously obtained from superiors, ecclesiastical or other, together with a diploma of affiliation from the Rev. Spiritual Director (for the time being), St. Francis Xavier's Presbytery, Upper Gardiner Street, Dublin.

18. The words of the 'Heroic Offering' are as follows:—

'For Thy greater glory and consolation, O Sacred Heart of Jesus! to give good example, to practise self-denial, and to make reparation for excessive drinking, I will abstain from all intoxicating drinks during my life.'

19. The depot for 'Heroic Offering' cards, pendants, pins, brooches, explanatory leaflets, and cards for ordinary or council meetings (containing Latin words for Benediction service, and some English hymns), is at the *Convent of the Sisters of Charity of St. Vincent de Paul, North William Street, Dublin*, on application to the Honorary Secretary. Names and addresses of members should be sent to a local branch or centre, or if there should be none, to the above-named convent. Should any trifling profits accrue from the sale of the emblems, etc., they are applied to the support of the Orphanage.

20. The new members should be instructed verbally (or, got to read the *Temperance Catechism*, or any similar treatise) on the ruin which Intemperance has brought, spiritually and temporally, on individuals, families, and society in Ireland, and the disgrace and beggary it has brought upon Ireland as a nation.



21. Then they should be urged to encourage and help on every other temperance society, as the League of the Cross, League of the Sacred Thrist, Confirmation Pledge, and Anti-Treating League, etc.

22. It will also be well to impress on them the need of condemning and discountenancing drinking customs at fairs and markets, harvest gatherings, public amusements, at leave-takings and returnings, wakes, weddings, christenings, etc.

23. Next, the members should encourage and promote by every means in their power, cleanliness, neatness, order, and thrift in their homes.

24. Where possible and practicable, promoters and members should start, or help to start, temperance and refreshment rooms, where tea, coffee, milk, mineral waters, and substantial meals may be easily and cheaply procured by all Total Abstiners.

25. Promoters should endeavour to procure healthy amusement for young men and boys, etc., whether in brigade meetings, night schools, etc., during winter—or in outdoor games during other seasons of the year—as everyone knows that boys in towns can with difficulty be induced to stay after meals in their small and only too often, wretched, squalid homes.

We trust that this simple explanation of the Pioneer Association—which is widely attracting attention and interest, and aims at contributing to effect solid Temperance reform—will help on the great ‘Pioneer’ work to glorious and permanent success.

Signed on behalf of the Council,

J. A. CULLEN, S.J.,  
*Spiritual Director.*

N.B.—For those who are unprepared or unwilling to join our Pioneer Association of Life Total Abstiners, we have also a section of Temporary Abstiners who take a Pledge for a limited period specified in their card of admission, and for whom we have a distinctive medal. We have also cards and emblem buttons for young people who take the Confirmation Pledge.

BRIEF OF INDULGENCES GRANTED BY OUR HOLY FATHER PIUS X  
TO THE PIONEER TOTAL ABSTINENCE ASSOCIATION OF THE  
SACRED HEART.

*In perpetual remembrance thereof :*

Inasmuch as Our beloved son, the present Provincial of the

Society of Jesus in Ireland, has informed us that a Holy League for the suppression of excessive drinking has been canonically erected in the Church of St. Francis Xavier, Dublin, to the end that this work, which already bears much fruit, may, through the assistance of God, daily receive still further increase :

We, by the mercy of Almighty God, and relying on the authority of His Blessed Apostles, Peter and Paul, grant to all and each of the faithful, who shall have their names registered in this Holy League :

#### PLENARY INDULGENCES.

(1) A Plenary Indulgence on the first day of their admission, if, being truly sorrowful, they confess their sins and receive Holy Communion.

(2) Moreover, to all members who have their names already registered, or who in the future shall have their names registered in the same Holy League, and who shall have faithfully observed their promise of Total Abstinence : We mercifully grant, in our Lord, a Plenary Indulgence and remission of all their sins at the hour of death, provided they be truly penitent, have confessed their sins, and have received Holy Communion.

(3) Or, if unable to receive these Sacraments, yet, if with contrite hearts they invoke the name of Jesus, or, if unable to do even this, they devoutly invoke it in their hearts, and with resignation accept death from the hand of God, as the penalty of sin, We also to them mercifully grant in our Lord a like Plenary Indulgence and remission of all their sins.

#### PARTIAL INDULGENCES.

(4) Furthermore, to all present and future Promoters of this Temperance League (on condition that they wear publicly the emblem of the Holy League) as often as they procure a new member, We grant, in the usual form of the Church, 100 days' Indulgence.

(5) And We grant a similar Indulgence of 100 days on the same condition of wearing publicly the emblem of the League, as often as they recite, with contrite hearts, the words of their Promise of Fidelity commonly known as the *Heroic Offering*.

(6) Finally, We grant to all the aforesaid members, if they so choose, permission to apply all these Indulgences for the expiation of the guilt and punishment of the souls of the Faithful departed.

The Plenary Indulgence to be gained at the hour of death is not included in this permission.

Notwithstanding anything to the contrary, these Our presents are to have effect at all times, present and future.

Given in Rome, at St. Peter's, under the Ring of the Fisherman, 27th day of October, 1905, in the Third Year of Our Pontificate.

CARDINAL MACCHI.

NICOLAS MARINI.

#### HEROIC OFFERING.

‘For Thy greater glory and consolation, O Sacred Heart of Jesus! to give good example, to practise self-denial, and to make reparation for excessive drinking, I will abstain from all intoxicating drinks during my life.’—(100 days’ *Indulgence each time.*)



## NOTICES OF BOOKS

THE DIOCESE OF LIMERICK : ANCIENT AND MEDIEVAL. By Rev. John Begley, C.C., St. Munchin's. Dublin : Browne & Nolan, Ltd. Price 9s.

It is much to be regretted that for the present no reliable history of the Irish Church has been written, though many praiseworthy attempts have been made, and much good and permanent work accomplished. But until the records of the different dioceses of the important church, and even of some of the parishes have been examined, and until reliable accounts of them have been published, no writer on Irish Church history can aim at finality.

It is a good sign of the times that in latter years a good deal of attention seems to have been given to the history of the Irish dioceses. Last year we had occasion to welcome Dr. Carrigan's excellent work on the diocese of Ossory ; this year Father Begley has put into our hands a first-rate volume on the diocese of St. Munchin. We are grateful to Father Begley for the work which has occupied his spare time for many years, and we hope that the good example which he has set will be followed by many others.

The history of the diocese of Limerick is of particular importance. In the twelfth century a Norse city, its history for this period gives us a good insight into the constitution of the Norse Church and of the relations of the converted Norsemen to the Irish Church. After the coming of the Normans Limerick became a Norman centre, and the records of Limerick let in a flood of light on the changes introduced into the Irish ecclesiastical system by the men whose ideas were still the feudal ideas of their natal soil.

Father Begley deals in the present volume with the history of the Limerick Church from the introduction of Christianity until the end of the fifteenth century, and he hopes at some future time to continue his work down to the present day. He gives an account of the churches of the diocese, of its organization, of its bishops and chapter, of its ecclesiastical foundations, and of its monasteries and religious houses. But besides this

many other subjects of interest in the secular affairs of Limerick are treated in the different portions of the work.

A number of useful appendices, including lists of the churches of the diocese, of the Provosts and Mayors of the city, the Charter of Henry VI to Limerick in 1423, and the decrees of the Provincial Synod of Cashel, 1453, are added. A map of the diocese of Limerick, and a number of excellent illustrations of the churches and abbeys and castles of Limerick enhance the value of the book.

Father Begley has spared no pains to make his volume as accurate as reliable, and as up-to-date as possible, but here and there it is clear that he has not been able to consult the latest works on different parts of his subject. Here and there, too, possibly owing to the imperfect copy of the *Black Book*, some curious mistakes are made in regard to the names of men and of churches and prebends, as for example page 128 *seq.*, where the author treats of the establishment of the chapter of Limerick. It is a pity, too, that in the hurry of preparing the book for the press sufficient care seems not to have been taken to correct a number of what must evidently be printer's errors. Thus for example, page 98, the inscription on the tombstone of St. Bretecheort at Tullylease is rendered 'Quicumque hunc titulo legerit orat pro Berechtune,' when a glance at the inscription itself as given at page 99 (titulu) would have shown that *titulum* was the correct reading. Similarly (page 139) Robert of Emly is said to have been bishop from 1251 till 1275, though (page 141) he is stated to have died in 1272, and the episcopate of his successor is given as 1273-1301. Nor is it quite correct to say (pages 17, 18) that up to year 1302 we have not got very specific details about the levy of the Holy Law Tax on ecclesiastical property in Ireland. It is not necessary to suppose (page 141) that the scribe mistook *nullus* for *ullus*, since as a matter of fact the scribe writes *nullas*, *nlls* or *nllus* being the ordinary way of writing *nullus* in such documents.

But such points are only trivial, due evidently to the hurry of press corrections, and in no way detract from the substantial value of the work. We warmly congratulate Father Begley on his success, and we trust that he will continue his researches. We are confident that the good reception given to the present volume will be an encouragement to him for the future.

RONCARD AND THE PLÉIADE. By George Wyndham.  
London : Macmillan & Co. Price 5s. 6d.

THE picturesque and fascinating George Wyndham, for whom, I believe, the Irish people, apart from politics and its angry contentions, will always retain a kindly feeling, has beguiled the hours of political adversity by writing a book. In this he has followed the fine tradition of English statesmen who have given to literary occupations the time which might otherwise be spent in brooding over imaginary wrongs or in venting their political resentment in undignified quarrels. Disraeli, Gladstone, Lord Rosebery, and Mr. Arthur Balfour owe a good deal of their fame, and not a little of their glory, to the fact that they could turn so easily to subjects far removed from the turmoil of politics which appealed to an order of thought and to qualities of mind completely different from those to which they were in the habit of addressing themselves. Mr. Wyndham has now become a member of that honourable band, and has chosen for himself a field of study perfectly suited to his own character and entirely in keeping with the public estimate of his refined taste and skilful hand.

No doubt it is a long cry from Sir Antony MacDonnell to Ronsard, from Mr. Moore, K.C., and Mr. Walter Long to Diana of Poitiers and Marguerite de Savoie, from Swift M'Neill to Gilles Durant, and from the Orangemen to the Pléiade. But it has not been too long for Mr. Wyndham; and if anything could soothe his feelings under the stress of adverse political fortune, I can imagine few things better calculated to do so than the attractions of the subject to which he turned his thoughts. It is, in any case, not an occurrence of every-day life to see a man who but yesterday was engaged in planning measures of political reform, in piloting a historic Land Bill with great dexterity through the House of Commons, in scrutinizing the expenditure and defending the administration of workhouses and lunatic asylums, and generally endeavouring, as he himself has put it, 'to stand four-square to all the racket of his time,' come forward to-day with such an unimpeachable sentiment as the following :—

I love the lovely violet,  
Full dear the pink and pansy bold  
On roses red my heart is set  
But more I love the marigold.

Few, I think, even of his political adversaries, will grudge him his liberty of choice among such lovely things. Of course



he is only interpreting for us in these lines a member of the Pléiade; but it is one of his merits that he identifies himself so completely with his originals.

The greater number of the poems of Ronsard and the Pléiade which Mr. Wyndham has turned into English verse are of this light and fanciful kind. They look as if they were passing flowers destined to bloom only for a day and then to wither and fade for ever; and yet they have in their original colours survived three hundred years and will live as long as French literature lasts. There must be something in them, therefore, besides their hue, that gives them life and the promise of immortality. And there is: for with all its artificiality the poetry of Ronsard is metrical, rhythmical, musical. Now and again it strikes the chord of nature, all too rarely indeed it may be; but when it does the effect is brilliant and lasting. It cannot on the whole be said to run the full gamut of the lyre, but once in a while it awakens the hardest sleepers and stirs the harmony of the deep.

It is not on the deep notes, however, that these musicians love to play, but on the high and sweet ones. Or rather on a deep and almost limitless theme they embroider fanciful designs and exquisite patterns which Mr. Wyndham with all his skill is not able to reproduce. Here is one, for instance, which he has left untouched, owing no doubt, to the difficulty of finding anything that could approach it as an equivalent. It is an address of Ronsard to his own soul and runs:—

Amelette, Ronsardelette,  
Mignonelette, doucelette,  
Très chère hostesse de mon corps.

Tu descens là bas foiblette  
Pasle, maigrelette, seulette,  
Dans le froid royaume des mors.

Toutefois simple, sans remors  
De meurtre, poison et rancune,  
Mesprisant faveurs et trésors.

Tant enviez par la commune.  
Passant, j'ay dit: suy ta fortune  
Ne trouble mon repos: je dors!

Great poetry France had not until Malherbe came. What preceded him has various merits, but it was always wanting in some of the characteristics of greatness. The *Roman de la Rose* comes to us in the shape of a cold allegory which

enshrouds and encases its chivalry, gallantry, and satire. The *Chanson de Roland* had something fine and majestic about it, but it was, if not the majesty of a barbarian king in his kraal, at least the majesty of a crude civilization. The ballads of Villon, the *elegant badinage* of Marot, the *rondeaux*, *virelais*, *triolet*s, *vilanelles*, *chants* and *contes* and *fabliaux* which preceded Ronsard and his school were the mere babblings of poetry in its infancy. Marot could immortalize the valet who stole his clothes.

De mes habits en effet il pilla  
Tous les plus beaux, puis s'en habilla  
Si justement, qu'à le voir ainsi être,  
Vous l'enssiez pris en plein jour pour son maître.

But you might as well call Butler's *Hudibras* great poetry as the rhyming epistle to Francis I. All these primitive forms of poetry were rejected by the Pléiade in favour of odes like those of Pindar, elegies, satires, epigrams, epics like those of the classical writers of Greece and Rome. They gave to French poetry that noble line which has done service for Victor Hugo as well as for Racine, and although the laws of cadence and harmony were not brought to perfection until they became allied with lucidity and common sense in the days of Malherbe and Boileau, there were few of the nobler kinds of poetry that were not initiated and illustrated by Ronsard and his followers. The condemnation by a later school of that classical characteristic called *enjambement* or overflow which Ronsard indulged in so freely did more, perhaps, than any other reform to give dignity to French poetry and lucidity to the French mind.

Mr. Wyndham was not slow to perceive the analogies between the school of Ronsard and that of a similar period in the history of English literature. This part of his work gives evidence of a very close and appreciative acquaintance with the English school that corresponds to the Pléiade. The artificial period was dying out in England when it supervened in France. Lowell says of it :—

'We have Gascoigne, Surrey, Wyatt, stiff, pedantic, systematic as a country church-yard; and worst of all the whole time desperately in love. Every verse is flat, thin and regular as a lath, and their poems are nothing more than bundles of such tied trimly together. They are said to have refined our language. Let us devoutly hope they did, for it would be pleasant to be grateful to them for something: but I fear it was not so, for only genius can do that. . . . And yet at the very time these men were writing there were simple ballad-

writers who could have set them an example of simplicity, force and grandeur. Compare the futile efforts of these poetasters to kindle themselves by a painted flame with the wild vigour and fierce sincerity of the *Twa Corbies*.

As I was walking all alone  
 I heard twa corbies making a moan,  
 The one unto the other did say,  
 Where shall we gang dine to-day ?  
 In beyond that old turf dyke  
 I wot there lies a new slain knight :  
 And naebody kens that he lies there  
 But his hawk and his hound and his lady fair.  
 His hound is to the hunting gone,  
 His hawk to fetch the wild fowl home.  
 His lady has ta'en another mate.  
 So we may make our dinner sweet,  
 O'er his white bones as they lie there  
 The wind shall blaw for-evermair.'

If this is in strong contrast to the effusions of the recognized poets of the day in England how wild and barbarous it sounds alongside the verses of Ronsard or De Bâif !

Mr. Wyndham reminds us that Ronsard was a faithful Catholic. No innovations or reformations for him. He even broke a lance against the preachers and ministers of Geneva, whom he calls maliciously *des predicant raux et minestréaux de Genève* ; and once he placed himself at the head of the gentry of his neighbourhood and routed the Huguenot pillagers. On his death bed he said :—

' Je veux mourir en la religion Catholique, comme mes ayeulx, bisayeulx, trisayeulx et comme j'ai temoigné assez par mes écrits.'

Mr. Wyndham's translations are real works of art. They convey the original sense in words that compete with the original in originality itself, and in elegance and finish. Some of the odes and sonnets will hold their own with the best work of the kind that has been ever done, and yet so difficult is the art that many of the most striking things in French come out rather diluted in their English form. Take for instance the well-known lines of Jean Passerat :—

En ce monde n'a de plaisir  
 Qui ne s'en donne

runs in Mr. Wyndham's English :—

. . . happiness  
 In this world is not given unless  
 By taking it.



This is a translation no doubt ; but there is nothing very poetic in its form. I do not know what authority Mr. Wyndham has for 'n'a *du plaisir*' in his text. It certainly is not the usual form in which the line is quoted, nor does it ring true in either middle or modern French.

Mr. Wyndham has adopted in each case the original metres and in that he has shown his mastery of his own tongue as well as of the metrical system of 'Ronsard and the *Pléiade*.'

It is not for nothing that Mr. Wyndham is the great grandson of *Pamela* as well as of Lord Edward Fitzgerald.

J. F. H.

SHORT SERMONS. By the Rev. F. P. Hickey, O.S.B., with Introduction by the Right Rev. J. C. Hedley, O.S.B., Bishop of Newport. London : R. & T. Washbourne ; New York : Benziger Bros.

It is not an easy task to write effective 'five minutes' sermons, and Father Hickey is to be congratulated on the success of his work. His volume is most welcome ; it contains a short sermon for every Sunday of the year, and about a dozen others for some of the principal festivals. The author is one who has had much experience of missionary work in several large towns in England with the result that his sermons are eminently practical. Bishop Hedley says of them : 'they are specimens of what would really catch the attention. Each sermon has unity, and the leading idea is steadily worked out.

. . . The language, though homely, is terse and pointed, avoiding weak and hackneyed phrases. There is no lack of warmth and piety. . . . He has aimed at providing a series of useful discourses for occasions when, perhaps, an overworked or delicate priest would, if not helped in this way, be obliged to leave his people without the Word of God at all. They will read well, and will strike the hearer as having a character of their own.'

Being very orderly, with the points distinctly noted at the beginning of each sermon, these sermons will be comparatively easy to reproduce. The Bishop points out, that they will attract those who hold with Cardinal Bellarmine that a sermon is not very different from a sustained and serious talk.

G. E. H.











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